

The Lutheran.

God's word and Luther's teaching will never perish.

Sixth year.

1849—50.

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Preface by the editor to the sixth volume of the "Lutheran".

Thus, the "Lutheran" has survived his first lustrum *). We look back with humble thanks to God. We know it: "Man's heart beats his own way, but the Lord alone gives him to go on. Prov. 16, 9. What are we, that we could have ensured the continuance of our little leaf for even one year? No, no, it is by the grace of the Lord that, while many of our former companions, who began their journey with us under much better prospects, have long since passed through their career, our "Lutheran," on the other hand, can today again cheerfully take up his walking stick to continue his journey.

The future was bleak and dark before us when we dared to send our "Lutheran" out into the world five years ago. We had good reason to fear that he would so seldom find a night's lodging in his bad coat that he might soon have to turn back in shame. But behold, without having to knock on the door of the people themselves, like many other well-dressed gentlemen, and to ask for admission for a long time, he was called a friendly "Come in" from more huts than one could hope for. Already in his fourth year of wandering, a whole host of associated communities took him under their protection. And even many of those who do not live on the road of the "Lutherans" and therefore only got to know him through hearsay and therefore at first had a very bad opinion of him, have now to a large extent become more friendly towards him, are now pleased with his existence, even gladly admit that he also helps to promote the good in his way.

We cannot deny, of course, that the dear "Lutheran" still not infrequently encounters people on his wanderings by whom he is received quite badly, as if he were not an un

*) This is the name given to a period of five years.

The traveler is not a guilty traveler pursuing his profession, but a vagabond, a spy in disguise, the emissary of a pack of agitators, and the like. But whoever shuns such adventures must not travel at all. Today, we do not want to endure burdening our readers' hearts with useless complaints about this. There is only one thing that we cannot pass over in silence today. Not only the "Lutheran," but all of its promoters, who are now often called Old Lutherans, are said to have something quite unpleasant, even by those who otherwise have no ill will toward us: that we have, as they say, such an "exclusive character." Since this is reproached to us precisely by those whom it is noticeable that they would like to do us all justice, by those whose judgment therefore truly cannot be indifferent to us, indeed, whom we must hold in high esteem in many respects, we think it is high time that we speak out openly and honestly about this matter. This shall be done now.

But in order that there may be a complete mutual understanding, let us show three things, first, what kind of exclusive character we do not have; secondly, how far we do not ourselves deny that in a certain respect we are indeed exclusive; and finally, why we intend to be and remain exclusive in this sense through God's grace.

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Exclusively means literally: "excluding". In the religious and ecclesiastical sphere, therefore, an "exclusive character" is attributed to that community which is inclined to draw a certain sharp line of demarcation between those who belong to the church and those who should not belong to it, thus excluding others from it, and consequently enclosing the church within certain narrow limits. Now we do not deny, any more than do our benevolent opponents, that there is an exclusive character which is absolutely contrary to God's word, and therefore unchristian.

and reprehensible, but have also always renounced it verbally and in writing and are still renouncing it.

First of all, we Lutherans have nothing to do with the falsely exclusive character of the Roman, papist, so-called Catholic Church, which binds the Church of Christ to a man and his office, to a place and name, namely to the pope, to Rome and to the name Catholic, by claiming that the visible so-called Roman Catholic Church, standing under the pope as its head, is the one general Church of Jesus Christ on earth, apart from which there is no salvation. We Lutherans by no means tie the church to Luther and his ministry, not to Wittenberg, not to the name Lutheran; but believe and confess that the true church of Christ is invisible and extends over the whole wide world, that there are members of it, namely true disciples of Christ and children of God, among all sects of Christianity, who do not bear the name Lutheran. For so it says in the Apology of our Augsburg Confession: "Thus the consoling article is set in faith: I believe a catholic common Christian church, so that no one may think that the church, like another external police force, is bound to this or that country, kingdom or

estate, as the Pope of Rome wants to say, but that certainly remains true that the multitude and the people are the true church, who now and then in the world, from the going out of the sun to the coming down, truly believe in Christ." (Concordia Book, New York Edition, pp. 140,141.)

Furthermore, we Lutherans have nothing to do with the falsely exclusive character of those churches which regard any particular constitution of the church as necessary to the essence of the true church and do not regard all those Christian communities as parts of the true church which do not have just this or that constitution; as, among others, the Episcopal Church and the Independents do in addition to the Roman Church. We do not consider them equal

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We are not indifferent to the outward form of church government; much less are we indifferent to the doctrine of preaching and church government on which the adopted church constitution is based, but we are far from wanting to exclude a community from the true church on that account, that is, to deny it the character of the true church because it does not have an episcopal, or presbyterial, or synodal, or consistorial, or communal constitution, or does not stand completely independent (independent of other congregations). While the Reformed Church from the beginning 'made a conscience of itself not to return to the allegedly apostolic church constitution as the only right one, it rather belongs to the peculiar character of the Lutheran Church that the latter, with a living consciousness of its freedom, preferred to preserve what was already there and to exclude from it only that which was contrary to God's Word. A striking proof of how the Lutheran Church does not seek the essence of the true church in the constitution at all is given by the declaration in the Apology: "We have let ourselves be heard several times in this Diet that we are highly inclined to help preserve all church order and the bishops' rule, which is called *Canonicam politiam*, if the bishops would tolerate our doctrine and accept our priests" (Ib. p. 196). (Ib. p. 196.)

Furthermore, we Lutherans do not want to know of the falsely exclusive character of those communities which consider certain ceremonies necessary and therefore exclude others from the true church for lack of them, as, among others, the Baptists or Anabaptists make immersion in holy baptism a necessary sign of the true church, sometimes also the Reformed the breaking of bread in holy communion; not to mention the Papists. As strict and precise as the Lutheran church is with the most innocent and in itself most insignificant ceremonies, if by accepting or rejecting them the confession of truth could be offended and weakened, as the true church has always demonstrated such strictness and has so many martyrs mainly for this reason (cf. 2 Macc. 6, 21. ff.), the Lutherans do not exclude any church from the true one because it has or does not have this or that ceremony. Rather, they publicly and solemnly confess, in the 7th article of the Augsburg Confession: "This is enough for the true unity of the Christian churches, that the gospel is preached with one accord according to pure understanding, and the sacraments are administered according to the divine word. And it is not necessary for true unity of the Christian churches that uniform ceremonies, instituted by men, be held everywhere." (Ib. p. 27.)

We Lutherans are not falsely exclusive in the Donatist sense. The Donatists (a sect that developed in the 4th century) taught that a church that included evil among its members was not exclusive.

The true church is pure and holy, and consists only of those who have been born again and converted, otherwise the church is a false one, even if the pure doctrine prevails in it: false exclusive principles, which are now apparently asserted to a greater or lesser extent by all our enthusiastically zealous sects. Although it is clearly taught in our symbols that the church has the power of the keys, and therefore also the right and duty to exercise the right Christian ban, "that one," as it is said in the Schmalkaldic Articles, "should not let manifest, stiff-necked sinners come to the sacrament or other fellowship of the churches until they amend themselves and avoid sin" (Ib. p. 311.): yet at the same time in our Confessions the Donatists are expressly condemned (Augsburg Conf. Art. 8.), and the following principle of the Schwenkfeldians is condemned as erroneous: "that there is no true Christian community, since no public exclusion or proper trial of the ban is held, and that the minister of the church cannot usefully teach other people, or administer true, truthful sacraments, who is not for his own person truly penitent, righteous and pious.

(Ib. p. 655.)

Furthermore, we Lutherans are not falsely exclusive in the Methodist sense. The Methodists, after all, do not easily consider someone to be truly converted who has not been converted in the very way they practice the conversion of people, and they do not easily recognize a work of God anywhere if it does not come to light with certain gestures by which alone they think they can recognize it. In the preface to our symbolic books, on the other hand, it is emphatically testified: "Since we have no doubt whatsoever that many pious, innocent people are to be found even in the churches that have not hitherto compared themselves with us, who walk in the simplicity of their hearts. (Ib. p. 13.) Yes, Luther writes, and all true Lutherans subscribe to it wholeheartedly: "Must we confess, nevertheless, that the enthusiasts have the Scriptures and God's Word in other articles, and whoever hears it from them and believes it, will be blessed, though they are unholy heretics and blasphemers

of Christ." (See: Luther's Letter of Rebaptism of 1528. Works. Hall. XVII, 2675.)

Finally, we Lutherans are not falsely exclusive in the Montanist and Swedenborgian sense. The Montanists, a sect that arose in the 2nd century, claimed that God gives new revelations to the church at certain times and thereby develops the church to its masculine perfection, and that Montan, its founder, was such a prophet whom the Holy Spirit had directly enlightened, and whose teachings therefore had equal standing with the Holy Scriptures. Aehn

The Swedenborgians. This sect, which arose in the last third of the last century, claims that Swedenborg, its founder, received new revelations from God in order to found a new church, and that therefore his writings, in addition to the Holy Scriptures, are also a rule and guideline of faith. No accusation strikes us less than that of such false exclusivity. We do not believe that the church had died out before Luther and that Luther therefore had to found a new church. On the contrary, the Lutherans have repeatedly proved their connection with the old church and have shown that all their doctrines have been taught by the true church of all times. Already the first Lutheran confessors confidently referred to the old, even to the Roman Church. They wrote in the 21st article of the Augsburg Confession: "Since this" (i.e. Lutheran doctrine) "is clearly founded in holy Scripture, and in addition is not contrary to the common Christian, even Roman churches, as much as can be noted from the Fathers' Scripture, we also consider that our adversaries cannot disagree with us in the above-mentioned articles". (Concordienbuch, p. 34.) As far as Luther himself is concerned, we certainly hold his writings in higher esteem than those of any other church teacher after the times of the apostles, but we do not place him on a par with any apostle and his writings with the Holy Scriptures. We do not consider him to be an immediately enlightened man who could not have erred or who could have taught something new that is not found in the Bible. Rather, we hold Luther and his writings in such high esteem only because, in spite of the great richness of his spirit, he remained with the holy Scriptures with such unshakable faithfulness and truly childlike simplicity; he penetrated the holy Scriptures as seriously as no one else, and founded all his teachings so clearly and obviously on the holy Scriptures that a Christian conscience is brought by him to a firm, certain, divine foundation of his faith. In addition to this, it is obvious that God also gave Luthern incomparable gifts of grace and ministry, and expressed the seal of his incomparable success in his work, that he was called by him to the work of reformation of a church. It is therefore God Himself whom we honor in Luther; and it is the time of an exuberantly gracious visitation of God that we do not want to misjudge, despise, and miss when we look back on the Lutheran Reformation as the sun that has risen again for the church in recent times. It is true that after the apostles there was no teacher whose writings were read so eagerly by others and whose sayings were held in such high esteem as Luther's by the zealous Lutherans, but we believe Luther in matters of faith not because he said it, but because he proves everything so beautifully from God's Word.

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Therefore, our concordia formula immediately begins with the following declaration: "We believe, teach and confess that the only rule and guideline by which all teachings and teachers are to be judged and evaluated are the prophetic and apostolic writings of the Old and New Testaments, as it is written: Your word is a lamp to my feet and a light to my path, Psalm 119:105. And St. Paul: If an angel comes from heaven and preaches otherwise, he shall be accursed. Paul: If an angel come down from heaven, and preach otherwise, let him be accursed, Gal. 1:8. But other writings, of the old or new teachers, as they have names, are not to be held equal to the holy Scriptures, but are all at once subject to them, and are not to be received otherwise or further than as witnesses, of what form after the apostles' time, and in what places such doctrine of the prophets and apostles has been received." (Ib. p. 473.)

In the next number we intend to show in which sense we can neither deny nor want to be exclusive.

News from the old home.

II.

June 1849.

It has been a long time since my first report, much longer than I had intended and hoped to be able to give the second. I did not want to write until some result of the political endeavors had emerged, and when I had sent out my first communications, it seemed as if the second should follow soon, and now half a year has passed and - we do not yet know how we are doing. At the beginning of the year, it seemed as if the desired and longed-for unity would soon come about, and in a way that hardly anyone dared to hope for in the beginning, namely with a hereditary head of the empire, with an emperor at its head. In the Imperial Assembly at Frankfurt, this idea had found its way into the minds of many, mainly through Gagern's and Dahlmann's reputation and influence; This "party of the hereditary emperors" grew stronger and stronger, and was not deterred by the opposition it encountered on both the right and the left, but only redoubled its efforts and endeavors to assert and victoriously carry out the idea that, in order to establish German unity and a strong Germany, both externally and internally, an hereditary emperor must be elected, and that this could and should be none other than the most powerful prince in Germany, the King of Prussia. The Emperor of Austria could not become such an emperor, because as a German prince he was not as powerful as the King of Prussia, and because the closer connection of his non-German lands with his German lands prevented him from entering into the closer German alliance in accordance with the imperial constitution. Therefore, the Prime Minister demanded

v. Gagern received authority from the Imperial Assembly to enter into negotiations with Austria in order to unite it as closely as possible with the rest of Germany, since it could not enter into the closer alliance, until such time as its circumstances allowed it to enter into the closer Germany with its German lands. Gagern had made his retention in the ministry dependent on the acceptance and approval of this demand, and it received a majority of votes in a motivated version, although not a significant one. Sixty Austrian deputies, however, lodged a protest against this and any decision that would exclude German Austria from the German federal state, and many were and remained of their opinion. Thus arose the parties of the so-called "Greater Germans," who wanted only one Germany with Austria, and the "Lesser Germans," who, seeing that Austria could not and would not enter, aimed at a closer union of the rest of Germany under a single national head, to which Austria should stand in the relationship of the old confederation. For this reason, however, the Greater Germans did not want a hereditary emperorship and no emperor at all, but a directorate of three or seven princes, in which the Emperor of Austria and the King of Prussia would preside alternately, and the first two paragraphs of the constitution would be amended in such a way that Austria with its German lands could enter into the German federal state. But the small Germans declared this to be nothing more than the old Bundestag, devoid of power and juice. They were encouraged by the readiness with which not only several states, e.g. Würtemberg, Nassau, Coburg, Gotha, etc., proclaimed the fundamental rights as state laws, but also several others, such as Würtemberg, Baden, the Saxon duchies, Oldenburg, etc., declared themselves to be the head of the empire, and the latter even wrote to the King of Prussia expressing their pleasure at being allowed to welcome him as such. But there were still significant obstacles and reservations standing in the way. The governments of Hanover, Saxony, Bavaria, etc. did not necessarily recognize the fundamental rights and

refused their official publication, partly because, according to the state constitutions, a law could only receive force through the consent of the chambers, and partly because the fundamental rights contained many things that could not be implemented in the individual states without great disadvantage for them and therefore had to be adapted to some extent for them. As far as the acceptance of a hereditary imperial head, and especially a Prussian one, was concerned, the Saxon Chamber declared that it did not want to recognize such a head, but only a president; the Bavarian Parliament, in both chambers, solemnly and unanimously objected to the exclusion of Austria and thus to the King of Prussia as hereditary emperor; Austria itself, as the hereditary emperor, was not to be recognized.

repeatedly protested against its treatment as a mere confederate of close-knit Germany and that it did not want to and could not withdraw from the Confederation, and Prussia also voted for the retention of Austria, asking the Imperial Assembly to hear the objections and concerns of the individual governments before the second reading of the constitution, and the governments to submit such declarations to Frankfurt as soon as possible, and thus to initiate and bring about a desired "agreement" on both sides. The proposal met with approval on both sides, the declarations were received and handed over to the Constitutional Committee. The (smaller) states voting with Prussia demanded an absolute veto, a three-year financial period, etc., Bavaria 2c. demanded a constitution in which Austria could fully participate and in which the individual states would retain their independence. In the meantime, the decision on the head of the constitution (the imperial head 2c.) was postponed, the second reading of the fundamental rights was undertaken and completed, while people agitated *) for and against the testator, for and against a directorate, debated **) and drove each other into ever greater passion and bitterness. Finally, Austria, which until then had only said what it did not want, made a somewhat telling statement. It wanted a directorate of 7-9 members, with Austria and Prussia at the head, who were to preside alternately from one year to the next 2c. That was at the beginning of March, so a full quarter of a year had been spent in waiting and deliberating. Suddenly the news came that the Diet in Kremsier had not been dissolved, but had been blown up, and a constitution for Austria had been octroyed †), in which Germany was not thought of at all, and only the firm and close union of all countries under the Austrian scepter was taken into consideration. So Austria does not want to know anything about Germany, it was said, it does not want to join the German Confederation. And one of the most ardent defenders of Greater Germany, Welker, suddenly appeared in the Imperial Assembly with the motion: to accept the Imperial Constitution, as it had been decided in the first reading, with all its might, to propose to the King of Prussia the dignity of hereditary emperor, and to express the expectation against the other German princes that they would voluntarily accede to this decision for the sake of the unity and salvation of Germany. For Austria, the accession was always to be reserved for better times. The impression which this motion made on the assembly was indescribable. The hereditary imperialists became

*) That is, it had a provocative effect. D. R.

**) That is, engaged in wars of words. D. R.

†) An octroyirte constitution is called that which has been granted to a people by grace and free authority, in contrast to such a constitution which a people has won for itself as one to which it is entitled by right. D. R.

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The new zeal inflamed their opponents to all the more serious resistance. Even for Schmerling, the Austrian plenipotentiary at the central power, the Viennese dose *) was too strong. He resigned from his post. A further declaration by Austria, in which a directorate was proposed, in which it was granted the sole presidency, a state house was approved, but the people's house was eliminated, could only cause even greater and justified indignation. What made the hitherto so reserved Austria suddenly so frank and naive in its demands was not only Radetzky's victories, by which Lombardy was again subjugated and Piedmont humiliated, but mainly the advantages that Windisch-Grätz had won over the rebellious Hungarians in the winter and had so far asserted in the spring, so that it was hoped to be finished here soon and to get a free hand. In Frankfurt, the Austrian deputies now had to listen to some harsh words, and many wanted to show them the door of St. Paul's Church, but they declared all the more resolutely that they would not allow themselves to be ousted. But when it came to the vote on Welker's proposal, it was defeated and Gagern resigned from the ministry because the hereditary emperor seemed to have been rejected. But it was not yet real, the hereditary emperors did not yet give up; Gagern still administered the ministry until a new one was brought together, and the imperial constitution was read a second time. The fatal §§ 1. and 2., which, in the case of countries comprising German and non-German constituent parts, only wanted to permit a "personal union", i.e. only a union through the person of the regent, were reduced to the effect that in the German constituent parts of such countries the imperial constitution must have full validity and their union with the non-German constituent parts must in no way be an obstacle to the implementation of the German constitution. It was decided to have a hereditary head of the empire, but only a suspensive veto for him, i.e. only the right to reject the same resolution passed by three successive imperial assemblies the first two times, but the third time it would apply whether the head of the empire said yes or no to it. And this was to apply not only to ordinary but also to constitutional amendments. Finally, it was decided that the elections to Parliament should be direct and secret, leaving the door open to all machinations. On March 27, the hereditary emperor was elected by a majority of - 4 votes (267 against 263), and on March 28, the King of Prussia was elected German emperor by 290 votes, the other 248 members of the House having abstained from voting altogether. In Frankfurt, the result of the election was immediately announced with the ringing of bells and the sound of cannon, but in all the

Dose actually means: administration of a remedy; here the bitter medicine is to be understood, which should be prescribed herewith to Austria.

D. R.

German lands did not want it to resound like jubilation. It was felt everywhere that it was a forced matter, a result brought about by compulsion and urge. Thus the reception that the deputation, which was to propose the election to the King of Prussia, received on its way was also very different. Down the Rhine they were sometimes received silently and coolly, sometimes with bright cheers and flag-waving; in Cologne they were received kindly by one part, but by the republicans they were honored with catcalls. But when they had come to Berlin and stood before the king with good hope, he told them: "Gentlemen! I have been deeply moved by the message of which you have come to me as bearers. It has directed my gaze to the King of kings and to the sacred, inviolable duties which are incumbent upon me as the king of my people and as one of the most powerful German princes; such a gaze, gentlemen, makes the eye clear and the heart certain: in the resolution of the German National Assembly which you, gentlemen, bring to me, I recognize the voice of the representatives of the German people. This call gives me a right whose value I know to appreciate. If I follow it, it requires immeasurable sacrifices from me. It imposes the heaviest duties on me. The German National Assembly has counted on me above all others when it comes to establishing Germany's unity and Prussia's strength. I honor your trust; express my thanks for it. I am ready to prove by deed that the men who have based their confidence on my devotion, on my loyalty, on my love for the common German fatherland have not been mistaken. But, gentlemen, I would not justify your confidence, I would not correspond to the sense of the German people, I would not establish Germany's unity if, in violation of sacred rights and my earlier express and solemn assurances, I were to pass a resolution without the free consent of the crowned heads, the princes and free states of Germany, which would have to have the most decisive consequences for them and for the German tribes governed by them. It will therefore now be up to the governments of the individual German states to examine in joint consultation whether the constitution is agreeable to the individual as well as to the

whole, whether the rights conferred upon me would enable me to guide the fortunes of the great German fatherland with a strong hand, as such a profession demands of me, and to fulfill the hopes of its peoples. May Germany be certain of this, however, and this, gentlemen, you proclaim in all regions: if it needs the German shield and sword against external or internal enemies, then I will also serve it without call will not be lacking. I will then confidently go the way of my house and people, the way of German loyalty."

It was not known whether this was a negative answer or not. The Ministry had held out the prospect of a more resolutely approving answer to the deputation. After careful deliberation, the ministry announced that the National Assembly would only elect the emperor on the condition of unconditional acceptance of the constitution, and that the deputation would therefore have to take the answer it had received as a negative one and would have nothing further to do in Berlin. In Frankfurt, they were astonished and indignant, saying aloud that the King of Prussia was very much mistaken if he thought that he had been elected on account of his person and his personal qualities, no, he had been elected on account of his power; but they did not want to go back, the constitution had been finally decided, it could only be changed in the way prescribed in it, and even if the question of the supreme power was now to be treated as an open one again, the constitution itself had to be enforced unchanged. Gagern, who had taken over the ministry again since the vote on the hereditary emperor, also declared that the constitution had been finally decided. A separate committee was now elected to implement the constitution, called the Committee of Thirty because it was composed of thirty members.

However, it was not in the King of Prussia's mind to reject the election outright; rather, he immediately sent a circular note *) to all German governments, announcing the matter to them and requesting them to have a specific declaration on the imperial constitution and the imperial head made by their representatives in Frankfurt within a fortnight, so that the necessary agreement could be reached as soon as possible. Twenty-eight governments spoke out in favor of the constitution and the Prussian head of the empire, but only those of the smaller states; the kingdoms made guarded declarations, and the most remarkable was again that of Austria. The National Assembly had been called upon to bring about the constitutional work in conjunction with the princes; by declaring its work to be completed, it had exceeded its authority and had itself set an end to its legal activity, since it had not only published the constitution it had arbitrarily adopted as law, but even intended to give Germany a hereditary emperor without authority. For Austria, therefore, the National Assembly no longer existed and could therefore neither exert influence on the order of a provisional **) central power to be newly formed (Prussia had, in the circular note, also declared itself to be in favor of a new central power) nor could it exercise influence on a new central power.

*) Circular. D. R.

**) interim. D. R.

(the government has offered to provisionally assume the central power until the constitution is agreed upon), nor to participate in negotiations for the purpose of

The Austrian government was not prepared to enter into an agreement on the constitutional work it had itself declared to be completed. If, therefore, the Archduke John, in spite of the desire expressed by Austria to retain the imperial administration, nevertheless felt moved to resign it, Austria would have to raise a decisive objection to its being taken over and exercised by one of the German governments alone, and the future imperial administration would have to be organized *) in such a way that all governments would be assured of their representation therein. (The old Bundestag!) For all these reasons, Austria would not be able to negotiate with Prussia's plenipotentiaries on the basis established by Prussia, as with those other German princes in Frankfurt, and would therefore not be in a position to respond to the invitation issued and to send a plenipotentiary to the intended negotiations.

Every mind must have felt displeased, or at least painfully touched, by such declarations of Austria, which were clearly perceived to lack all good will for a free and consoling solution of the German turmoil. If, however, the refusal of the King of Prussia to accept the imperial crown without fail (and under the given circumstances with the fatal constitution) was met with anger from all sides, and-because one realized that the refusal had its reason mainly in conscience-one could not get enough of mocking the "king by the grace of God": Thus the rotten reason of the whole movement and of our conditions in general was again clearly revealed to the one who had eyes, and the hope that one would bring it to a tolerable end could only hold on to the thought that God's mercy has often made something good come out of what made men evil, - after he had first given everyone the fruit of his works to eat.

But even from a political and secular point of view, one could not blame the King of Prussia for his refusal, especially when one learned how the majority of votes for his election had come about. The hereditary emperors and even several on the right had entered into a formal bargain with the left, and the latter had promised to vote for the emperor if the suspensive veto and the unrestricted and secret election were left in place on the other side. Election. They mutually agreed, and Vogt freely said that this constitution was only the bridge to the Republic, therefore they had agreed to the deal. Yes the two Simon published a statement about the concluded treaty, in order to make themselves known to the people of their party about their step

*) established. D. R.

in which they said, among other things: "We assume-and the German press supports this view-that the people, what they did not want at the moment of the revolution, do not want now in their great majority (namely the republic); that an emperor thus has the same right as 34 other princes, and that an emperor by the grace of the people is more democratic than any of the 34 princes by the grace of God." Further: "Above all, we had a well-founded apprehension that we would necessarily join a large party whose political direction we were not only opposed to, but from which we also had to fear that the first common step would lead us to amendments of the constitution to the disadvantage of the freedom of the people, insofar as the acceptance of the imperial crown should be tied to such conditions, Amendments which we could not prevent with our small number of votes, and we therefore demanded from a number of members of that party securing the majority a declaration that after the definitive*) establishment of the Constitution they would not be disposed to make any essential amendments to it." Such a declaration they then also affirm to have received from eighty deputies, among whom were important members of the Right and of the Center, 'namely the Prime Minister H. v. Gagern and the Minister of Justice Robert Mohl. "In addition, 114 members of the same party gave us a written declaration that they would vote for the suspensive veto and the electoral law as adopted by the National Assembly in its first reading." Finally, they say: "Should the decision of the National Assembly be contrary to the German people, they now have the means to shape the top of their constitution according to their will by constitutional means; they have the power, through a free electoral law, to express their true will.

Thus a significant number of the right and of the center had committed themselves to the left, and so it came about that the minority could henceforth take the majority in tow, which it also did honestly. It was decided that the election of the head of the empire should be dependent on the acceptance of the constitution.

It was also agreed that it was inseparable from the Constitution that the Constitution should henceforth be enforced throughout Germany and that the "recalcitrant" (resisting) governments should be called upon by the

imperial power to make it known immediately in their states and to put it into effect.

(Conclusion follows.)

*) Not to be reversed.

D. R.

(Submitted.)

Strange experience of the power of holy baptism.

Last Monday morning at 6 o'clock a boy of seven years died of cholera in my house. Until a few days before their illness and death, his parents had led a life of complete alienation from God, without God's Word and Sacrament, in all kinds of horrible vices. The poor children, six in number, three of whom had not yet been baptized, saw and heard nothing but works of darkness every day. The merciful God made it possible for the father in particular to come to a thorough realization of his misery and to long for the grace of God in Christ during this serious time, and to receive the comfort of forgiveness in Word and Sacrament. On the next Wednesday morning he was stricken with cholera, and on the same day he passed away gently and, as I confidently hope, blessedly in the Lord. In accordance with his own destiny, the mother and I arranged on the day of his funeral that the children in question should be baptized in church on the next Sunday. But already on the next (Friday) morning I was called early in the morning to administer the emergency baptism to the middle child, who had also been seized by the terrible plague. After I had been in the house for barely half an hour, she too fell ill and, despite all the help she had received, had to die in the evening of the same day. To reassure her, I had to give her my hand that I would take care of her children, baptize the two unbaptized ones, and provide for the Christian education of all of them to the best of my ability. After she was buried on Saturday and I had the still very sick child brought to the hospital, I took the other five poor orphans into my house for the time being. On Sunday, after the end of the service, the two boys, Wilhelm, seven years old, and David, two and a quarter years old, were baptized along with another child from the congregation, with the warmest participation and the most fervent prayers of godly godparents and a considerable number of believers from my congregation. Only once before the holy act, as far as I remember, I could take the time and opportunity to tell the child how he, a poor orphan, without father and mother on earth, now receives through holy baptism a father in heaven, who washes him from fallen sins through the blood of Christ. Immediately after the act of baptism, I kissed the dear child and said, "Now you have a gracious God who has forgiven all your sins through Christ's blood." To my own great shame I must confess that in the unbelief of my depraved heart I thought I might as well keep silent, since the child, only seven years old, did not have the mind to understand what was said to him, especially since in the parental home he had hardly ever heard of sin, let alone of his own sin, or of salvation.

6

I had never heard of God's wrath or grace, and least of all of the relationship of holy baptism to it.-Hardly half an hour later and only just having entered my house again, my dear little Wilhelm was also seized by cholera. I had been with many people during the entire course of the disease until death, but I had never seen anyone suffer as much as this poor child. When the sick man calmed down a bit around one o'clock in the night, I had to retire for a little while, my strength giving way to the superhuman efforts of the last weeks. Thereupon I remained alone for a short time with the boy, who now spoke continuously loud and clear, as with father, mother, his brothers and sisters. For a while I listened to his quite coherent speeches, whereupon I sank into other thoughts, until I became attentive to him again by the word "baptized". My astonishment was great when I heard the words from him: "baptized, now all my sins are forgiven!" After a few other words, he said again, "me and Davidle and more (the other little child) are baptized, now they are all, all forgiven!" Shortly thereafter, two dear members of my congregation, Mr. Claus and Mr. Steinmann, who were helping me in caring for the sick, entered the room again. They heard what I had said with great astonishment. At their admonition to take it easy on myself, I withdrew again at 4 o'clock. But there was little chance of rest. At half past 5, I rejoined the patient, who was now in the slumber that almost always precedes death in this disease. Claus and Steinmann now told me how the child's last speeches, lasting longer than five minutes, had referred almost exclusively to the grace of God in Christ Jesus obtained through holy baptism. They clearly remembered in particular the words: "I have found One who has taken away all my sins. Henry (the eldest brother - but it must have been someone else!) wants to take it (probably the bestowed good of Christ's righteousness) from me again; but no, no! I want to keep it, I need it myself." I never used the words "found" and "taken away" against the child: they were preached to him by the Holy Spirit, who confessed the words of God spoken by me!- At 6 o'clock the soul of the child passed over to the beholding of what it had grasped here, though only for a few hours, yet in a firm faith. Praise be to the Lord, who still performs greater signs and wonders in and through His church than He once did in healing the sick.

I feel compelled to bring this strange experience of the power of holy baptism to the public, not for the sake of unbelievers and those who despise baptism, who after all do not see with seeing eyes and do not hear with hearing ears; but for the sake of the

For the sake of the faithful, who by God's grace believe in the Word of God even without seeing, but who all have daily cause to complain about the weakness of their faith. I would like to encourage them to bring their little children to baptism so much more joyfully in obedience to the divine Word with fervent prayers, to nourish the acquired baptismal grace in the children from the tenderest age onward through the Word of our God, despite all the objections of human reason, and also to be comforted by it in all their own temptations and great distresses of soul: I have been baptized! I have put on the Lord Christ. Forgiveness of sins, deliverance from death and the devil, and eternal blessedness have been wrought and given to me, who believe the words and promises of God.

August Selle, Pastor.

In confirmation of the above, we too have gladly signed our names, hoping that God our Savior's glory will be furthered thereby.

August Claus.

Christian Steinmann.

Chicago, August 16, A. D. 1849.

(Sent in by P. Röbbelen.)

Ungodly doctrine cannot stand if it does not meet with the approval of the multitude, as testified by Pf. 73:10; but the testimony of truth does not need such approval, because it has an eternal foundation in the Lord God.

The "Lutheran" goes out for half a decade to greet the members of the Church of Christ, which is One at all times, in order to strengthen them according to the command of the Lord in these last evil times against the seduction to unbelief and error, which is especially prevalent in a country, especially in a country where Satan also exploits the general freedom to his benefit and to the detriment of the souls, is more or less prepared in all places, even the most remote ones, by this enemy of peace in God and His eternally equal, undivided and unmixed truth. This is truly a proof of great faith; for if one thinks of the time when the small group of honest

confessors of their Lord first came forth with this greeting, it would not yet be so incongruous to calculating reason, in the midst of the mob at Ephesus aroused by Demetrius (Ap. Hist. 19,28.) during his idolatrous clamor to speak out and defend the apostle Paul, than where the mixing of different doctrines under the terribly abused name of Union was admittedly not commanded by state laws, but by the far greater tyranny of fashion and echoes of highly celebrated political conditions had become dominant in the common mind of a powerful nation, the representation of the pure Lutheran doctrine, i.e., of the unabated, unadulterated doctrine, had become the norm. The Lutheran Church was the first to undertake the representation of the pure Lutheran doctrine, i.e., of the unadulterated and unadulterated One Speech of Christ (cf. 1 Cor. 1:10). But because it was in the

faith, the Lord, who never allows Him to be mocked, has also allowed this deed to triumph over the mockery of the servants of time and prisoners of the spirit of the age who defy their masses, even if not by great numbers (for numbers do not decide in the kingdom of God), but all the more gloriously by a full measure of spiritual gifts and inner strengthening of those called in His name. Of course, the hostilities against the truth continue, but if their confessors remain mindful of the serious admonition of the Holy Spirit 2 John 10. They seek to keep themselves unspotted from the world only in this, that they dissolve the community of faith with those who, according to circumstances, stretch the doctrine of Christ wider and narrower to please men, and grant such unchristian liberty in the interpretation of clear sayings of the holy Scriptures that they deny the same as indifferently as they allow it to be accepted: so there is no need for all opposition, no matter how fine and clever it may be raised in the name of a crowd, no matter how large. As little as anyone who joins the apostles in faith can be disconcerted by the fact that he, like them, has not only Jews and pagans for opponents, but also those who argue under the name of Christ against the apostolic, under the name of Paul against the Petrine, and under the name of Peter against the Pauline preaching, with the false pretense that Paul and his fellow apostles differ from one another, and the apostles from the Lord Christ in their preaching, in a word: false brothers, i.e., false apostles. h. that he must put up with seeing among the enemies not only the papists, the arch-enemies of Christ's church, but also those whom he, as Protestants, so gladly heard testifying with the church just as powerfully for every word of God as against the papacy; so little does he need to be disturbed by this in the peace he has in his faith, because he knows that it is not his faith and confession, still less the multitude of those who believe and confess, but that the promise of the Lord sustains the church and him in and with the church, that he also does not quarrel, when he draws the sword of the word for the church, but the Joshua who overthrows the walls without a hand, the Gideon who chases the enemies without the many who depart from him, the Samson who strikes the Philistines with an ass's chin, and the David who strikes down the armored without helmet and armor in the name of God. It is of the least importance for the existence of the Lutheran Church that, in spite of the calmest and most convincing defense of its doctrine, as it is done over and over again by the "Lutheran," it does not desist from its errors among those who either out of prejudice or love of the flesh or evil arrogance and reluctance to accept the truth,

creates no other fruit than that such have received the testimony and therefore will not be able to excuse themselves on the day of judgment with the indolence of the Lutherans of the nineteenth century, who let them sleep in their delusion.

Faith of the little children.

Let us see the reason why they do not keep the children faithful. They say, because they have not yet come to their senses, they may not hear God's word. But where God's word is not heard, there can be no faith, Rom. 10: Faith comes by hearing, hearing comes by God's word 2c. 2c. - Tell me, is this also Christian speaking, that is, judging God's works according to our own liking? The children have not come to reason, therefore they could not believe? How? if you had already come from faith through such reason, and the children come to faith through their unreason?

Dear, what good does reason do for faith and God's word? Is it not this that resists faith and the word of God in the highest way, so that no one can come to faith for it, nor suffer God's word to be blinded and defiled, so that man must die to it and become like a fool, and indeed as unreasonable and without understanding as a young child, if he is to believe otherwise and receive God's grace. As Christ says in Matthew 18: "Unless you turn and become like children, you will not enter the kingdom of heaven. How often Christ thinks that we must become children and fools, and condemns reason.

Tell me, where is the reason of the believer in Christ when he sleeps, if his faith and God's grace never let him go? Can faith remain here without the help of reason, so that it does not become aware of it, why should it not begin in the children before reason knows anything about it? Item, so I would also like to say of all states in which a Christian lives and works something, or otherwise has to create, that he does not become aware of faith and reason, and yet for this reason faith does not cease. God's works are secret and marvelous where and when he wills; again, they are manifest enough where and when he wills: that it is too high and too low for us to judge.

But we do not want to weaken or abolish the ministry of preaching. For indeed God does not let preachers preach for the sake of rational hearing, since no fruit comes from it; but for the sake of spiritual hearing, which the children also have, as well and better than the ancients. This is how they hear the word. For what is baptism but the gospel to which they are brought? Although they only hear it once, they hear it all the more, because Christ receives them, who brought them to be called. For the ancients have

It is a benefit to them that they may hear often and think of it again. But it is the same with the ancients in spiritual hearing, that it is not received by much preaching; but it may come once in one sermon. But if it comes in one sermon, it is enough for all eternity. What he hears after that, he either heals the first thing or ruins it again.

If they (the children) have not heard the word, by which faith comes, as the old hear it, but they hear it as the young children. The old grasp it with ears and reason, often without faith. But they hear it with ears, without reason and with faith. And faith is so much nearer, so much less is reason, and stronger is he who brings it, for the will is the old men's, coming from themselves.- (Luther's Church Postil Dom. III. p.

(Submitted.)

Political.

The "Lutheran" has not brought its readers any news from the field of politics for a long time, and seems to have almost forgotten its promise. We would like to have reminded him of this occasionally and kindly ask him to continue his reports; for even if we can learn about events from political newspapers, it is precisely in this that we are most interested in how they are to be viewed and judged by a Lutheran Christian. The Lutheran has maintained a much more dignified, solid and scriptural position in the assessment of the latest European events than most of the other papers of the local religious press. I cannot refrain now on this occasion from referring in a few words to the latest events in Rome. This city, which for more than a millennium has been enslaved by spiritual despotism, with the throne of the Antichrist in its midst, and which only scantily covered its long-since lost grandeur and fame with the shimmering dazzle of papal hierarchy, this city suddenly awoke like a lion from its slumber, shook off the fetters to which it had long been accustomed, chased away the pope and declared

him to be deprived of his temporal power. In earlier times, popes had sometimes been expelled from their residences, but for completely different reasons than now. This time the real cause of his expulsion was the Protestant principle that spiritual and temporal power must not be connected with each other, that the pope, as the bishop of Rome, is entitled to govern his church, but not the state. This testifies to a tremendous change in the ideas of the Roman people, whether it was brought about by the influence of genuine Protestantism or by the destructive tendencies of a kind of German Catholicism.

In short, all Protestants were probably deeply interested in these events in Rome, like

The old Lutheran church doctrine is quite simple: the pope must remain until the end, until the return of Christ to judgment. The old Lutheran church doctrine is quite simple: the pope must remain until the end, until Christ's return to judgment, even though he has received a fatal blow from Luther's reformation, and is now, so to speak, always in death spasms; but he must remain what he is, a spiritual and temporal power, until Christ's return. Our old theologians based this view on 2 Thess. 2:8: "And then shall that wicked be revealed, whom the Lord shall destroy with the spirit of his mouth, and shall make an end of him by the appearing of his future." If the pope had now really lost his worldly power forever, he would have ceased to be the real Antichrist, because the union of spiritual and worldly power is the characteristic feature of him. This would be obviously against the prophecy of the Scriptures. I presume that the readers will already know that Rome, after a desperate resistance, finally had to surrender to the French and was forced by them to accept the pope not only as its spiritual but also as its temporal lord. Thus the old Lutheran church doctrine is confirmed anew by this turn of events in Rome. It is well known to what extent the temporary expulsion and humiliation of the pope had led to "many enthusiastic ideas and conclusions about the development of the events prophesied in the Revelation of John. The Lutheran doctrine will also be in its eschatology (doctrine of the last things) the silver that endures a sevenfold trial by fire and emerges more proven each time.

The only thing that is still very strange is how miraculously the hand of God intervened in this event. No one had believed that the Pope would have his temporal power delivered to him by a people who had shortly before shaken off the yoke and declared themselves a free people. It would have been better to think that the Tiber would have to change its course and go back to Rome than that the pope would be brought back to Rome by the French. This is such an unheard-of thing, so totally contrary to all human expectation, that one obviously has to see the government of the supreme Lord in heaven then. The Scriptures were to be fulfilled, and in order for God to show His power all the more, they had to be fulfilled by those of whom it would have been considered impossible before. In general, one can see quite clearly from the outcome of the revolution in Germany that to change the shape of things, to throw down old institutions and build up new ones, and to give a different turn to the destinies of the peoples, is not the business of the clay, but of the potter, not of the impotent human will, but of the absolute sovereign office of God. The poor Titans

of modern times wanted to mix heaven and earth, but how miserably they fell; with what a miserable whimpering the pompous cries of reform, progress of the nations, overthrow of the throne, etc., came to an end! If God Almighty wants a reform, then it will work, otherwise it will not, as the example of Jeroboam proves, 1 Kings 11:32.

A. Sch.

Price of the school teacher office.

Thus Luther writes: "I recently said that a diligent, pious schoolmaster or magister, or whoever it is, who faithfully trains and teaches boys, can never be rewarded enough, and cannot be paid with any money, as the pagan Aristotle also says. Among us *) it is still so shamefully despised as if it were nothing at all, and yet we want to be Christians. And I, if I could or had to give up preaching and other things, I would prefer no other office than to be a schoolmaster or boys' teacher. For I know that this work is the most useful, greatest and best of all, next to the office of preaching, and I do not yet know which of the two is the best. For it is difficult to tame old dogs and to make old husks pious, for which the preaching ministry works and must work much in vain; but the young little trees can be better bent and pulled, although some also break over it. Rather, let it be one of the highest virtues on earth to faithfully pull up the children of strangers, which very few and almost no one does with their own. (Sermon, "That one should keep children in school," from 1530.)

In another passage, Luther says: "Schoolmasters used to talk to their students in the schools about how to act and interpret the sayings of the Holy Scriptures in a fine way. I did not want anyone to be named a preacher if he had previously been a schoolmaster. Now all the young apprentices want to become preachers and flee the work of the schools. But if someone has kept school for about ten years, he can leave it with a clear conscience, because the work is too great and it is kept to a minimum. In a city, however, so much depends on a schoolmaster as on the parish priest. We can dispense with mayors, princes and noblemen. Schools cannot be dismissed, for they must govern the world. Today we see that no potentate is a lord, he must be governed by a lawyer and a theologian; they can do nothing themselves and are ashamed to learn, therefore it must flow from the schools. And if I were not a preacher, I know of no position on earth that I would rather have. But one must not see how the world rewards and holds it, but how it respects God and will praise him in that day." (Works. Hall. XXII, 1028.)

Please.

The German Evangelical Lutheran congregation in Harford County, Maryland, wishes to build a little church. It is small, but inhabits a place to which more and more Germans will surely move; it has had to endure many and severe challenges, but precisely because it has endured the challenge without being destroyed, we no longer doubt that it will endure and, by God's grace in that area, will be the

*) Would to God that the "Us" would only concern the people of Luther's time and not us in America now. town, which is located on the mountain. She desires only a small log church in order to gather around God's Word and Sacrament with the many German inhabitants of that region, but her means are not sufficient even for a small church. Belonging to our Synod, she therefore asks all friends of the Word of God and His Holy Church for a small contribution and wishes the kind givers of God's rich blessing, according to the words: He who has mercy on the poor lends to the Lord, who will repay him with good. Proverbs Sal. 19, 17. take gifts to the masters PP. Wyneken in Baltimore and Walther in St. Louis, as well as A. Hoyer, Pastor.

The false belief.

This is what the false colored faith always does: as long as it is well with him, he is proud, even over God and everything that is God, and is so obdurate and hard that no anvil was ever so hard. But when he begins to sink and to despair, there is nothing more stupid or despondent in heaven and earth, so that he may well crawl into a mouse hole and the wide world will become too narrow for him, and then both enemies and friends, both the despised and the highly praised, will seek help and help and gladly accept it.- Luther on Jon. 1, 5.

Bolk usage.

Among the Wends living in Upper Lusatia in Saxony, it is the custom for the bath mother, when she returns from church with a newly baptized child to its mother, to give the child to the latter with the words, "A heathen you gave us, a Christian we bring again."

Ecclesiastical message.

In consequence of an appointment which the former pastor of the German Lutheran congregation at Marion, Ohio, Mr. Adam Ernst, had received and accepted from the congregation at Town Eden, New York, the same has been appointed by v. E. M. Bürger by order of the Synod of. X. x.

the 12th of August this year, was publicly "initiated into his new office. May the Lord prepare the shepherd for faithful pasturing and fighting, and may he govern the herd, as often as it accepts the voice of the good shepherd from the mouth of his under-shepherd, to follow, and may he finally lead shepherd and herd into the heavenly hurdles! - The dear brother's address is now: Hev. vrost, "VVKite's Ooruer v. O., vris Oo., N.

By the refusal of his congregation to submit to the discipline and order commanded in God's Word, Mr. Pastor I. Trautmann at Danbury, Ottawa Co., O., has been compelled to leave the same. He has obeyed a summons to send Hm. Pastor Röbbelen as assistant preacher in his large field of work. His present address is therefore: L.6V. 3. irautmair, voverpool, Vle- (liuu OouQt^, Ollio.

Ladder of Wisdom.

The famous scholar Reuchlin (died 1521) described the students' course of study as follows: "In the first year, they know how to decide on all matters of dispute; in the second year, they begin to be uncertain of it; in the third, they realize that they know nothing; and only then do they begin to learn."

Changed address: vov. Martin 8ou<Urau8,

v. O., Morris Oo., U". ck.

Ecclesiastical note.

So just now we hear that the Synod of Indianapolis on the 27th of this. M., Thursday after vom. XVI. p. 1r., will meet.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, un-

modified imprintGv .1v

The dozen \$1.00. Hundred pieces 07.00. Strange letter from a lady who in 1703, for the sake of the Lutheran religion, left her fatherland and all her possessions with six mostly uneducated children.... 0.05

The dozen 50 Cts. 25 pieces \$1.00.

Dr. Luther's Sermon of "Preparation for Dying" 0:05

The Constitution of the German Lutheran Synod of Missouri, Ohio, and Other States, Together with an Introduction and Explanatory Notes 0.05

The dozen 50 Cts. 25 pieces P1.00.

First Synodal Report of the German Lutheran Church.

Synod of 'Missouri, Ohio & other states v. 1.1817 0.10

Second synodal report of the same synod of 1848 0.10

Third volume of the Lutheran v.1846

-1847. no. 8-26 0.50

Fourth do. v. 1847-1848 (full) 0.50

(The 1st and 2nd volumes are out of print.) Christliches Concordienbuch, d. i. Symbol.

Books of the Lutheran Church, New York Edition, bound in pressed leather 1.25

Conversations between two Lutherans about Methodism, (in pamphlet form) 2 pieces 0.05

Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces < 0. 05

Dr. Luther's Home Postil, or Sermons on the Gospels on the Sundays and Feast Days of the Whole Year, New York Edition, bound in calfskin 2.00

Hymnal for Lutheran congregations, published by the local Lutheran congregation.

U. A. C., bound the piece 0.75

100 pcs"2'50 § ^6" cash payment.

ew York edition, the piece... 0.10 By the dozen... 1.00

The pastor Grabau's pastoral sweetbread at Buffalo (shown in more detail in No. 17 of the Lutheran) 0.25

(The price of the latter given in No. 21-25 of the previous year is a printing error. (The price of the latter given in No. 25 of the previous year is a printing error).

Mailbox.

To A. E. in T. E., N. I - The box arrived happily.

To A. L. in E., Mo. - If the biography is not prolix, written in a dignified style, and contains fewer raisonnements than facts, it is welcome for the "Lutheran".

Receive money

for the seminary in Fort Wayne by Mr. Past. Schurmann from his congregation 04.M. Wolter.

Receive

for the church building of the "First German Ev. Lutheran St. Paul's Parish" in Chicago, Ill.

By Mr. D. Allbach of his congregation at Fort Wayne, Ind, P4.05. Bon Mr. k A. Lehmann, 'Cape Girardeau, Mo, D1.00. A. Selle, Rev.

Get

for the Michigan mission: P6.47Z from church members in St. Louis.

Paid.

The 3rd year. The HH. rk. penance and rally.

The 4th year, the HH. 1'. Penance, Mich. Hochmuth and r. Rally.

The 2nd half of the 4th year Mr. I'. Sondhaus.

The 2nd half of the 5th year Mr. Fr. Ahlmeyr.

The 5th year of the HH. Hunger and Sondhaus.

Den 6. Jahrg. Die HH. r. Eyrich, Joach. Gollmar, Mich. Grüninger, 1?. engravers.

Printed by Arthur Olshausen, publisher of the Anzeiger "es Westens.

Volume 6, St. Louis, Wo., September 18, 1849, No. 2.
Preface by the editor to the sixth volume of the "Lutheran".

(Continued.)

After we have presented to the dear readers in the previous number in which relations we Lutherans have to reject the reproach of an exclusive character of us, some will perhaps now reproach us with the following: Admitting that you Old Lutherans are not falsely exclusive in those relations mentioned, have you not said many times that your Lutheran church is not only one, but only one church, namely the only true, the One Holy General Christian Church, and that, on the other hand, all non-Lutheran communities are false, irreligious churches or sects? Have you not often declared Lutheranism and Christianity to be synonymous? Do you not claim all the high names and all the glorious promises, which alone you find given to the whole of Christianity, to the kingdom of Jesus Christ on earth, for your little Lutheran church? Do you not call your church the bride and body of Christ; the One who alone is His dove (Gal. 6:8); the true Zion of the New Testament; the Jerusalem that is above, the Free One who is the mother of us all (Gal. 4:26); the kingdom of heaven on earth; the city, the house and the church of the living God, a pillar and foundation of the truth (1 Tim. 3:15); the vineyard of the Lord, etc.? Do you not say that your church cannot perish by virtue of the precious promises of Christ: "The gates of hell shall not prevail against my church. Behold, I am with you always, even unto the end of the world"? - —

To this we reply: It is true, we have always maintained this up to now; and we confidently add: we also want to maintain this by God's grace, as long as our heart can still beat, our mouth can still speak and our hand and pen can still write. Yes, we say, woe to us if we should ever let this glory and comfort be taken from us!

How? many will now perhaps exclaim, can there then be a more intolerably exclusive character than you Old Lutherans have? Are these not obviously Roman principles? Do you not make the whole tree out of one branch, the whole body out of one member, the whole out of one part?

We admit that the matter sounds suspicious. But we ask the dear reader not to break off here, put down the paper indignantly, and now shout into the world: Behold, so the Old Lutherans themselves have confessed that they alone are the church, they alone are the true Christians, they alone are the chosen children of God, and that all non-Lutherans are damned and lost! Rather, the reader will hear us calmly, then he will hopefully judge differently, and realize that we Lutherans can make the above assertions without necessarily considering ourselves, in shameful arrogance, to be the only good Christians and condemning all other Christians besides us, judging their hearts. Our actual opinion is this:

By the church we understand nothing else than the community of all true believers in Christ, and since faith is nothing visible, we hold that the church is also not a visible institution, but the invisible kingdom of Jesus Christ on earth; it is not an object of the senses, but of faith. Hence Luther writes: "All Christians in the world thus pray, ""I believe in the Holy Spirit, One Holy Christian Church, Communion of Saints."" If the article is true, it follows that no one can see or feel the holy Christian church; neither may say, see here or there it is. For what one believes, one does not see or feel. As St. Paul teaches Ebr. 11,1. Again, what one sees or feels, one does not believe." (Luther's writing against Emser and Murnar. XVIII, 1654.) However, when we claim that the church is invisible, we do not mean to say that it is an empty thing of thought, which is nowhere but in the minds of Christians.

Rather, we say that there really is such a holy congregation, whose members are scattered over the whole world, and that it must always exist, as surely as the promises of the divine word are truth and can never be false, that the congregation built by Christ on Himself, the eternal rock, will not be overcome even by the gates of hell. At the same time, we believe that this congregation, which is invisible in its essence, will never be visible here, but will nevertheless be (definitely) recognizable through the pure Word of God, which is preached in a community, and through the holy sacraments, which are administered in it according to Christ's institution. (See: Augsburg Conf. Art. 7.).

We further believe according to God's word that the true church is only one, the One Bride (Ephes. 5, 23. ff.), the One Body (1 Cor. 12, 13.), the One Army (Joh. 10, 16.) of Jesus Christ. This unity of the church is most completely explained by Paul when he writes: "Be diligent to keep unity in the Spirit through the bond of peace. One body and one Spirit, as ye also are called unto one hope of your profession, One Lord, One faith *), One

baptism, One God and Father of us all." Of this Gerhard makes the beautiful paraphrase: "The Church is therefore called One, because, brought by One Lord through One Baptism into One mystical (secret spiritual) Body under One Head, governed by One Spirit and united by the unity of faith, love and hope, One Faith, One God and Father of All.

*) We cannot omit to share here Gerhard's beautiful argument in how far faith is one. He writes in his *Locis*: "We say that faith is only one: 1. according to its object (according to the thing believed in), because one and the same doctrine of faith is presented to all to believe; 2. according to its nature and essence, because the small and weak faith is not less associated with applause and confidence than the firm and strong faith. Peter says of all believers that they "have come by the same precious faith," that is, according to its nature and objects. For weak faith grasps Christ just as much as strong faith, though not to the same degree." (*De justif.* § 113.)

confesses and is called by a holy call to One heavenly inheritance." (p. 1^{ooi} tk. ve 666⁶⁸. § 34.) When, however, we say that the true church is only One, our opinion, as is evident from No. 1, is not that there must be some visible community somewhere in the world which constitutes this One true church. No, we hold that the true church, as it is not enclosed by any time, so also, especially now in the time of the New Testament, is not enclosed by any space, by any country, any nation, any name, and so on. Among others, Luther writes in his interpretation of the 6th - 8th chapters of the Gospel of John: "This (church) cannot be gathered together in one heap, but is scattered throughout the whole world; it believes as I believe, and I believe as it believes. (On John 7:40) Therefore, we do not consider any of the individual visible Christian communities within baptized Christianity, in which the doctrine of the true church is carried on in preaching and practice, to be the one holy general Christian church, but rather mere particular churches, i.e., parts or branches of the church. However readily we admit that the church consists of many different parts, we can never believe that there are several churches of different faiths. Therefore, as far as such individual visible Christian communities are concerned, in which the Word of God and the holy sacraments are essentially retained, but which have separated and closed themselves off because they do not want to accept one or more doctrines of the true general Christian church, and on the other hand have accepted certain errors contrary to the general Christian faith and persistently and stubbornly hold on to them in spite of all admonition, Of such we believe that they are also in the midst of the true church, and that some, perhaps many, of the souls in them are members of the body of Jesus Christ, and thus belong to the true church, but we cannot recognize the communities themselves as such for particular churches, not for parts or branches of the true church, but according to God's Word we must regard them as unbelieving communities or sects in the church. For thus St. Paul writes: "But I exhort you, brethren, to watch for them which cause divisions and dissensions from the doctrine which ye have learned, and to depart from them. Rom. 16:17. Peter also writes: "As there shall be false teachers among you, which shall bring in corrupt sects, and shall deny the Lord that bought them." 2 Petr. 2,1. Therefore Luther writes: "Well, the pope says that he is the Christian church; we say no to that, although there are some among the pope who belong to the Christian church, just as there are many among the Turks in France and England who belong to the Christian church.

Sacraments right, and are true Christians. But that they now condemn us, and say that our doctrine is not right, and burn themselves white against it, and justify themselves with their laws, poems, brotherhoods and good works, and say that he who keeps these is a right Christian and is the right Christian church: we say no to this. We allow this to happen, that they are in the Christian church, but they are not true members of the church; they may have the preaching chair, baptism, the priesthood, the sacrament, and they are in the church, but they are not righteous. So you must distinguish the true Christian church, which is the church in truth, from the church that wants to be the church, but is not. The false church has only the appearance, but nevertheless has the Christian offices." (*Ibidem.*) Of course, it cannot be denied that there is also no particular church that does not have members who are caught up in error, and sometimes in many and serious errors, as we see in the churches of Corinth and Galatia in the apostolic age. The apostle, who writes to them, does not punish them for minor errors and yet he calls both "churches" and the one at Corinth explicitly a "church of God". (1 Cor. 1, 2.) But one must not draw the conclusion that there is no difference between a particular church and a supposed sect. That is far away! There is the same difference between the two as between someone who errs out of weakness and a heretic. Even a Nathanael without falsehood (Joh. 1, 47.) can err badly, but he is therefore no Hymenaeus and Philetus, of whom it is said: "Their word eats away at them like cancer, which have lacked the truth, and have also perverted some faith. (2 Tim. 2:17.) Every Christian still has his share of error, but he is willing to let it go, and therefore, even with his error, he is not a heretic, for of heretics it is said, "Avoid a heretical man, when he is once and again admonished, and know that such a one is perverse and sins, as he who has condemned himself." Therefore Luther writes: "As St. Augustine says of himself: *Errare potero, haereticus non ero*: I may err, but I do not want to become a heretic. Cause, heretics not only err, but also do not want to be taught, defend their error as right and argue against the recognized truth and against their own conscience. But St. Augustine wants to confess his error and have it said to him. Therefore, he cannot be a heretic, even if he is wrong. All other saints do the same, and gladly give their hay, straw and wood (1 Cor.

3:12) into the fire, so that they remain on the ground of blessedness. As we (Luther) also have done and still do." (Luther's writing on Conciliis and Churches. Works. Hall. A. XVI, 2664.) The same thing that is true of the erring Christian and the heretic is also true, as I have said.

with the (orthodox) Particular Church and the Secte. The former, like the Corinthians and Galatians, also errs, but can be reprov'd; the sect, on the other hand, errs stubbornly and stiff-necked, cannot be reprov'd, its very errors have given it its special existence, separated from the orthodox church, it has hardened and hardened itself in its error, it fights for it as for its life and for its jewels. We cannot help but let Luther speak about this, too; he writes: "Where else should one distinguish which is the right church of Christ and which is the church of the devil, except in obedience and disobedience to Christ; especially if the disobedience is publicly recognized and understood, and if he freely and insolently excuses himself and wants to be right? To whom the holy church sins and stumbles or even errs, as the Lord's Prayer teaches; but she neither defends nor excuses herself, but humbly asks for forgiveness, and corrects herself as she always can: then she is forgiven, so that her sin is no longer counted as sin. If now I am not to recognize obedience and hardened disobedience, nor to distinguish the right church from the wrong one, then I know no more to say about any church. So then, all heretics, all sects and cults, who freely disobey Christ, may be called the holy church with all honor; for they are nothing worse, neither is the pope's church, as otherwise sacrilegious disobedience to God does no harm. Again, the papal church is no better, because it is just as stubbornly disobedient to God, and it offends His words, and in addition wants to be right, as no other kind of heresy or heretics. And in the end this will be the summa, that on earth neither church nor heretics may be fine any more. For by what do we want to prove that this or that group are heretics? Let us say, that they freely disobey God, and that they thirstily pervert His will; then they may say, does the papal church also, and more than we do, and yet wants to be right, and to be the holy church; if it is right for her, it is right for us also". (Luther's letter concerning his book on the Angular Mass of 1534. Works XIX, 1579.) Elsewhere Luther writes: "They do not distinguish, err and remain in error. To err does no harm to the church; but to remain in error is impossible; as Christ says (Matth. 24, 23.) that even the elect would be led into error where it is possible." (Scripture of the corner mass and consecration of the priests from the year 1533. Ib. 1515.)

Now that we have made our confession of faith, what we understand by the church, by a particular church, and by a sect, and to what extent we assume that the church is only one, we further declare that we Lutherans profess no other than the old one holy Christian and universal church described. It did not occur to Luther to create a new

It was not his intention to found a new religion or a new church, or even only a special party in the midst of Christianity, which would bear his name, exist under a special constitution, and, like the Herrnhutian and Methodist parties, be distinguished by a special zeal and thus, self-contained, have a revitalizing effect on the other so-called denominations and ecclesiastical constitutions. No, Luther believed, according to God's Word, that despite all the abominations of the Pabst, with which he saw everything covered, the true universal church had continued to exist; he was therefore only concerned to help break the fetters into which the church had fallen and to help clear away the rubble of human doctrines that had hitherto covered it. He himself wanted to be only a member and a teacher of this church and to it he also pointed all to whom he preached orally and in writing. Far from wanting to break away from this old general church and lead others out of it, he rather wanted to remain in it and earnestly urged everyone to stay in it. We have already brought clear testimonies for this assertion from Luther's pen. *) To top it all off, we inform our readers of the following: "We are very sorry," writes the man of God in his interpretation of Genesis 1, "that it is said of us that we have fallen away from the old church; on the other hand, the papists boast that they have remained with the church and want to subject everything to its judgment and knowledge. But they accuse us unjustly. For if we want to confess the truth, we have fallen away from the Word while we were still in their church; but now we have returned to the Word and are no longer apostates. And though they rob us of the name of the church, as they think, yet we retain the word, and through the same all the ornament and adornment of the true church." (Works. 1,839. On Gen.7,24.)

Since we Lutherans do not want to form a special party and do not want to be a church within the church (ecclesivla in ecclesia), but only profess the old general Christian church, and want to be members of this church alone and only be counted as members of it, we also mean, when we speak of our Lutheran church, no other and can mean no other than the one holy general Christian church. But if we give this high name to our Lutheran church, we want to be

not to say that the totality of all the people who call themselves Lutheran, nor that the totality of all those who, with the Lutheran name, also have the Lutheran faith, are the true all-salvific **)

See: "Lutheraner", Volume 3, No. 2 and 3.

Already the word "only saving church", which is almost only used by Catholics, is very ambiguous, because it does not only mean that Christ, the only beatifier, is the only one.

Church. We have nothing at all to do with hypocritical people who bear the name Lutheran and yet do not have the Lutheran faith; and as for those who do bear the Lutheran name, we do not consider them to be members of the church, but only parts of it, and the communities consisting of them only branches of the true church or particular churches.

This is our confession. If one ascribes to us an exclusive character because of this, we gladly and willingly admit that we are indeed exclusive in such a sense; and why we intend to preserve this character as the only true catholicity, we will, God willing, say in the next number.

Concerning the cause of the mission.

Report of the Committee appointed for the purpose of negotiating with the Missionary Society at Ann-Arbor, Mich. for the transfer of the Siboying Mission Station by the German Evangelical Lutheran Synod of Missouri, Ohio and other states.

has been.

Venerable Synod!

Through the gracious help of our faithful God, we are already in a position to decide on the execution of the order given to us:

"to negotiate on behalf of the Synod with the Missionary Committee at Ann-Arbor, Mich., concerning the transfer of the Siboying Missionary Station offered by them" could give the following gratifying report.

When on our return journey from the synodal meeting at Fort Wayne we had come as far as Monroe, we found there not only an urgent invitation from Mr. Pastor Schmidt of Ann-Arbor, in said

We do not use this expression because it seems to rob us of our honor, but also leads us to think that mere outward fellowship with the true church already makes us blessed, whereas the Savior clearly declares that in this world the tares are in the midst of the wheat, and that therefore hypocrites and the ungodly are also in the midst of the church. We therefore do not use this expression. In

a certain sense, however, it is possible to speak of a beatific and even an all-salvific church; for although Christ alone makes us blessed, inasmuch as he alone has purchased our blessedness, yet in another respect many other things can be said to make us blessed as well. It can be said that faith makes us blessed by taking advantage of the beatitude acquired by Christ.

The Word of God makes blessed by proclaiming, bringing and working blessedness; the holy sacraments, baptism and the Lord's Supper, make blessed by offering, communicating and sealing blessedness; the preacher makes blessed by administering these means of grace: so also the church can be said to make blessed, because in it alone Christ is to be found with his means of grace, in which sense it is rightly said: *Extra "volvsiaiN HON "st salus*, i.e.: Outside the church there is no salvation. i.: Apart from the Church there is no salvation; or, as Cyprian writes: *Aon thereby Vvuin patrem, qui non badet vvvllssis.Ni matrm*, i.e.: God has not for a father who has not the Church for a mother.

Missionary, who was very sorry to have been delayed by adverse winds, so that he would not have been able to come to our meeting in Fort Wayne in time. He also very much wished that we would seize the favorable opportunity and immediately go with him to Ann-Arbor, which we had to recognize as the most expedient after careful consideration. Since Brother Gräbner, who had been appointed to the committee in addition to the writer of this report and Pastor Sievers, was not present, we were supplemented by Brnder Hattstädt and left for Ann-Arbor on Thursday, June 21. Sunday, the 24th, the public negotiations took place between us and the Mission Committee there, which was composed of Pastor Schmidt and six of his congregation leaders. Since they unanimously agreed to hand over the Siboying station to our synod, if it could be done in an orderly manner, and since Mr. Missionar Auch also declared on behalf of his colleague, Mr. Missionar Mayer, that they would both gladly join our synod: so we presented the conditions under which the Synod had declared itself ready to take over, namely that the mission must be conducted under the leadership and supervision of our Mission Commission, and that on the basis of the wholesome doctrine, which is derived from the entire Word of God, as the only rule and guideline of faith and life, in our symbols contained in the Concordia of 1580, to which all the symbols of our dear Lutheran Church the missionaries not only have to commit themselves without reservation, but also have to submit to a colloquium before their formal entry into our Synod. Since the aforementioned Missionary Committee, for its part, initially only had in mind that the mission in the local field of work should flourish and grow stronger through joint efforts, it referred us to its previous missionaries Auch and Mayer with these conditions, which, however, were not an obstacle for it to leave the mission station Siboying to our Synod. Missionary Auch, who publicly and solemnly declared before the Committee that he and his college had come to the conviction, not by any human persuasion, but by faithful study of our symbolic books, that only the Lutheran Church professes the blessed faith purely and unadulteratedly, while the other ecclesiastical denominations, contrary to the clear Scriptures, hold soul-destroying errors, which, as long as they were held, made it impossible to stand with them in faith-brotherly fellowship - thereupon gave the round notice in his and his colleague's name that he was in complete agreement with the conditions set, which were entirely in harmony with our synodal constitution already examined by them. The now following

Negotiations about the landed and landed property which the Ann-Arbor Missionary Society owns in Siboying were soon concluded to the effect that for the time being the use and enjoyment of that property should be left to us until the Society could dispose of it in some other way. Yes, the prospect was held out that it might one day fall entirely to our synod, and that the congregations of Pastor Schmidt would not cease to bedeck the Siboying mission station with their gifts of love, which they would send to our Cassirer. According to later reports, the latter is not likely to be confirmed in the near future, since a large part of the congregations there are said to be not very satisfied with the handing over of the Siboying Mission Station to our Synod by the Ann-Arbor Mission Committee, which has now finally taken place formally and without reservation. - —

The colloquium in question has since been held at a conference in Siboying by brother Sievers with the missionaries Auch and Mayer, had as its subject the doctrine of justification, and turned out in such a way that we were left in no doubt about the orthodox attitude of the brothers named. The former missionary assistant Sinke, who still wants to serve the mission there faithfully and honestly by keeping school and with his skilful needle, also underwent the same examination with the same success. All three formally declared their admission to our synod and their joyful consent to our synodal constitution as well as to the conditions set for them concerning the leadership of the mission.

The inspection of the Siboying mission field that we made on this occasion revealed many pleasant things. The school, which is attended by eight hopeful boys and some small children of the interpreter, is in good condition and with great joy we can report that two of the boys will probably be suitable for study. Particularly uplifting for all of us was the visit to a small band of about 30 souls who live eight miles from the mission house. They are from Canada, where they had become a prey of the Methodists, who, soon after adding their names to the long list of their new converts and giving them a very annoying example at wild camp meetings, completely neglected and neglected them. The Siboying missionaries met them spiritually and physically in the most miserable condition. However, with God's help, they soon succeeded in winning their confidence, and the gospel they preached was received with great joy by the starving souls. The whole village formed into a small community which, through their diligence and by willingly following the salutary advice given to them by the missionaries, is now also flourishing externally and possesses splendid corn and potato fields. Our visit gave them a hearty joy. When we told them

that they should let the merciful love of their Savior drive them to become a light among their brethren according to the flesh, some of whom were still pagan and some of whom had been seduced by the Methodists. (yes). The requirements for the construction of a small church have already been procured, but they need at least an expert builder, who would therefore have to be hired from our treasury. And so that the future of this promising post is secured, the purchase of 40 acres of land, which would cost only H50.00, is inevitably necessary. About six acres would be reserved for church and school and the church would be built on them immediately. The rest would be gradually paid off by the Indians and given to them as their own property. - On the other side of the lake, at *Point au gres*, the missionaries still have an open door, although none of the Indians there have yet allowed themselves to be caught in the net of the Gospel. A second band of neglected Methodist Indians, only six miles from Siboying, has already asked to be allowed to participate in the services of the missionaries, since their preacher (?), one of their number, who cannot even read the Scriptures, let alone interpret them to them, does not want to attain any proper standing among them. - Finally, the dear cross is not missing in Siboying. Not only do they have to suffer as much from the free-ranging Methodists as we have already had to complain about, but they also have their own troubles with the chief of the Siboying gang himself, who is becoming more and more obdurate and almost destroys all influence of the missionaries on his numerous gang, which, according to their larger part, is friendly to them, but does not even dare to send their children to school for fear of the chief. May the LORD, the faithful God, rule that also among these blinded and bound ones His blessed word may find entrance, and lead the strong to the prey of it! - To Him, the Father of all mercy, who has once again so graciously taken care of us, significantly expanded our field of work, increased the number of His servants of the pure Word and Sacrament, and visibly strengthened our sphere of activity in the midst of threatening dangers, be praise, glory, honor and thanks. May HE now also awaken the hearts of many members of our synod and open their hands abundantly, since it is obvious how much the needs of our mission have been increased by this gratifying expansion, and since the influx from

outside, especially from our old fatherland, is likely to fail more and more. - How small would be the gratitude shown in this way in comparison to the great fatherly graces and blessings which the Lord bestows upon us in ever greater measure. To Him alone be glory. - —

At the same time in the name of the brothers Sievers and Gräbner August Crämer, Lutheran pastor at Frankenmuth.

News from the old home.

II.

(Conclusion.)

The agitation *) for the same had also begun everywhere. In Prussia, the second chamber had already spoken out in favor of it during the address deliberations, likewise in Bavaria; in Würtemberg, the chamber of the estates declared anyone who did anything against the constitution to be a traitor; in Saxony, the second chamber also spoke out in favor of it, likewise in Hanover. Petitions for the adoption of the Frankfurt Imperial Constitution were sent to all governments from all sides, for one longed everywhere for a final conclusion of things, for a point of rest and stability, but one did not pay attention, or did not want to pay attention, to what a dangerous, almost suicidal step one was thereby putting the monarchies to. As long as they still refused to accept it, they still had a legal argument in their favor, which could be contradicted but not refuted, namely, that the Imperial Assembly had exceeded its authority by "finally" adopting the constitution, for the elections to the National Assembly had been ordered for the purpose "that the latter, in conjunction with the governments, should bring about a constitution for the whole of Germany. If, however, the princes accepted the constitution adopted at Frankfurt, which had been decreed in all haste, without even taking the objections and misgivings of the governments into public consultation **), then those (the princes) could be eliminated in all order by constitutional means with persevering will (i.e. if one could maintain the agitations for three years in the progress begun), and if they then wanted to resist it, they were the revolutionaries, for they had recognized the constitution with the suspensive veto. That is why the governments of Prussia, Saxony, Hanover, and Bavaria declared themselves against the unconditional acceptance of the same; in Würtemberg, the king also declared himself against it at first; but when the agitation rose in the whole country, he declared that he would accept the imperial constitution, but that he would never give himself "under the House of Hohenzollern" †). He could be forced by sedition to say yes, but a forced word could not bind him under changed circumstances. Then the king's ministry took the people's side, the whole country took on the most threatening attitude, and the king had to give in. The National Assembly in Frankfurt, however, approved and praised the attitude of the Würtemberg people. But the Reichsverweser had refused to sign the request to the "renitent" governments, the energetic request had to be transformed into a friendly request, and so the instruction of the Reichsverweser received

*) the serious work. D. R.

**) set. D. R. †) d. i. Prussia. D. N.

Signature, with which the plenipotentiaries of the central power now left for the individual governments and everywhere, where one had not already recognized before, - did nothing. Bassermann was sent to Berlin and - was converted to the view of the government there. Meanwhile, in Berlin, the second chamber was dissolved and the first was adjourned, citing the following two main reasons: because the second chamber had declared itself in favor of accepting the imperial constitution and because it had demanded the lifting of the state of siege for Berlin, two measures that were completely incompatible with the welfare of the country. The Saxon government also declared that it could not negotiate further with the entirely democratic and republican second chamber and dissolved it. Hanover did the same. In Bavaria, the chambers were adjourned and the adjournment extended twice. In addition, the Prussian Ministry now declared in the most definite terms that the King did not accept the imperial dignity and the Frankfurt constitution, but was inclined to agree with the other governments on a German constitution based on the Frankfurt one. A call to this effect was actually issued to all governments. The National Assembly, however, decided to implement the constitution without Prussia; then: to transfer the imperial crown to the next most powerful prince who accepted the constitution. (During this time, the number of Frankfurt deputies dwindled more and more; the Austrians had been recalled from their government, one part immediately followed, the other declared to assert its right and to remain, but one after the other disappeared. The sessions now became more and more stormy again and the gallery again played its mean role as in the days before the: Frankfurt riot, of which Lichnowsky and Auerswald became victims. The left demanded the creation of a parliamentary army, and since this did not pass, it raged, and the men of the right and the center (including Gagern) could hardly enter the street without being insulted *), sometimes in the meanest way. But because the assembly began to suffer more and more from consumption (for also others than Oesterreicher more and more often declared their resignation, sometimes in strong words against the spirit now prevailing in the assembly), it was decided that the assembly should be able to vote, even if only 150 members were present, while the full number should be over 600. And because Prussia was assembling three army corps, one near Mainz, it was decided, fearing that the parliament would be blown up, that the president should have the right to convene the assembly at any time and place. At the same time, the agitation for the constitution continued in all the states. In the Bavarian Rhine Palatinate, a people's assembly declared

*) stopped and insulted. D. R.

The Bavarian government was considered rebellious by the Bavarian Assembly because it did not recognize the imperial constitution. It formed a state defense committee, and this committee called upon the officials to declare in writing that they recognized the constitution as legally valid; if they did not do so, all their official actions were to be regarded as invalid. In Dresden, however, a street fight broke out because the king had rejected a request by the citizens' militia to accept the constitution, and when they wanted to march out in parade to voluntarily invoke the constitution, he forbade it. The king fled to Königstein, and a provisional government was formed, consisting of the deputies Tschirner, Tod and Heubner. Prussians went to the aid of the government and a six-day battle raged in the streets of Dresden as in Saragossa. Many Poles and Frenchmen came by rail, a Russian, Bakunin, proclaimed himself dictator, the provisional government was nothing and fled; miners from Freiberg came with small pieces from which they shot not with bullets but with iron cylinders; these people also began to drive a tunnel against the castle in order to blow it up, but their plan was thwarted by the fact that the castle's cellars were completely flooded. The valuable collection of copper engravings and the most precious paintings were saved from the fury of the fire and from the projectiles only by the determination of Hofrath Schulz, who dared to risk his life. Individual houses, such as the Roman Court, had to be almost completely shot down, then the military advanced into the houses and thus bypassed the barricades. By May 9, the insurgents had finally been rounded up on all sides and thus forced into wild flight; they threw themselves into Freiberg and Chemnitz. In Leipzig, too, the first few days of May had seen wild rumblings, but the rich merchants and affluent citizens there soon realized what was at stake and chased the rioters away. Dresden, too, had to learn by experience how to live under the rule of the sweet rabble. But in Frankfurt, the King of Prussia was very much resented for having come to the aid of Saxony at the latter's request, and his assistance was declared to be a breach of the imperial peace. Thus the Reich Ministry had also sent the second president of the National Assembly, Eisenstuck, to the Palatinate in order to dissolve and annul the Landesvertheidigungsausschuß there, and this - recognized that committee under conditions and

now remodeled it into a "Landesausschuß zur Vertheidigung der Reichsverfassung. He ordered the Prussian "imperial troops" sent by the central authorities to protect the fortress of Landau to turn back at the border, because the people of the Palatinate felt great anger at their arrival, and so this commissar of the imperial ministry had to return as quickly as possible.

be recalled. Eisenstuck sought to justify his behavior before the National Assembly, which, after repeated futile attempts by the Committee of Thirty, finally decided to swear the Imperial Army to the constitution, whereupon the Conservative members left the committee and more and more left the Assembly. A deputation of the Nuremberg March Association had forbidden an Imperial Commission for Franconia, which was refused (Vogt went on his own and urged moderation, while the appointed People's Assembly swore itself to the constitution); but to take the Palatinate movement under the protection of the National Assembly was requested just as the official recall of the Prussian members arrived in Frankfurt. Several still declared that they would not follow the request, but here again one after the other disappeared. The Prussian government, however, had declared that it had done everything and overlooked many things in order to reach an agreement with the National Assembly, but now that the latter, by virtue of its decision that Prussia was guilty of a breach of the imperial peace because it had rendered assistance to a government oppressed by the Red Republic, had placed itself in an obviously hostile position and had exceeded all limits of its authority, it could neither be recognized nor negotiated with any further. Since later the Imperial Assembly really wants to take the Palatinate uprising under its protection and appoint an imperial governor, the entire Centrum, 90 men, resigns at once, and the Left brings together an assembly of 150 members to decide that the parliament should still have a quorum even with 100 members. In the meantime, the Reichsverweser had elected the previous deputy Gräwell as prime minister, since the Gagern ministry had taken his dismissal for the second time because of the Reichsverweser's failure to accept his program. Soon after taking office, however, which was celebrated with laughter, Gräwell's ministry received a vote of no confidence from the rump parliament, but declared that it would not be affected by it.

During this time, the Palatinate had progressed further and further, a provisional government had been raised, the garrisons of the imperial fortresses of Landau and Germersheim had been made oath-breakers and moved over to the "Volk," so that in Landau only 1,000 men remained and the tottering artillery, seduced by a Lieutenant Függer, While the officers themselves shared the duty of guarding the fortress with the soldiers, the commandant pointed the cannons at the town and, in the event of an attack, threatened to blow himself up with the fortress rather than surrender. The citizens of Landau, however, remained loyal to the garrison. The Palatinate, however, went a

military union with Baden. For in Baden, where the Grand Duke together with his ministry was one of the first not only to recognize the Imperial Constitution and to declare himself in favor of the election of the King of Prussia, but also to yield to the demand that the military also be sworn in to the Constitution, a military and popular uprising had broken out for the introduction of the Imperial Constitution! - I am not mistaken, the nonsense is a fact. The revolt broke out so furiously and so suddenly that the Grand Duke, who saw himself abandoned by everyone, fled with his ministry during the night and turned to Gernsheim, then to Frankfurt, and finally to Mainz. Loyal dragoons and artillerymen were chased through the country with the Margrave of Baden, and when the dispersed and weary finally reached Rottweil in Württemberg, they were received by the noble "people" there in the most inhospitable manner and were only saved by the efforts of better citizens, while the cannons they had brought with them were handed over to the free soldiers who had hurried after them. A provisional government was formed in Baden (Brentano, Fickler, Blind, etc.), Struve was taken from his custody in Rastatt, the entire garrison of Rastatt went "over to the people", the ministers were deposed by the provisional government, because they would have - fled from the uprising and, as much as there was in them, abandoned the country to anarchy. The disgraceful disloyalty of the Baden military is attributed to the many concessions that were made to it and by which all discipline was undermined, but then mainly to the fact that there was such a hurry to abolish the system of enlisted men, by which the prospect of a future existence was closed to the served non-commissioned officers, their hearts were alienated from the government and the cornerstone of the military spirit in the army was removed from them. A "leisurely anarchy" now flourished in Baden. The country was well supplied. A former lieutenant became minister of war, a candidate who had failed his examinations received another ministry; the officers were driven out by their soldiers, who chose their new leaders from among their corporals, whose orders they did not ask for any more than they liked; a deputation was sent to Paris to ask for French help in carrying out the German constitution, an appeal was issued to the German people to spread the revolution, with the name of Raveaux, the Cologne cigar merchant and imperialist. Hecker was recalled from America, but otherwise everyone did what seemed good to him, and no one really knew who was cook or waiter. From Dresden, however, to Baden and the Palatinate, the free soldiers who had been driven out there, the Poles, the French, from Italy the Swiss adventurers and Italian lancers who had become superfluous in Sicily (which had surrendered to the King of Naples again) and in Piedmont, all together

to help make the two countries happy and bless them. Wherever these vultures went, they ate everything up and out, the fathers of families had to watch hungrily, the poor had to dig out their last potatoes from the salvage pit and let them be snatched away mercilessly by the starving mouths; the rich were harassed with forced loans, which often took up half of their assets, and citizens and peasants longed for redemption from this republican bliss. They had to wait quite a long time; those who were not yet sober could become so in the meantime. In the meantime, Landau was besieged by the Freischaaren. Against them it was able to hold its ground, against an external enemy it would have had to fall in a short time. But the noble legation, which sought help in Paris, was not listened to, just as the French soldiers, who met at the border with the oath-breaking soldiery from Baden, reproached them so openly and emphatically for their perfidy that they stood there as if destroyed. But when the intervention of the imperial troops was always delayed, Willich's corps gathered in front of Landau and dammed the small river that runs through the town, so that it was almost completely submerged. Finally the Prussians arrived, partly from Worms, partly from the Saar, were received with loud cheers by the country folk, who had already driven out the Freischaaren with scythes in several places, and blew up the Willich corps in front of Landau with little effort, for their needle guns, Their firing needle rifles, from which the pointed bullets whizzed out at 1000 paces before one could even see the team approaching in the woods, instilled such respect in the heroes that they ran away and carried their first charge, still unharmed, in their rifles as far as Heidelberg in Baden. Thereupon the Prussians marched into Speyer, where the citizen's guard presented their rifles to them, and now the whole of the Palatinate is in their hands almost without a fight, except for the Hardt Mountains, in whose ravines the Polish General Schneider has thrown himself and his troops. The legend goes that he was murdered there. A part of the Prussians then took Ludwigshafen on the Rhine (otherwise called the Rhine Redoubt), opposite Mannheim. There, however, lay the

Polish General Mieroslawsky, the commander-in-chief of the entire Baden war force; he had the bridge barricaded with cotton bales and Ludwigshafen set on fire. The Prussians had no cannons there yet. Mieroslawsky, however, had the beautiful Chain Bridge and the Neckar Bridge mined, despite all the efforts of the citizens of Mannheim, and assured them that he would leave Mannheim only as a pile of rubble. If the two mines burst, three million guilders will jump into the air. But the Prussians, it seems, want to spare the city. Another of their detachments has occupied Germersheim and the bridgehead there, which the Badeners have so far tried in vain to take. While this was going on, the Hessians and Mecklenburgs were making their move. The Bavarians made an incursion from the north at Weinheim, but ventured a little too far and received quite a beating at Grosssachsen. The Bavarians are expected from the west, and when they arrive they will probably begin operations with united force and energy in order to make short work of the matter with a single blow. The Austrians are approaching from the south.

During these proceedings, the rump parliament, since the central authorities had ignored all its resolutions, had moved to Stuttgart without even inquiring there. Here it deposed the Reichsverweser, appointed a Reichsregentschaft of five of its members (Raveaur, Vogt, Schüler from Zweibrücken, Heinrich Simon and Becher, a member of the Württemberg Ständekammer), which sent orders to General Peucker in Frankfurt to cease his operations against Baden and the Palatinate, deposed the Württemberg General Miller, who did not recognize its orders, orders Prussian General Prittwitz in Holstein to wage the war more vigorously, issues an appeal to the German people to revolt, demands money and men from the Württemberg government to defend Baden and the Palatinate, opens a credit of three million, which is to be covered by contributions to be tendered by the German governments - none of which recognizes this rump parliament with its regency; is thus not tired of making a fool of itself, of behaving as if insane, and of stirring up the people of Württemberg, until the Württemberg Ministry, with the consent of the chambers, expels the whole clan from Stuttgart! And since it nevertheless wants to hold its session that same afternoon, it drives them apart by horseback rides, drowns out their protests and addresses to the people by the roll of drums, and brings them to the decision to move to Karlsruhe.

But what do we hold to now? Prussia has offered a new point for unification and agreement through a constitution drafted in conjunction with Hanover and Saxony, which is based on the Frankfurt constitution in such a way that it is actually the same, only modified in the points of the supreme question, the veto, and the electoral regulations, along with several other insignificant ones. Earlier, Prussia had already invited to the joint deliberation of this constitution. The 29 governments that had already recognized the Frankfurt constitution did not participate in the consultation, but Bavaria and Austria did. The latter, however, soon withdrew dissatisfied, the former could not yet declare itself in favor of the constitution, because it would exclude Austria or make it impossible for it to join, and Bavaria's industrial interest would not be sufficiently protected, indeed it would be endangered to the highest degree. Thus, the three kingdoms mentioned above came out with the new constitution because the time had come.

The 29 governments, with the exception of Württemberg, which repeatedly asserts its adherence to the Frankfurt constitution, are already leaning toward it. Those 29 governments, with the exception of Württemberg, which repeatedly assures to adhere firmly to the Frankfurt constitution, are already leaning towards the Prussian constitution, some have already openly declared their accession. Gagern's party has already sent out a day's notice to Gotha for private consultations on how best to initiate and mediate the transition from that to this constitution. The Bavarian Minister von der Pfordten has gone to Vienna in order to bring about, where possible, a desired agreement between Austria and the rest of Germany, after the Bavarian Parliament was dissolved because of the majority's stubborn insistence on the unconditional acceptance of the Frankfurt constitution, which, under the present circumstances, can no longer be considered reasonable.

So we are now at a new stage. May God grant the princes wise and honest hearts, that they may build up their own and their peoples' well-being on new foundations firmly, freshly, and with a clear mind, and yet not overlook the fact that there is only one rocky foundation on which those foundations can and must be built, so that the grace of Him, by whose grace they so gladly call themselves, God willing, now in the right sense and understanding and with believing and honest hearts, does not leave them. This grace has not yet been granted, neither by the princes nor by the nations. For the serious chastisements that have come upon both parts, as well as the protection from external enemies, and the points of support that have been granted again and again, which call for calm reflection, moderation and penitent repentance from wrong ways, are unmistakable proofs of this. - I hope to be able to give my next communication in a much shorter period of time.

(Submitted.) **Political.**

The article published under this heading in the previous issue requires a correction from a historical point of view, which is hereby kindly offered out of love for the truth.

The principle that brought the Roman republic into being in our day is so little new to the Roman people that we see this principle being enforced among the Roman people even in the earliest times of the pope's rule. Thus, for example, the republic that arose in Rome around the middle of the 12th century was not based on any other principle; for when the Romans in 1143 renounced secular obedience to Pope Innocent II, elected a "senate of the Roman people" and issued all public documents with the old S. P. Q. R. (the senate and the people of the Romans), they had the following motto: "The popes are ecclesiastics and should live from their spiritual business without secular rule." And that this "idea"

The fact that the young republic was not only nurtured and enforced by individuals, but was a matter of public opinion, is supported on the one hand by the fact that the bold herald of it, the priest Arnold of Brescia, was almost idolized throughout Upper and Central Italy; on the other hand by the fact that four popes in succession attacked the young republic in vain. The Roman people, however, took their revenge on the Roman Empire, which was almost idolized by all of Upper and Middle Italy; and on the other hand, that four popes in succession stormed against the young Republic in vain. The Roman people, however, still avenged the execution of that priest by a terribly bloody uprising.

"There is nothing new under the sun." Eccl. 1, 9.

(Sent in.) **Death notice.**

It has pleased God, according to His inscrutable counsel, to call home my beloved brother in office and faith, Pastor A. Wolter, teacher at the local seminary, on the morning of August 31, at about 10 o'clock, after an illness of barely ten hours, and to transfer him from the struggling to the triumphant church, after he had reached his 31st year a few days before, and had served the church for almost three years in his local teaching office.

As heartily as we rejoice in spirit that the Lord has delivered him from this pit of misery after such a short suffering, and has transplanted him from the congregation of the saints on earth to the one in heaven, our sorrow and sadness is at the same time so deep that we are deprived of him so suddenly. For our institution, and indirectly the church, has lost in him a teacher who was as faithful as he was capable, our young brothers a fatherly friend and a shining example of noble Christian virtues, and I myself a brother minister who was also for and in our common work from the same cause and toward the same goal One Heart and One Soul; For not

even for minutes has there ever been between us the slightest shadow of a misunderstanding, let alone something strange and tense or a mere dead coexistence; for, with, and in each other we have always served the Lord and His Church.

Particularly peculiar to him was:

1. a rare unfeigned humility, so right from the heart, by virtue of which he humbled himself with pleasure and love, not only against God and elder brothers, but also against other people, even against his disciples, and always considered himself the least, but without therefore misjudging or underestimating the grace and gift from God that he had.

2. an exceptional purity of the whole attitude, by which all his thinking, speaking and doing, his official and other activities were simply aimed at God's honor and the neighbor's benefit and piety. To seek something of one's own in it at the same time, to integrate one's person into the cause

His heart, mind and courage were absolutely absorbed in the Lord and his holy cause, and even the finer selfishness and self-love were submerged in it; in the broadest sense, his left hand did not know what his right hand was doing.

3. a rare self-denying and serving love, not only in his closest official relations, but also towards me and all people who needed him. And it was out of this love that in this last sorrowful time he was with the students among the volunteers of the community to nurse cholera patients from the community who had no relatives or no good friends and faithful neighbors, or where both spouses were seriously ill at the same time, and so on. And in this way he also gave his life for the brothers in the living confession of holy Christian love.

4. an immense zeal for the direction of his teaching office; although he did not ask for a specific salary, which he did receive, he did far more than his actual professional duty required, taught Latin, Greek and Hebrew in particular with individual pupils, and on the other hand helped individual weaker ones as their need required, and was the house and caretaker father of all. On his lectern he had pasted a note, on which was written:

"Cursed be he that doeth the work of the LORD unadvisedly!" Jer. 48:10.

"Why? Because God's dear Son, His only child, my Lord Jesus, has purchased and won me with hard, sour labor through His precious blood."

5. a special kindness and sweetness in his behavior, which, although in a certain connection with his natural disposition, was essentially sanctified by the grace of God and inspired by the love of Christ. In preaching he was exceedingly simple, powerful and edifying, in teaching very understandable and comprehensible, so that even the middle-aged could easily follow him.

As he lived by the grace of God to the Lord and in the Lord, so he died in the same gracefully and blessedly. During the night of August 30-31, he was stricken with cholera; and although he immediately applied some of the remedies he had on hand and obtained the help of a competent physician as quickly as possible, who was soon assisted by his college, both of their combined efforts were absolutely fruitless in halting the passing of his life.

In the morning, between 5 and 6 o'clock, as soon as I received the news, I hurried out on horseback, but as soon as I entered the door, to my heartfelt sadness, I found on his face the alarming expression that indicates to the discerning the imminent departure of the beloved. He received me with the little verse:

"A Physician is given unto us, Who Himself is life; Christ, died for us, Has purchased our salvation."

Soon, however, the cramps and the dangerous watery discharges increased, which no applied means were able to inhibit. His strength and voice weakened, but he was still able to say "Amen" to short, powerful words of consolation and core verses from the Holy Scriptures and hymns that I recited to him from time to time to strengthen his faith and refresh his struggling soul, such as: "Christ, is my life and dying is my gain"; "I am the resurrection and the life" 2c. "He that keepeth my word shall not see death for ever." "Christ's blood and righteousness, this is my ornament and robe of honor" rü s. f. But he took special delight in the words of 1 Tim. 1, 15: "It is ever certainly true and a precious word, that Christ Jesus came into the world to save sinners"; at these last words his face was transfigured, and the following: "Among whom I am the noblest," he still spoke with an audible voice. Later he told me to greet his bride, and when he could no longer speak, he bowed his head softly several times to testify his amen to the comfort of the Gospel. When his end was near, he turned his eyes straight to heaven and passed away gently and blissfully in his Lord and Savior.

Three times I cried out to the Lord in the closet that, if it were possible, this cup would pass us by, but I was able to still my soul with and in the third petition; and it is this good gracious will of God alone that can calm all our hearts even now.

The following day, after we had all enjoyed the deep, quiet peace of God that lay on his face, the beloved remains were buried in church under a peach tree in the seminary garden, with the heartfelt condolences of the congregation that had flocked here, and on the 13th Sunday after Trinity his funeral sermon was preached on Revelation 14:13:

"Blessed are they that die in the Lord from henceforth: yea, the Spirit saith, that they may rest from their labors: for their works do follow them."

A mighty movement and shock went back and forth through the whole congregation, and many sincere tears flowed in his memory; for my church children all loved him dearly.

But a deep wound has been inflicted on my heart and that of my young friends by his departure, which is healed only by faithful submission to God's will and by the joyful hope that, if we persevere otherwise in the faith, we will one day find him again with the Lord and there, after a short separation, rejoice with him in the sight of God forever with inexpressible and glorious joy and bring the end of our faith, the bliss of the soul.

So let this report of his death serve as news to all foreign brothers in office, but especially to those who were formerly pupils and students of the deceased, who had come to know, love, and respect him through more intimate contact, and who in some cases were still in correspondence with him.

As it were, anticipating his imminent departure and inspired by Luther's advice in his Sermon on Preparation for Dying, he had drawn up his last will and testament the very day before his departure, in which he also expressed his love for the

He has bequeathed more than half of his small fortune, as well as his horse and other things, to his dear foster child.

The conclusion of his will thus reads: "Now I commend all the dear ones whom I leave alive behind me into the paternity and care of our God, who has given to them and to me his beloved only begotten Son to be their Savior and Beatificator, in whom I believe and through whom alone, but through him also most assuredly, I hope to be saved; for this is ever certainly true and a precious, precious word, that JESUS Christ came into the world to save sinners, among whom I am the foremost."

May the Lord cause us all to die the death of this righteous man and may our end be like his end. Amen.

W. Sihler,

Lutheran pastor and teacher at the seminary.

Each one does not look at what is his own, but at what is the other's. Phil. 2, 4.

In the Seven Years' War, a cavalry captain was ordered to fouragiren (go out to feed). He would ride off at the head of his company and go to the area he had been ordered to go to. This was a lonely valley, where one saw nothing but wood and bushes. He noticed a poor hut, knocked on it, and an old man with a white beard came out of it. "Father," says the officer to him, "come with me and show me a field where my men can get fodder for the horses." - "In a moment," replied the old man. And now he went down into the valley with them. After they had marched a while, they came to a beautiful barley field. "Well, there we have what we are looking for," said the cavalry captain. "Just wait a moment," his guide says to him, "you will surely be satisfied."-They march on, and come to another barley field. The horsemen dismount, mow the grain, tie it in bundles and get back on horseback. Then the captain says to his guide: "Good old man, you let us ride so far without need, the first field was better than this one." "That is true," replied the old man, "but that was not mine, but where I led you."

Remember the Sabbath day to keep it holy. 2 Mas 20:8.

The grandfather of the last deceased Duke of Brunswick was a great friend of hunting, and in this respect visited the Harz mountains, rich in game, not infrequently. This also happened once on a Sunday, although according to his own edicts, hunting on Sundays was forbidden with a heavy fine. However, the old duke

wanted to make it up to his preacher in Blankenbnrg, in whose surroundings the hunt was held, by attending the service on the same Sunday, even if he was a little late. He therefore really feared the, albeit hidden, punishments of his Consistorialrath, to which he was already accustomed; this time, however, he remained silent, and at the end of the sermon, the Duke thought he had escaped all reprimands, when the Consistorialrath pulled out the Duke's extensive edict against the Sabbath violators, and read it off verbatim, along with the penal laws contained therein. The duke, a mild man by nature, did not take offense at this, but rather sent the preacher the

The clergyman accepted the money and sent a receipt to his sovereign stating that "he had to pay the fines imposed by His Serene Highness for hunting on Sundays. The clergyman accepted the money and sent a receipt to his sovereign stating: "that he had correctly received the fines to be paid by His Serene Highness for hunting on Sundays by law".

Ecclesiastical message.

To our great joy we can inform our dear readers that the congregation at Ehester, Randolph Co., Illinois, which was orphaned by the death of our dear brother Buttermann, is now again provided with a pastor. This congregation has chosen the candidate Mr. Michael Eirich, who had completed his theological studies at Fort Wayne Seminary until the recently held synodal assembly and had publicly passed his exam pro candidatura, as the successor of the blessed Buttermann in office, whereupon the appointed person was ordained by Father Lehmann on the 10th of this month, with the assistance of the penitent, at Ehester with commitment to our symbols and was inducted into his office. May the dear Eirich, what his faithful predecessor planted, water just as faithfully, but the Lord give his prosperity and so both may once have a rich harvest.

Conferenz display.

The St. Louis District Preachers' Conference will hold its meeting this year in St. Louis from the 12th to the 15th of next month. This to those concerned for your notice.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unchanged reprint PO .10

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detail in No. 17. of the Lutheran) 0.25

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Printed by Arthur Olshausen, publisher of the Anzeiger des Westensr.

Volume 6, St. Louis, Mo., October 2, 1849, No. 3.
Preface by the editor to the sixth volume of the "Lutheran".

(Conclusion.)

In the last number we showed in which sense we claim for the Lutheran Church that it is the One Holy General Christian Church. *) We now have only a few things to add about the reason why we want to be and must remain exclusive in this respect.

The cause, in brief, is this:

As much as we would like to give up the name Lutheran and just call ourselves Christians and the church to which we want to belong the general Christian church, the adversaries have always forced us to call ourselves Lutherans and our church the Lutheran church. As soon as Luther taught the doctrine of the general Christian church 300 years ago and a large number of people accepted this doctrine in faith and confessed it with their mouths, the adversaries called this doctrine the Lutheran doctrine and all those who accepted it the Lutherans or the Lutheran church - and this to this day - in order to brand our doctrine as a new heresy and our church as a new sect. No amount of appealing and protesting helped that we did not believe in Luther, but in Christ and his Word, and that we did not want to create a new sect or party, but wanted to remain with the old general Christian church and belong to it - the adversaries stuck to it: You, who believe and teach as stated in your Augsburg Confession and in your entire Book of Concord, are Lutherans and your church is the Lutheran church. As early as 1522, Luther wrote: "I ask that my

*) We have only dealt with the reproach that is made against us concerning the exclusive character of our teaching, since, as far as our practice is concerned, Dr. Sihler has already justified it several times in this paper. See, among others, Year 5, No. 3. name silent, and call themselves Christians rather than Lutherans. What is Luther? If the doctrine is not mine, then I am not crucified for anyone. St. Paul 1 Cor. 3, 4. 5. would not suffer Christians to call themselves Paul or Petersch, but Christians. How could I, poor stinking maggot sack, be called the children of Christ by my unholy name? Not so, dear friends, let us erase the partisan names and call ourselves Christians, whose doctrine we have. The papists have a partisan name, because they are not satisfied with Christ's doctrine and name, and they also want to be papists, who are their masters. I am not and will not be a master. I have with the church the one common doctrine of Christ, who alone is our Master. Matth. 23,8." (See Admonition to beware of sedition. Works. Hall. X, 420.) But what did all such public protests help? - We did not want or want izjcht, we should and had to be Lutherans. What did we want to do, and what could we do? We finally had to surrender and say: Well then, if the Christian faith that we profess and carry in our hearts is absolutely a Lutheran faith, then the Lutheran faith is the Christian faith; and if those who have and confess this general Christian faith are absolutely Lutherans or the Lutheran church, then the Lutheran church is the Christian one, and so all believers of all times, Adam and Eve, and all patriarchs, and all prophets, and all apostles, and all witnesses of the truth, who had no other faith and were saved by no other - were Lutherans.

From this the reader can see why we Lutherans use this name in the first place. We do this in no way because we thereby want to separate ourselves from the general Christian church in a sectarian or partheistic way and "exclude" other true believers from us, as the Corinthians once did with the name

Paulic, Apollonian, Cephic 2c. (1 Cor. 1,12.), but because our adversaries have been calling the pure Christian doctrine and its confessors by this name for three centuries. For since this has happened, if we were ashamed of this name, we would be ashamed of Christ and His pure word itself and deny the holy only true church, as once Peter denied Christ, because he did not want to be a "Galilean". (Luc. 22, 59. 60. Joh. 7, 52.) As earnestly as Luther railed against calling oneself Lutheran in a falsely exclusive sense, so earnestly did he warn those who did not want to be called Lutheran because they were ashamed of the Christian doctrine called Lutheran by their enemies, did not want to bear the shame of confessing it and did not want to take on the persecution that was often associated with it at that time. Therefore, in the same year, he wrote in his booklet "von beider Gestalt zu nehmen": "I see that a good admonition is necessary to do to those whom Satan is now beginning to persecute. Among them are some who think that they will escape danger if they are attacked, so that they say: I do not hold with Luther, nor with anyone, but with the holy gospel and with the holy or Roman church: so let them be in peace. And yet in their hearts they keep my doctrine as evangelical and stick to it. Truly, such

confession does not help them, and is just as much as denying Christ. *) Therefore I ask them to be careful. It is true that you should not say in body and soul: I am Lutheran **) or Papist, for no one of these has died for you, nor has your mind been changed.

*) How many of the so-called Unit evangelicals may now feel that, although convinced of the correctness of Lutheran doctrine, they do not want to be counted among the Lutherans, because the bitterest disgrace of Christ lies on this name now in this Union time! We have already seen several examples of this kind.

Luther of course means here the voluntary calling oneself Lutheran in the falsely exclusive sense.

but Christ alone, and you should confess that you are Christians. But if you would have it that Luther's teaching is evangelical and the pope's is unevangelical, then you must not throw Luther away at all, otherwise you would also throw away his teaching, which you recognize as Christ's teaching. Rather, you must say: Luther is a knave or a saint, I am not interested in that; but his teaching is not his, but Christ's himself. For you see that the tyrants do not deal with killing Luther only, but they want to destroy the doctrine, and because of the doctrine they touch you and ask you if you are Lutheran. Here you really must not speak with reeds, but freely confess Christ that Luther, Claus or George 'preached' him. Paul also writes to Timothy II, 1, 8: "Do not be ashamed of the testimony of our Lord, nor of me, who am bound for His sake. If Timothy here had been enough to confess the gospel, Paul would not have commanded him not to be ashamed of it either; not as Paul's person, but as he who was bound for the sake of the gospel. If Timothy had said, "I do not hold with Paul or Petro, but with Christ," knowing that Peter and Paul taught Christ, he would have denied Christ Himself. For Christ speaks Matt. 10 of those who preach him: He that receiveth you receiveth me; he that despiseth you despiseth me. Why is this? Because they keep his messengers (who bring his word) in this way; therefore it is the same as if he himself and his word were kept in this way." (Works. Hall. XX, 136. 137.)

From the above, however, it is now clear why we must continue to confess that the so-called Evangelical Lutheran Church is none other than the One Holy General Christian Church. The simple reason is that if we were to allow ourselves to be deprived of this, we would thereby deny that the faith which we profess and which is laid down in our symbols is the universal Christian faith; for if it is, if our confessions are the voice of the true church (which no Lutheran doubts and which can never be refuted), then those who have and confess this faith must also necessarily be the true church; if, then, we admit that our symbols do not contain the faith of the general church, but only our intemperate opinions, we would thereby make ourselves a sect.

It will be said, of course, that the Lutheran Church can be denied the right to be the One Holy General Christian Church, and that therefore it need not be made a sect, but can be recognized as a branch, a division of the former, in short, only as a particular church. However, we repeat, as willingly as we admit, that the individual congregations that call themselves Lutheran in fact and truth, Even if the "whole sum of these visible orthodox congregations *) is only a particular church, the sum of these congregations is not the Lutheran church to which we want to belong and which we mean when we speak of the Lutheran church, but the totality of all those, who, whether they bear the Lutheran name or not and whether they are outwardly in a so-called Lutheran Particular Church or not, carry the Lutheran faith in their hearts and, depending on the level of knowledge at which they stand, also confess it. If we were to admit that the Lutheran Church, to which alone we profess and for which we fight, is only a right-believing Particular Church, we would make ourselves guilty of causing partisanships, divisions and separations in the church with our exclusionary name and with our closed existence, but let this be far from us! When we seek to gather so-called Lutheran congregations, we do not want to be a part of the church (which we consider to be the best, just as the Reformed man considers his Reformirte, the Evangelical his Evangelical, the Methodist his Methodist 2c. Methodist church), but for the general Christian church.

There is only one way left to us, in which we could let our Lutheran church take away its catholicity without declaring ourselves Lutherans to be members and servants of a sect or parthei of the church, if we assumed that there are several churches which are true churches, in spite of the different faith and confession which they have. But even if in our times one may take pleasure in the differences of the so-called denominations in doctrine, as in a lovely play of colors of divine truth, even if now most of the so-called believing theologians concede even to the worst rationalism its justification in the midst of the church, we remain in simplicity with God's Word, which tells us: as there is only One God, One Christ and One Way to blessedness, so there is also only One Faith, thus One Truth and One Church, the pillar and foundation of this One Truth. All that is pretended now of possible fellowship of light and darkness, of Christ and Belial, of the temple of God and the idolatrous house of this world and of human reason, all this we therefore consider to be the devil's vain deceit in these last dark times, so that, if it were possible, even the elect might be deceived into error.

That visible ecclesiastical communities are also called churches only in an inauthentic sense, we have already explained elsewhere.

There is no teaching so foolish or shameful that does not find listeners and disciples.

Luther.

"Knowledge inflates, but love improves. But if any man think that he knoweth anything, he knoweth nothing yet, as he ought to know. 1 Cor. 8:1, 2.

About this saying the old church teacher Bernhardus makes the following beautiful remark:

You see that the apostle does not praise those who know much, if they do not know the way they should know; you see that he puts the fruit and benefit of knowledge in the way of knowing. What, then, does he mean but that you should know in what order, with what diligence, and with what end purpose everything must be known? In what order, that you know first what is most necessary for the attainment of blessedness; with what diligence, that you strive to know most eagerly what moves most vehemently to the love of God and neighbor; with what end, that you desire to know nothing for vain honor and for your own glory, but everything for your own and others' blessedness.

(Submitted.)

Can a Christian join the so-called secret societies-.

(Continued.) *)

P. After your natural birth, you are a miserable creature, Carl!

C. Yes, a poor, lost and damned sinner, as our catechism teaches and I heartily confess.

P. Unable to do anything good -

C. God be praised that this has now changed.

P. Can you not now take comfort in your dear Savior, have peace for your soul, rejoice in the divine filiation and the glorious inheritance that has been given to us in faith, have also another spirit within you, and new life and spiritual heavenly powers for all kinds of good work, to God's glory and praise?

C. Would to God that I used them better, but I still have to complain, as the holy apostle Rom. 7.

P. Who does not have to agree with these lamentations; but it has nevertheless become quite different and better. Strengths for a godly life are still there, and the desire to use them for the glory of God, even if in life and walk things do not go as they should, but there is still much weakness.

C. Well, yes, but what does that have to do with the secret societies?

P. That's just what I can't understand either, and I would like to know it from you, because you act as if you owe all this to the secret societies.

C. This has never occurred to me

*) Due to a strange chain of circumstances, the printing of this continuation has been delayed. D. R.

I owe them neither the Word, nor the holy sacraments, nor faith, which alone brought about this blessed change.

P. Who do you owe it to?

C. Wonderful question! To whom else but to my dear Savior and his holy Christian church. He took me, as he says in the prophet Ezekiel, chapter 16, as a poor worm lying in his blood and trampled underfoot, and made me a member of his rich house, gave me life and blessedness, and adorned and decorated me inwardly and outwardly with great glory.

P. You just mentioned the 16th chapter of the prophet Ezekiel! How often have we read it together, since God, according to his great mercy, first opened our eyes and turned us from darkness to light, and from the power of Satan to him, the living God! How you must now be afraid, my Carl, when you read the heavy complaints and the bitter reproaches which the Lord raises about and against his people in the same chapter, that they have carried the riches and the glory which he gave them, as his dear bride, to their lovers!

C. You hurt my heart! I know well that I am many-sided, but you judge too sharply! With will and knowledge I do not depart from him.

P. You do nothing else by your association with the secret societies than what the Lord complains about and for which He threatens His people with severe punishments. He has delivered you from your misery and wretchedness, and through His means of grace alone in His holy church has given you spiritual life, blessedness and glory, why then do you not give glory and honor to Him who alone has taken away shame and death from you, and has shared life and glory with you, even acquired them with His heart's blood? Why do you give it to those to whom, according to your own confession, you owe nothing, and who now, through your ingratitude and your shameful injustice, adorn and boast themselves with the glory and splendor that is due to Him alone? Of course, this means nothing other than hanging the glorious bridal jewelry of the loving bridegroom on the brats, and is a much more shameful thing than what you have just so bitterly rebuked in young H.... so bitterly against young H...

C. You can talk away like that for a long time if you like, but don't ask me to understand anything about it! Speak freshly, what new crimes are you accusing me of?

P. It is bad enough that such simple things have become like Bohemian villages to us Christians! Did you not just now, in a long anointing, make much boasting of your mighty love and beneficence? Do you not paint and sing, write and trumpet about your mighty works of love, and thereby bar the People open their mouths and noses? Didn't you yourself say that only in your societies the real Christian life of love arose, about which the clergy and the common Christian crowd only gossiped and heard? Have you not just blasphemed that only these societies would have enabled you to properly follow your baptismal covenant? And yet you must at the same time confess that these societies gave you neither preaching nor baptism, by which alone you got the strength and the life to be able to practice love, but only Christ the Lord in his holy church! Does this not mean to tear the crown of glory from the head of the Lord Christ, and to plunder his house in order to make the paramour and his house great with it? Is there a more shameful temple robbery than that committed by today's Christians with their thousands of societies? Christ has made you capable and sent you to all good works, so that through His goodness you may be seen among the holy angels before His glorious face, and now expects you to use all this for His glory. But you go with these powers given by Him, and build God knows what kind of societies, and make them great and glorious before the world, and the Lord must stand there poor, deserted and despised, and His house desolate and a mockery of men. Why do you not spend your lives for the glory of the Lord and his church? Why do you not practice your works of love in the church and by the church, as its sons and daughters? then the glory would fall where it alone came from and where it belongs. Behold," they used to say, with all the contempt and bitter hatred of the heathen and the world, "behold the Christians! these are the people! they show in fact and truth by their love that another spirit is in them, and that they are God's children, who, according to their confession, works all things in them. Now they say, "Behold the peculiar brethren, or the red men, and other socialites! These are the people! There one can see love! and Christ becomes a mockery of the world, and his church, in and on which he wants to reveal his glory, a figment of the imagination of old women and silly imbeciles. It can no longer do anything! If a man

wants to become a true hero of virtue, if he wants to give up drinking, or to become an improved convict, or to give up his dissoluteness, or to practice love and charity, the church cannot help him, he must join a society, then he is and can do everything, the church is no longer needed, the societies arrange it, and the devil laughs at it! For this is his only aim and his satanic delight, to defile Christ and his house; if he succeeds in this, it is all the same to him where in the world the glory falls, if only it is taken from our King and Lord. All powers belong to him and all glory belongs to him alone.

Glory, but you take both from his hand, but hang it on strangers, to make them great with it! O of infinite misery, and blindness and hardness of heart, which sees and feels it not!

C. Now I understand you; and I must confess that I have never looked at today's society in this light. But what is to be done? Hasn't the church so completely decayed that it can no longer do anything? Where is the old discipline still practiced? Where can it be practiced? And where is love? Many a member of the church could perish in hunger and sorrow before he would be helped by the congregation. Who still cares for the poor and needy? Where does anything happen today for the glory of God and the good of mankind, except by the societies?

P. And yet, for any truly good work, these same societies must take the strength from the church; for this remains firm: Without me you can do nothing! Joh. 15, 5. Do you not see the terrible contradiction that runs through the whole activity and life of the social Christians?

C. But you must also admit that the societies have only been caused by the decay of the church and have become almost necessary!

P. They are caused by the arrogance of human wisdom, which, in its pomposity, always imagines that it can walk before it has learned to walk, and which has never yet accomplished anything right in divine matters, and can accomplish nothing, because it follows its imagined good opinions and not the word of God! And as for your secret societies, Christianity has as much to do with their direction as the sun has to do with the glimmer of rotten wood.

C. You may say what you will; the church had once forgotten its glorious profession of being the mother and nurse also of those in the flesh, and so the societies had to take their place if the need and the misery were really to be helped; and you are truly doing an injustice to the founders of our societies, as well as to them, if you deny them Christian love, for only the heartfelt compassion for the great need of poverty, and the desire to remedy it, gave rise to them. And you must admit that an infinite amount of sorrow is lifted, and many a tear is dried, indeed an unspeakable amount of comfort and help is brought through our societies into the huts of poverty, where the church passes by coldly and idly, as in the Gospel of the priest and the Levite.

P. The last is not true. The church, i.e. the true believers, do not pass by the poverty and misery of mankind, but through the heap of unbelievers, which is in

When the church and its activities spread among the believers, they almost disappear from sight, especially from those Christians who flirt with the world and prefer to feast on its splendor rather than on the splendor of Christ, which rests on the church and its poverty and is hidden from the eyes of the world. The church is not indolent, even if the world does not see its activity, because it does not perform its works of love before the eyes, much less let them be proclaimed. Much is still done by individuals and in secret. Certainly no one in our congregation has ever been poor and destitute who has not been helped by the congregation; indeed, its works of love extend beyond the congregation, and so it goes in every true Christian congregation, no matter how small and poor it may be. It is true that the church no longer appears as a queen, as it once did, but like the poor woman in the Gospel, who threw all her possessions into God's treasury with her little sash. The church, or rather the multitude of those who call themselves Christians, has sunk into unbelief and thus come to ruin; and since the unbelievers make up the great multitude, of course nothing great or striking could be done by the church, i.e. the few believers. But thanks be to God that for years the Lord has begun to look into this with grace, and has poured out His Spirit in His Word and Sacrament again upon the poor multitude, whereby thousands and hundreds of thousands have awakened to new life. But what do the children do now? They act just as ungodly as the young H.... After they have become rich in spiritual life through the church, and should now freshly and cheerfully set to work to help the house to its old glory and splendor with their newly bestowed powers, they shamefully leave it and ally themselves with the secret societies that have meanwhile sprung up and, as they say, are carrying on the real business of the decayed church, namely, practicing love and charity, which the church is no longer capable of doing. It is a shameful thing that you deprive the church and its Lord of the powers that you owe and owe to it, and then spread yourselves wide open and talk about the decay and the inefficiency of the church, and praise your societies, which have become great precisely because of your disloyalty. The church is nothing to you anymore, the societies everything, they come first, then the church, if at all you still have a moldy crumb left to throw to it arrogantly!

C. This may be true of some, but not of me and others who are faithful to the church.

P. An excellent loyalty, and worthy of praise! Compare the sums that you pay to the societies with what you give to the

for the maintenance and further building of the church! Through your contributions they can erect the most precious houses everywhere, spread their connections and their influence and power everywhere, while thousands of our members languish in their spiritual hunger, and lament for churches and preachers. You have no ear for the cry of need of the church, and you still think wonders how much you do when you make a paltry contribution to the preservation of your own congregation! Yes, everything must take a back seat! You must attend your meetings, you have no time to attend the church meetings; Visits to the house of God, baptism and the Lord's Supper are postponed because you have to march behind the big drum to attend the funeral of a "brother" who may have died in hatred of your Lord and King, and while you, with your doings and activities, squeeze out the tears of sorrow over the misery of the church from your brothers, you boast that you dry the tears of earthly distress. The church laments over its apostate children like an abandoned widow, while you soar in splendor and honor as the true comforters of widows and orphans, and emergency helpers of the poor! Woe to you wretched children, who first brought your mother into poverty and discredit through your disobedience and wild life, and then, after she sought and found you in her poverty, took you in anew, fed and clothed you, left her anew, carried her possessions and goods to other people's houses, and then with contempt pointed out to other people her poverty, which you yourselves are responsible for. Thus you must strengthen the world and its prince in their apparent triumph over the church and its king! It is true for you what the Lord says in the prophet Isaiah, chapter 1: "Hear, you heavens, and let the earth hear you; for the Lord says: I have brought up children, I have raised them up, and they have fallen away from me. And through your trespass alone the apostasy spreads more and more. It is terrible to meet Germans in the big cities who have been in the country for years and have not yet joined a congregation, and when you ask them why not, they say they have no money to pay the dues, which are usually so low that a beggar can pay them, and are always waived for those who are too poor to pay them. And if one penetrates further into them, then it comes out that they must put their money, which they earn and do not use for their need, into the secret societies, and think

that it cannot be otherwise, one must rather provide for possible cases of illness, than for the soul sick to death: These are the fruits of your "love and charity"! Be sure that God will bring the reward for such abominations upon your head!

(Submitted.)

Utfinn about nonsense.

In No. 14 of the Catholic church newspaper of Baltimore, under the heading: "The church is a nurturer of true freedom", there is an essay that is so thoroughly full of nonsense that the reader is sadly led to believe that the author has lost his mind, or has never had it. We would therefore in no way allow ourselves to dignify this nonsense upon nonsense with even the slightest consideration and to bore the reader with the uncovering of it, if the teaching of the church were not also attacked, distorted and blasphemed in it. But since this is the case, we must ask the reader for indulgence and for permission to present at least a part of that nonsense to him.

The whole above-mentioned essay consists of an introduction and three main parts. In the introduction, the author praises freedom and assures that he himself is ready "to fight for it if it should be completely suppressed. It is easy to see what freedom he is talking about; he can only be talking about civil freedom, because the author, as a Christian, will not want to fight for Christian freedom, for freedom from the bondage of sin, death and the devil, only if it should be completely suppressed. This freedom cannot be completely suppressed, because Christ has acquired it once and for all through his work of redemption, and this work, praise God, can never be undone. If, therefore, the author should speak of this freedom, he would not only have made himself pathetically ridiculous, but would also have declared himself to be an un-Christian, because every Christian should know and confess that Christian freedom can never completely perish, but that every true Christian nevertheless constantly fights for it. So the author must want to say with those words that he is ready to fight for political or civil freedom in case of emergency. And why is he prepared to do this? Let us hear: "It would be to renounce the most sacrilegious thing, to deprive oneself of one's human dignity; to deny the redemption accomplished at such a high price, the precious blood of the Son of God; if one would deliberately deny freedom to oneself or to others." These are the words of the author. Thus, if necessary, he wants to fight for civil liberty (for this is what he is evidently talking about), because to deny it would be a denial of the redemption accomplished by Christ and an abandonment of the filiation of God. So we see that the author considers the redemption that came about through Jesus Christ to be a redemption from civil bondage, and the filiation of God to be just as much as membership in a civil free state. In this, of course, he completely agrees with the Jews at the time of Christ, for they also hoped that the Messiah would free them from the yoke of the Romans.

and to establish a bourgeois free state of the Jews. From the introduction of the essay cited, the following nonsense, among others, follows: 1. one must fight for civil liberty, if it is to be completely suppressed, and thus the Negroes are granted the right to revolt against their masters and to free themselves by force. 2) One cannot participate in the redemption accomplished by Christ and be a child of God if one is a slave; the Negro slaves can therefore not be Christians. St. Paul writes in 1 Cor. 7:21 and 22: If you are called to be a servant, do not worry; but if you can become free, you need it much more. For he that is called a servant in the Lord is a soldier of the Lord. 3 Christ has purchased civil liberty by his own blood. - This is how deep the author has already pushed the cart into the nonsense muck in the introduction. He seems to have noticed something of it himself, and what does he do now to bring the cart out again? He rehearses a piece that does honor to his doctoral title. He says: "Freedom is actually only one thing in its essence. This was probably given to him by the tiresome devil himself, for he would of course like nothing better than if we, like the right cooks of the brew, mixed civil and Christian freedom, state and church, the world and the kingdom of God, and then, in order to assert and defend such a mixture, beat each other to death and let ourselves be led to hell. - Freedom is supposed to be only one in its essence! - If only the author would prove that, for example, freedom from justice and freedom from sin; freedom from death and freedom from life; freedom from taxes and freedom from drunkenness; freedom from the fear of man and freedom from the fear of God, etc., is essentially one freedom. If the author can prove this, he shall have honestly earned his doctor's hat. The meaning of the word "freedom" is, however, always one and the same; it designates the state of being "free" from a constraint; but the essence of freedom depends on the kind and nature of the constraint, which is opposed to freedom. Therefore, as many kinds of constraint there are, or can be thought of, as many kinds of freedom can be thought of. And the author wants to impress upon his readers that the essence of freedom, like the meaning of the word freedom, is always one and the same! It would be just as easy to prove that the Lord Christ and a piece of wood are one in essence. For Christ says John 10: I am the door. Well, in my room there is also a door. A door is always called a door, i.e. a means by which an ulan passes from one thing into another; consequently, according to the author's conclusion, all doors are one in essence. Since my parlor door is made of wood, the Lord Christ must be one in essence with a piece of wood. Oh fie on stupidity and blasphemy. Or how does the author like to follow the conclusion: Dr. V. is a creature; a donkey is also a creature, therefore the Doctor and a donkey are one in essence?

While passing from the introduction to the actual treatment of his task, the author gives three sides of development of the, in his opinion, One Freedom, namely: the personal, the religious and the political freedom. He deals with each of these three sides of development in a special paragraph. We want to take a closer look only at the first one, because in it our church is attacked and we get to enjoy enough of the nonsense there not to last after the other two as well.

Of personal freedom, which the author also calls moral freedom and finally even moral Christian freedom, he says that the Roman church teaches, confesses, protects and cultivates it. Furthermore, he says that it is partly a faculty, partly a condition. What kind of condition we do not hear a syllable about, probably because the author himself did not know. Of the faculty of freedom, however, he says that it is a power of man to determine himself in his actions, and that this includes the faculty of choosing between good and evil, as well as between good and better; or, in other words, man has freedom of choice as a matter of will. That the Roman Church teaches this way, he brings testimonies from the *Concil. Trident*, the confession of the Roman church, which is in opposition to the Lutheran church and divine truth. He is not content with this, however, but also seeks to prove the same view from two old church fathers, and then contrasts these testimonies with sayings of Lutheran and Reformed theologians in order to prove that the Protestants deny the moral freedom of man and are enemies of moral freedom (as if: (as if denying something and being an enemy of something were the same thing), and assumes that the Reformers denied the doctrine of man's moral lack of freedom either only to contradict the Roman Church or to have a cushion of peace in the life of sin. - We want to expose the nonsense contained in these sentences recently:

1. personal or moral freedom is supposed to be the power of man to determine his own actions, etc. Since the heathen are also men, they must also have this freedom, and yet Dr. V. calls this same freedom moral

Christian freedom on page 106. So the heathens, who have never heard of Christ, have the moral Christian freedom by nature! - If Dr. V. does not want to admit this nonsense, and should claim, for instance, that toward the end of the first part he had forgotten what he was actually talking about, and that he had suddenly strayed from the personal liberty of men to the Christian liberty of Christians; then he may kindly let us explain how it rhymes that he ascribes personal freedom to people and yet afterwards says: "Children of God, as which the church, only it forms us, have received the infant spirit and cry out in this spirit as truly, not apparently liberated through Christ: Abba, dear Father!" For if Christians have only received the infant spirit, they must necessarily not have had it before; and if Christians have become truly, not apparently liberated through Christ, they must also have been truly, not merely apparently unfree before. And yet Dr. V. asserted earlier that people have "freedom of choice as a matter of will," that they have "the power to choose between evil and good, as well as between good and better," i.e. they have moral freedom, regardless of whether they are Christians or not.

Dr. V. claims that the church protects and cultivates personal freedom. But we ask: what is the use of the protection of the church, if man has that freedom just as well without the protection of the church? With the same right, the Roman church could then claim that it protects the sun, moon and stars so that they do not fall from the sky, since without this they would stand firm.

3. Dr. V. says: "the church forms us into children of God, who have received the infant spirit" etc. If we here also disregard the nonsense that lies in the expression: To form someone into a child who has received something; yet we cannot leave unsaid the other nonsense contained in these words.-As is well known, one can form only from an already existing substance. A sculptor, for example, can form a stone figure from a stone; but where there is no substance, nothing can be formed, but only something can be created. Either, then, we have moral Christian freedom even before we are Christians, and this is then formed further by the church; or, if one does not want to accept this nonsense, one must declare the expression: "the church forms us into children of God" to be nonsense.

Dr. V. is not ashamed to blame the pious church father Augustine for teaching the moral freedom of man in the sense of Dr. V.; since Augustine, as everyone knows, was the most resolute denier of that godless doctrine, which in Augustine's time the monk Pelagius, but in our times Dr. V. and the Roman church teach. Precisely on Augustine's initiative and ideas, the teaching of Pelagius that man by nature has moral freedom to choose evil or good, was rejected by the church as an abominable heresy at the synods of Mileve and Carthage in 416, and again at Carthage in 418. In 431, the general council of Ephesus also agreed with this verdict of condemnation. - But what does Dr. V. do in the face of such that?

What do you mean by that? When Augustine and other ancient teachers say that God does not convert men without their will or against their will and make them free children of God out of slaves of sin, he concludes from this that man has it in his power and natural strength to convert and become a child of God. But this conclusion is just as unwise as if I wanted to say of a man who is bound in chains that he has the power and the ability to free himself, because the locksmith comes to him and offers to set him free as soon as the prisoner agrees. Can the prisoner set himself free if the locksmith does not offer and give him freedom? Not at all. So it is not in his power to free himself. It is the same with man. If Christ, who has broken our bonds, would not come to us and take off our sin bonds, we should probably leave it alone to measure them. But Christ does not force us to let Him set us free, He does not force us to believe in Him, but He offers Himself to us as a liberator, and if we do not want to have Him as our liberator, we will remain prisoners forever. This is exactly what Augustine and other church teachers mean when they say that God does not convert man against his will, i.e., God does not leave man to his own will. God does not leave man his naturally evil will and make him a Christian and free child of God in and with this evil will, so that the evil resisting will still remains the same; but God makes a good will out of man's evil will through the preaching of the gospel, which man himself cannot do in any way, and thus makes him a completely different man than he was before, a new man with a renewed heart, mind and spirit. To prove that this and nothing else is Augustine's opinion, here is only one of innumerable passages from his book: "Nature and Grace": If the faculty of nature through free will is enough both to know how to live and to live rightly, then Christ died in vain. Why should I also not cry out and shout with Paul here? I may cry out cheaply: Ye have lost Christ, who would be justified by the work of the law, and are fallen from grace. For ye know not the righteousness that is before God, and seek to establish your own righteousness, and are not subject unto the righteousness that is before God. For as the end of the law is Christ, so also the Savior of the depraved nature is Christ.

(5) That the Lutheran Church, together with Augustine and all orthodox Christians of all times, holds and confesses the doctrine that man in his natural state is not morally free, but unfree, a servant of sin, death and the devil, in this Mr. Oertel is right, for thus teaches God's Word, Gen. 8:21: "The thoughts and actions of man's heart and soul are not free.

The flesh is evil from youth; Joh. 3,6: That which is born of the flesh is flesh; Rom. 8,7: To be carnally minded is enmity against God, because it is not subject to the law of God, neither is it able to be; Joh. 8,36: If the Son makes you free, you are set free; Rom. 6,17. 8,36: If the Son makes you free, then you are free; Rom. 6,17: Thank God that you were servants of sin, but now you have become obedient from the heart, etc.; compare also v. 20, Joh. 15,5 and countless other passages. When Dr. V. concludes from the assertion of this doctrine on the part of the Lutheran church that the Protestant is in outright contradiction to the moral freedom of man and an enemy of it, he not only accuses God Himself of enmity against the moral freedom of man, because God has raised this doctrine; but he also makes an inference that is too stupid to be attributed to the ignorance of Dr. V., and yet also to be attributed to the ignorance of God. and yet also too mischievous to be attributed to a man who has not yet obviously and manifestly bitten off the head of all shame, and so one is then certainly at a loss as to whom to charge that conclusion. For if a Lutheran Christian believes and confesses that he, like all men, is by nature a servant of sin, thus morally unfree, but that through Christ he is freed from bondage, and that he believes in Christ precisely because in faith in Christ he has found the right freedom and filiation of God, which he did not have before and could not attain anywhere else, it is obvious nonsense to say that a symbolic Protestant is in flagrant contradiction to moral freedom.

When finally Dr. V. says that he wants to leave undiscussed for the present whether the Reformers were enemies of moral freedom merely with the intention of contradicting the Roman church, or in order to have a cushion of rest in the life of sin, this is again nonsense; for only then would the doctrine of man's natural bondage to sin be at most a cushion of rest in the life of sin, if it were taught that this bondage to sin could not be imputed and was not punishable. But Luther, and with him the Lutheran Church, teaches on the basis of and according to the testimony of the Holy Scriptures that this bondage to sin on the part of man is sin itself and punishable, and thereby shows on the one hand the immense, bottomless depth of human ruin, and on the other hand the immeasurable, incomprehensible greatness of the divine act of love by which he redeemed us

in Christ and made us free children of God. Again, instead of many passages, compare only the one: Augsb. Conf., Art. 2: Further, we teach that after Adam's fall all men who are born naturally are conceived and born in sins, that is, they are all full of evil desire and inclination from their mother's womb, and have no true fear of God, no

that the same inherent pestilence and original sin is truly sin and condemns all those to the eternal wrath of God who are not born again through baptism and the Holy Spirit.

That is enough to justify our headline: "Nonsense about nonsense". If you feel like enjoying some more, read No. 14 of the Catholic Church Newspaper of Baltimore. A. Wolter.

The Indianapolis - Synod.

Some time ago we were requested by the clerk of the Dearborn Conference of the Indianapolis Synod to publicize a signed, i.e. official invitation of this conference to a so-called mission festival by the "Lutheran". We had to refuse this request, because the "Lutheran" is an organ of the Lutheran Synod of Missouri 2c., which in conscience cannot work together with the Indianapolis Synod as such, as long as this Synod allows its preachers to serve mixed, i.e. united congregations as such. For since the preachers of this synod may allow Reformed as well as Lutherans to partake of Holy Communion, those preachers who do so are naturally not Lutheran but Uniate preachers, and the synod consisting of such preachers is not a Lutheran but Uniate synod.

However, since we have always been confident that the Indianapolis Synod, which at its meeting so decisively renounced the General Synod because of its apostasy from the Lutheran Church in doctrine and practice, *) will, proceeding along the path it has trodden, finally reform itself completely, finally reform itself completely and still become a salt and light of the American church, we have studiously avoided declaring ourselves publicly against this synod, and have therefore also indicated the rejection of the above-mentioned official invitation without name in the mailbox of the "Lutheraner" (Jahrg. 5, p. 184).

Now how did the Dearborn Conference of the Indianapolis Synod repay us for our refusal? Let us hear. In the last number of Weyl's "Kirchenboten" a member of that conference, F. W. (Wichmann?) in Cincinnati, gives an account of the "Mission Festival" held, in which he writes among other things: "You, dear messenger, were so good as to announce it (the festival) beforehand.) The 'Lutheran' in St. Louis was so wicked and did not do it; he does not like anything to do with a body that is not orthodox, as he be-

*) See: "Lutheraner," Vol. 3, p. 7.

We heartily trust this great kindness to the "dear messenger," indeed we do not doubt that he would be so good as to record even all official announcements of the Grand Mufti, if only this would bring him new signers. The faithful universal messenger has already gone so far as to sell quack remedies for certain diseases from his patient back.

loved, have to do with. This is the very element of the Old Lutherans in which they delight, and the only distinguishing mark between us and them; but which must be an abomination in the sight of God, the All-loving, and an abhorrence to every good man."

The dear reader can see from this sufficiently what kind of gentlemen those preachers are who want to be absolutely Lutheran and yet serve mixed congregations, and what kind of spirit prevails in a conference and synod formed by such preachers. First, one solemnly renounces the false church and thus tries to throw sand in the eyes of the orthodox; but when the orthodox also demand decisive purification from everything false before they want to enter into an ecclesiastical community, then one again throws oneself with the old, "never rusting" love into the frying pan of the voices of the false church, and of course, out of great love, denies all love to the orthodox and declares the nature of the same to be abominable and detestable before God and all "good men. It seems to us that Mr. F. W. could not have justified our declaration that the Indianapolis Synod has not yet "proven itself to be orthodox in doctrine and practice" better than by this behavior of his; although we have not yet lost the conviction that there are individual, highly honorable, brave men in the Indianapolis Synod, with whom we feel fraternally united, who have already borne witness against the religious mongering that still continues in the Synod.

But so that Mr. F. W. knows that he has not taken up arms against us, but rather against the whole orthodox Lutheran church, he should hear what Luther writes, whom he will hopefully consider a true Lutheran. Luther writes in his warning to the people of Frankfurt: "In sum, that I come from this piece, it is frightening to me to hear that in one and the same church or at one and the same altar both parts" (Lutherans and Reformed) "should fetch and receive one and the same Sacrament and one part should believe that it receives vain bread and wine, but the other part believes that it receives the true body and blood of Christ. And often I doubt whether it is to be believed that a preacher or pastor could be so obdurate and malicious and keep quiet about it and let both parts go, each in his delusion that they received the same sacrament, each according to his faith 2c. But if there is one who must have a heart harder than any stone, steel or diamond, he must certainly be an apostle of wrath. These words apply especially to those preachers who profess the Lutheran faith and yet serve Holy Communion to Reformed Christians in their congregation. But there are also such "dear" people, like Mr. Weyl, who reject the Lutheran faith in Holy Communion and who nevertheless, with great patience The Lutherans are ready to offer Holy Communion at any moment to those who believe for themselves that the true body and blood of Jesus Christ is in Holy Communion and is eaten and drunk orally there. Such people look down with great self-confidence on the "abominable and despicable" intolerant "Old Lutherans". Luther, however, also gives such "dear messengers" their share, and brings to light what "love" such liberal ministers of the Lord's Supper actually show to their Lutheran communicants, by continuing in the cited writing thus: "Turks and Jews are much better, who deny our Sacrament and freely confess it, for in this way we remain undeceived by them and do not fall into idolatry. But these fellows would have to be the stretched high arch-devils, who give me vain bread and wine, and let me take it for the body and blood of Christ, and so miserably deceive. That would be too hot and too hard; God will throw in a short time. Therefore, whoever has such preachers, or whoever consents to them, let him be warned against them, as against the devil himself in the flesh." (Op. XVII, 2446.)

**"What good would it do man if he gained the whole world and suffered damage?
of his soul?" Matth. 16,26.**

T***, a rich financier in Paris, had an iron door made on a remote cellar in which he accumulated his immense treasures. He descended into it every day to contemplate the idol Mammon as he pleased. His wife remained unaware of this subterranean abode of her husband, pretending that he went for a walk alone for an hour every day. The locksmith, who had designed a special artificial lock for this purpose, gave him the following warning right at the beginning: "Be careful of this spring, it is terrible. If it snaps behind you, you will inevitably fall into the trap that you want to lay for others. - A few years passed, and the insatiable miser saw his treasure, which he visited diligently, grow even larger with each passing week. He rolled around with lust on the full money bags, found the greatest pleasure in counting them and putting them in order in the dark cellar, in which he completely offered a kind of joyful service to his idol.

One day, when, as usual, in his rapture he tasted the pleasures of filthy avarice, and was completely enchanted by his ugly idol, he forgot to properly tighten the unfortunate spring according to the instructions he had been given. It jumped off, and - there he was locked up with his treasure and despair. He cried out, he screamed, as one can easily imagine; but this place was a kind of subterranean tomb, inaccessible to the living, out of which the

He probably wrung his hands surrounded by his riches, tortured by the agony of all privations, and finally died in fearful rage in the midst of his piles of money. Probably, surrounded by his riches, tortured by the agonies of all privations, he wrung his hands - and finally died in fearful rage in the midst of his accumulated money bags, which he would certainly have gladly given away for a drink of water or a bite of bread. He died in a slow agony. - However, he had been missed and searched for in vain in all places, because no one knew of this hiding place. A few days later, the locksmith heard about this disappearance. He measured the terrible incident, went and indicated the secret place, and they immediately broke open the cellar door with iron bars. What a horrible sight! They found T*** lying there starving with his hands rubbed on his money bags!

Godly contemplation of nature.

You high mountains, you teach me that my eyes lift up to the mountain, from which help comes to me. And my God takes care of me.

On this alone shall my trust rest, And like a mountain stand firm: For he forsaketh not his own.

Also you, you deep rough valley, warn me for all sin, so that one can be thrown into the deep hell quickly.

Their water wallet, that I also let water flow bitterly from my eyes night and day, and consider my iniquity.

Her fountain directs me to the spring For my weary soul, To Christ's wounds and his word, To refresh me from it forever.

You beautiful fruits from the field set before my eyes, so that I should give thanks to God. And become full of the fruit of faith.

You trees in the forest, you tell me, that if God punished you in due time, you would be too few to be rods for the sin of mine.

Your strong rock and great stone, to the rock of salvation you make me submit, and in its strength you do the work of my hands.

O mountain of heaven! take me once to your hall of joy, O rock of salvation! keep me in the faith of your steadfastness.

Joh. Mich. Dilherr (died 1669).

Importance of Holy Communion.

Luther writes in one place: "If one did not know for true and be certain that the Sacrament was a great mighty thing in the Christian Church, one could or should recognize it by the fact that the devil looks at the Sacrament so much and has challenged it by so many enthusiasts, sects and cults; for the devil challenges the greatest pieces of Christian doctrine the most."

Luther from Reason.

There is no more dangerous thing on earth among all dangers than a highly rich, sensible reason, especially when it falls into spiritual things that affect the soul and God. For it is more possible to teach an ass to read than to blind its reason and lead it to right, if it must be blinded and not become so.

Daily Testament of a Christian.

(Submitted by Pastor Löber from Hartmann's Handbook of Pastoral Care.)

In the name of the holy, highly praised, inseparable Trinity, God the Father, God the Son and God the Holy Spirit, the one, eternal, true God, amen. Almighty, merciful God, heavenly Father, because it is certain that I must die, but uncertain when it should happen, and death can hasten and take me at any moment: so it is necessary that, because I can still speak and signify myself, I make out my will and my last unchangeable will for You. Thank You therefore first of all from the bottom of my heart that You have created me in Your image, made me a rational human being, born me in the Christian churches, given me holy baptism, and made me attain the beatific knowledge of Your Son Jesus Christ. In this same knowledge I confess to you that I was born in sins, lived in sins, and thus deserved not only temporal but also eternal death. But I comfort myself with a strong faith in the bloody suffering and painful death of Your Son Jesus Christ, who became a man for us damned people, so that He could atone for us, pay and do enough, as I have learned through the power of the Holy Spirit from the sermons of the divine Word. In such faith and trust I am sure that You can never leave me and reject me, but that You will let me fall asleep gently and blessedly in due time, rest in the grave, and come forth to eternal life on the last day. This is my short confession of faith, in which I will remain by Your grace as long as I have a living soul in me. If I should speak differently (which You, O faithful God, will mercifully prevent) due to weakness or other coincidences, I humbly pray that You will consider it unspoken and unacted. Oh my God, do not deny me this. Secondly, I entrust my body and soul to You (which are both mine and Yours) and implore Your causeless mercy that, as long as I still have to walk in this pilgrimage, You will graciously protect them and govern them so that they may serve You in Your honor and my neighbor according to Your word for his good. But when the last hour comes, let the soul take a quiet leave from the body and return to You who gave it, but let the body rest in the grave until Your desired request that it then be reunited with the soul and I be accepted as an eternal citizen of heaven. Thirdly, I give the world and all that is in it its farewell at the proper time and a good night with heartfelt sighs, so that you will not challenge me in it or let me be turned away and misled from this my last will. Fourthly, I hand over

I entrust to Your faithful, fatherly hands all my survivors, relatives and friends, to whom You will richly repay all good, as well as all my public and secret enemies, to whom I willingly forgive all the evil they have thought and done against me, and also pray that You will convert them by Your Holy Spirit, that You will let both friends and enemies live in Christian virtues, and that one day they will depart from here sensibly and blessedly. Finally, I entrust Your dear Church, which is so fiercely afflicted, to Your strong and invincible protection; all Christian authorities to Your inscrutable, fatherly government; all the sad, needy, abandoned widows and orphans and other such helpless persons to Your infinite mercy. Therefore, give me to You completely and eternally as Your own. Here I am, my Lord and my God, and await Your gracious fatherly and blessed will. Amen. In the name of the holy, highly praised, inseparable Trinity of God the Father, God the Son and God the Holy Spirit, 'the one, eternal true God. Amen. - —

"Give us this day our daily bread." Luc. 11,3.

At the time of the Thirty Years' War, in which all villages and fields in the unfortunate Palatinate were burned and devastated, the famine in Mannheim and the surrounding area reached such a high degree that in this city, whenever a corpse was buried, a vain guard had to be placed at the grave, so that the dead body would not be dug up and consumed by the starving. The reformed pastor Andreä of Weinheim an der Bergstraße left his residence at that time and went to Worms, where he saw the following ghastly scene upon entering this city: A woman was sitting at a dead horse lying in the street, greedily swallowing the pieces of meat cut from the horse's hindquarters raw; in the middle of the horse sat several huns feeding on the carrion, and several dogs were gnawing on the horse's head to satisfy their hunger. The malt of grain was then 18 riksdaler, an unaffordable sum in those days.

Apparent Death.

About 70 years ago, the daughter of the then owner of the manor at Dörflas, a captain of Vollend ach, died of infantile leprosy at the age of 6-1/2 years. She lay on the board for three full days, and was then buried in the hereditary burial ground belonging to the knight's estate at Chispendorf. A few years later, the subsequent owner of this village died, and when the walled tomb was opened for his burial, which had not been done since that time, the coffin of that child was found overturned and pushed to the air hole, but the skeleton of the child was not far from it, leaning into a corner. Probably, since the lid of the coffin was still in the place where the coffin was buried, the unfortunate girl pushed the overturned coffin to the air hole in order to step on it, and

rather to be heard through this hole with her plea for rescue.

Is it permissible to mourn the dead?

You object: Christ says to the widow, "Do not weep! So he forbids mourning. I answer: Christ comforts the mourner with these words, and forbids the woman to mourn, not because the son had died, but because he should come to life again.

According to Christ's example, we are allowed to follow our dead to the grave with tears, because He Himself mourned Lazarus' death and grieved with the widow. He who is not moved by the distress of others, especially his own, does not deserve the name of a human being. But we must distinguish ourselves from other mourners by moderating our pain, as Paul urges the Thessalonians, that we should not be sad like others who have no hope. He does not forbid mourning at the death of those who are dear to us; for although we hope that they will have a good life after this one, we must be moved by the bitterness of the separation of the soul from the body, but because we have that hope, the sorrow in us should be more moderate than in others. And this is the true strength, not that man should not be moved by sorrow, but that he should control himself, lest, being overcome by sorrow, he should do wrong according to the corruption of his nature. Phil. Melanchthon.

The two hands of faith.

Brentius writes:

Faith has, that I may say in explanation of the matter, two hands: the one which it stretches upward, and with which it grasps Christ together with all his benefits, and in this respect we say that we are justified by faith; the other which it stretches downward to perform works of love and other virtues, and in this respect we bear witness to our faith's truth, but by it we are not justified, (^xol. Cont". p. 319.)

Saying of Haman from the Pqbstthum.

The papacy consists in despotism, infallibility, suppression of the divine word and the holy scripture, sanctimony, and a whole Pandora's box, and must be sought not extru, but intru muros IÜU6O8.

(Briefw. p. 159.)

Mailbox.

The publication of the "Bee" ceased temporarily some months ago, and, so far as is known here, has not yet resumed. - The printing of the 3rd Synodal Report of the Missouri Synod 2c. is not yet finished. - Spruchbücher have not yet arrived here.- Both individual numbers and complete Er. of Jahrg. 5. can still be let off, if requested.

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(Submitted.)

Can a Christian join the so-called secret societies?

(Continued.)

C. Now, if the church did its duty, there would be no need for societies, and we would be spared all the accidental mischief that accompanies even the best human institutions.

P. The church would do its duty? Wonderful speech! Who is the church? Isn't it the faithful? Do you not also belong to the church? Do you not also have duties to fulfill toward it and in it? If the faithful do not do their duty, the church certainly does not do it. This is what we are talking about, that you believers, or members of the church, waste your strength in connection with the unbelievers and for the good of the world, and therein lies the cause and the guilt that the church cannot fulfill its duty. So you must say: "If we believers would do our duty, and instead of working for the societies, would join hands with the church, i.e. with the other believers, and not shamefully abandon them, the societies would not be needed. Incidentally, we are not dependent on the church at all for our trust in physical need and poverty, but on the living God, for the church has other things to do first than to fill our bellies, although right faith will of course also lead to such works of love; And, thank God, there are still enough believers in every Christian congregation who do not lack such works of love, just as well as those who, without being members of your societies, still experience daily that the Lord is also in a bodily sense the God of the wretched and poor, and distributes his gifts through the hands of the believers.

C. Freely enough sparingly!

P. Precisely through your fault, because you shamefully abandon them and prefer to go after the world with your alms, so that you may gain their fame.

you will be able to share in it. For, say yourself, if, for example, all the members of the congregation were to deposit the contributions which they now pay into the societies in the church treasury, would not such a considerable sum come out that all the needs of the congregation could be relieved? And not only that, it would also be put in a position to help those who are outside; then it would get back into the old course, so that the church could again establish hospitals, send poor children to school, let meager but capable young people study, provide abandoned communities with preachers and churches, in short, be active in all branches of love and mercy. Then she would again be resplendent in her right outer adornment to the praise and glory of her divine Lord and Master, who worked all this in her. Then many a heart alienated from the Lord would be drawn by the bodily gift to the only and eternal source of love, and still praise the church in heaven, while your societies alienate them more and more from the church, and are so guilty that they are cheated of their souls' bliss. Yes, there also the right love would be practiced, while your love, of which you make so much essence, spoken mildly, is only a miserable *humbug*. - You don't have to take offense at the English word, because in German I wouldn't know how to use it other than "fraud" and "vile lie," and that would perhaps hit you too hard in the head.

C. Well, you really express your courtesies in a peculiar way, and one must at least praise you that you carefully prevent all misunderstanding of them. In our country, this is called bean-straw coarseness. By the way, such coarsenesses are quite dear to me, they usually prove the weakness of the opponent, who has to replace with coarseness of expression what his proofs lack in strength and truth, and I regain courage for my societies!

P. Has what has been said so far perhaps not been clear enough for you, even without rudeness?

C. Perfectly, at least you have given me enough to seriously consider the matter.

P. Well, God help you to right sincerity and honesty of heart! But I am surprised that you have not yet noticed the miserable *humbug that is being* practiced among you with love and charity!

C. And I'm surprised how you can turn love and charity into a *humbug*, I find that disgusting!

P. Not love, but your love. You know how the Lord describes true love, which alone can be called love. In this I find nothing about trumpets, pipes and drums, but I find it in the love of the Pharisees, which the Lord describes as a lie Matth. 6, 1-4. However, this is still nothing, although it is always enough to make a Christian disgusted with your love. But what do you say to such passages, which are known to you from your youth: "Love your enemies, do good to those who hate you 2c. Whoever asks you, give to him; and whoever takes

away what is yours, do not ask for it again. - And if ye love them that love you, what thanks have ye? For sinners also love their lovers; and if ye do good to your benefactors, what thank have ye? for sinners do the same. And if you lend to those from whom you hope to take, what thanks do you get, for sinners also lend to sinners, that they may take again in like manner? But love your enemies, do well, and lend, hoping for nothing in return, and your reward will be great, and you will be children of the Most High, for He is kind." 2c. Your societies say: So you me, so I you! From whom we can get no profit, he can get nothing from us! Your love is the most miserable selfishness, as only unbelief and the coarsest flesh can produce.

C. How can you say that? Are not our sick cared for in the best way, our

widows and orphans in the best possible way? Can't a brother count on the friendliest welcome and most willing help everywhere in the most distant regions where there are only brothers?

P. Yes, after he has let it cost him his good hard cash. Tell me, Carl, if you put a fip in the baker's hand and he gave you a loaf of bread in return, you would probably stand in the street and call out to the whole world: Now look what kind of man the baker is; no, such people have not yet been encountered. The priests have been prattling on about love for so long, but here is the man who practices love! Just think, and be amazed! I give the man a fip, and he - no, you can't pronounce such love at all - he gives me a fipbread for it!

C. Don't take offense, the question is tasteless and silly!

P. Certainly! and so are your societies with their love trombone, and still a good part worse!

C. But how can you compare our companies with the baker?

P. You're right again, I shouldn't have done it, because I'm doing the baker an injustice. For no baker would have such a hard heart if a poor hungry man came and asked him for bread, but said he had no more than three cents, that he would not give him the fipbrot for it, and probably he would give him the three cents on top of it. But such love would be pure foolishness with you, you would know how to deal with it more wisely; you do not give out bread, if the money is not first in your pocket, the man may starve, if he cannot leave it, what is that to do with your Christian love?

C. You are doing us a terrible injustice.

P. Wrong? To whom do you then show your love and charity? To him, and to no one else, who pays you for it with his bare money, and from whom you can hope that you will first make a good profit on him before your love and support are claimed. Otherwise your love is not at home. Do you ever take in a sickly person, or one who has passed a certain age, unless he pays extra for it? Must not the contribution be paid in the most exact manner, and is not the man excluded from all love and charity according to your statutes, who has not paid his contributions for a certain time? This is an excellent love, which excludes the sick and the old and the poor, and accepts only such people, from whom one can see that one can draw the contributions for quite a long time! Your love has the principle: "Love seeks its own", and you should have this embroidered on your flags. Your love stops where Christian love starts; yes, it would be hilarious if it were not hilarious. Your love is not at your own will, but if it ever occurred to you not to love a "brother," then you would not be able to love him.

he went to court and sued you, and there you would have to "love and be charitable", or the Constable would teach you. On the other hand, your love shows itself to be so cautious and (demonized) scrupulous that when a "brother" falls ill, you send your watchers every so often to feel his pulse or to spy out whether he is going out or working, and thus cheat you out of your contribution, that is to say, love and charity. How comforting such concerned and sympathetic love must be for the sick person!

C. How can this be so striking to you? How could societies exist and achieve their sacred purposes of love if they took in sick and decrepit people and brought money into the house of every lazy person or crook who only pretended to be sick in order to be fed in bed?

P. And I ask against it: How can you call that love and charity, where those are excluded from it who need it most, and only those are considered worthy of love, of whom it is foreseen that they will not need love before they have already paid a significant amount. How can this be called love and charity, for which I neither have to ask nor to thank, but which I pay for with my good money, and, if it comes to it, can sue for as my good right in court? I really don't know whether I should be more surprised at your impudence, with which you want to make the world believe that your activities are love, or at the stupidity of the people who make themselves believe this and let themselves be led around by the nose. Because with your societies it is just like that, to express myself quite clearly: Hans does not think much of the living God, but all the more of a well invested capital, because he can see that, and with that one can already do something proper here in the country. He now thinks like this: I'm just a worker and earn so much a week that I and my wife and child can live on; but it's a strange country here, if I can't work, I don't have any money, I can't pay the rent, buy bread, and so on. But now it could happen that I would fall ill, then I would be in a bad way, where would the food come from? Deep in such thoughts, he meets Kunz, and it makes sense to him, too. So they sit down and think about whether it wouldn't be better if they set aside a certain amount of their wages every week, so that they would have something in case of need. But since they are not sure that they will not attack it in healthy days, they have the

natural idea of bringing together even more good friends and setting up a joint fund, where no one can contribute for himself, because otherwise they would soon run out of money. They then agree to put such and such a sum into the fund each month, and to spend the capital on interest, and if one of them falls ill, he shall pay such and such a sum.

and also his widow, if he should die, a certain sum. Now Hans is in good spirits, whatever happens, he is safe, and he does not need to put anything aside for his wife and child, because if he falls ill, he gets money, and if he dies, the family also has something.

C. And is this such an abomination that when God blesses me with more than I need for the moment, I gather the crumbs so that I may have something in time of need?

P. Not at all, the Lord also gathered the fragments, and the Father in heaven, with all his generosity with which he has adorned nature and provided for the creature, is nevertheless very frugal and leaves nothing to perish in his household.

C. Why are you blaming us?

P. Certainly not because you are setting aside the lumps for the time of need. You can also put them into the savings banks for my sake; I do not know whether there is anything to be said against a support society, if only one does not put one's trust in it, and out of stinginess evades the remedy of poverty; but that is the abominable thing, that you, after having provided only for your benefit, put the trumpet to your mouth, go through the streets, and cry out to all the world that your societies are the paragon of Christian love, of which nothing similar has existed up to now! And because the world is not so stupid that it could not see that it is a good thing to make a profit, and at the same time to get the fame of a special love and charity in the purchase, also the precious effort, secrecy. If reputation and good customers among the brothers, and power of cohesion is added, then no one is such a fool that he remains behind, and there is suddenly the world A great love army, and the golden age of love broke in. Meanwhile, a weak sickly man hears about the new dreadfully great love, and thinks, such holy people can and will help me. He comes and laments his suffering, asks for God's sake to take him in, so that he may have something in his time of need, and his widow and orphans also when he dies; but the holy love falls to the ground, and the holy brotherly covenant says: "You silly fool, how can you think us so stupid that we should take you in? You could fall ill in the first few weeks, and then we might have to maintain you for a whole year for your mockery contribution, and if you then fall, give your widow a few hundred thalers as well, that would be a nice profit, since we would soon have to stop fulfilling "the holy purposes of love and charity, which the holy brotherly union has set itself, - and with that you let the poor man go in his gnawing grief, perhaps put a few thalers in his hand, which will bring a few cents on each limb, so that you will not get into miscredit after all, and go again through the streets and shout:

Look, people, with us is the right love, on our flags you will find it depicted. - Fie devil - not to me only the love! the lie is too coarse and godless! The Pharisees were holy people against you. They also gave out of selfishness, but to the poor; you give only to yourselves, for even if a few good-natured churls, like you, for example, let themselves be heard by the cries of love, there would hardly be two among a hundred who have entered to practice love, but to enjoy your support. Yes, I do not have the language to express my full disgust at such an abominable lie, by which all Christian concepts are overthrown, the divine image of Christian love is transformed into a disgusting grimace, and the people are actually led into the abominable error of mistaking selfishness for Christian love. It takes the obtuseness of the nineteenth century to be able to raise and swallow such abominations with impunity, and double shame on the preachers who not only do not cry out against such abominations, but go along with and approve of them. It is them over whom the Lord cries woe Je/. 5, 20.

C. I must confess, you have put a good flea in my ear and have significantly cooled down my zeal for the societies.

P. Would to God that I had thrown spears and nails into your conscience, Eccl. 12:11. For when your eyes are opened a little by your burdened conscience, the truth must penetrate you that you are fighting against God and his holy plan of redemption, and by your word and example you are darkening the world more and more, so that it no longer sees what the Lord actually redeemed it for, and that is nothing other than that it should be transfigured into the image of God again, and God is love. Now, however, you present selfishness as true love, and thousands and thousands, even converted Christians, are already blinded to such an extent that they no longer even see the abominable error and the lie, of which the pagans would have been ashamed; for this never occurred to the pagans in all darkness.

fall to spend on love what you spend on it. It is only good that God controls the trees so that they do not grow into the sky; He will also bring you back to the ground, and open the eyes of the world to your love and cries of love; that you will be ashamed of yourselves and give up your activities, at least the Christians among you who also bear their name in deed.

C. If only I hadn't already put so much money into the companies, I would quit right away.

P. Aha! Is the fox finally coming out of the hole? Do you see now that all your love talk was just talk? For you entered out of love, and in order to exercise love against the poor, and not in order to be unfaithful yourself?

If you want to receive support, nothing of the money is lost, although it could have been better invested; but because you only had your own interests in mind, you are reluctant to leave, because you have now given your money away for nothing and will get nothing in return. But, as difficult as it may become for you and for poorer Christians, just consider whether you want to continue to act against God's word for the sake of a few thalers, to give offense to the church and the world, to rob the Lord and His church of the honor that is due to Him alone, and to lend your strength to others who, as you must confess, work against Christ and his church, and through the lie, which is now obvious to you, darken the world more and more and fill it with the most shameful and harmful error? Think for yourself how you want to appear before Him who sacrificed Himself and His whole glory for your sake and gave you sufficient assurance through the offering of His holy blood and life that He also wants to provide for you in the flesh, especially if you sacrifice the flesh for Him. Oh, consider the great seriousness that becoming blessed requires! For if the Lord says that he who loves his life will lose it, what will become of him who does not want to throw away a few thalers? He who does not renounce everything, who does not hate his own life for My sake, says the Lord, is not worthy of Me. Oh, let His love for you penetrate the heart, and you will be ashamed to take the small and only apparent loss into account!

C. There will also be no shortage of mockery and ridicule when I leave!

P. Certainly not! You will be called a dark man, a priest's servant 2c. but only such, who themselves no longer have a conscience; legal people, even if they consider your views to be exaggerated, will agree with you if you follow your conscience. But what is it everywhere? Fools we must become for the sake of Christ, if we are to become his disciples, and once his And what is all the glory or hatred and scorn of the world compared to the honor and rejection before the Lord? If Christ confesses you before His heavenly Father and His holy angels, then the blasphemies of the world must be silent, and if He denies you, then the glory that the world gave you will certainly not comfort you in hell, but will be an increase of your torment, because you spurned the glory of your Lord and King, for the sake of the glory of the world, which is nothing but shame before God.

C. But what if I no longer cared about the companies at all and just continued to pay the contributions?

P. Would you not remain in the same condemnation? Would you not make yourself partaker of other

people's sins? Would the aversions on hear? Would you thereby, as you owe it, make an open honest confession against the sinfulness of societies, and for the Lord and His church? Would you not have to despise yourself as a miserable coward, and justly deserve the contempt of the world, because you would not even have courage enough to come forward freshly and freely, as even an honest and capable heathen does? Yes, would you not blaspheme Christ anew among his opponents, and desecrate our holy faith, if they see that a Christian is allowed to act so ambiguously in his faith? Pull yourself together, Carl, and be a man and a Christian! Being half-savage is always a disgrace for a man, as much as for a Christian; there can be no repentance, no faith, no good conscience, no cheerful heart; and your own conscience will tell you that such action is nothing but a betrayal of Christ and an abandonment of the souls' blessedness. Call upon the Lord for light, for courage and strength, and you will soon be able to boast with David: "With my God I can leap over the walls," 2 Sam. 22:30, although these walls are not so high.

C. I can see that it is easier to get into the world than to get out of it. But a leap over the walls must still be dared.

P. Well, I will try to give you the right momentum.

C. How so?

(Conclusion follows.)

(Submitted.)

To the Lutheran Church in the United States of North America.

That the undersigned Commission dares to address the present to the whole Lutheran Church in the United States of North America will not, I hope, be strange, considering the importance of the subject which follows, and bearing in mind that it is to the Lutheran Church alone that we can address the matter in question. The matter which we are urged to present here concerns the establishment of a permanent institution here in the West, in which preachers of the blessed Gospel are to be educated for our fellow believers, who have been so much abandoned here, and for our descendants. Certainly, some Lutheran congregations formed here thought soon after their meeting that it was their duty to make a start on a theological seminary for preachers. Such a seminary was founded 10 years ago. But it was only a small beginning, and has remained so to this day. Only four young people, who have learned the ancient languages from early youth and are well instructed in theological science, have emerged from the college and have been employed as workers in the great harvest. In

With God's help, perhaps within the year some others will be able to leave the institution as well prepared for holy office. But what is this compared to the great masses of German Lutherans with whom the states of the West are filled! What is this in comparison with a field of work that becomes more and more extensive with each passing year, and requires whole hosts of evangelists?

Until now the institution was located in Altenburg, Perry Co, Mo, a little known German settlement. In the last few years, it was taught by the pastor of the local congregation, the now deceased Pastor Löber, a teacher of the old languages and an assistant teacher. As already mentioned, the institution has remained small. At present there are nine pupils, four of whom are still young boys who are beginning to learn the languages. Wouldn't it be sad indeed if this, in the far West only planting school for the education of the preachers of our confession, would continue to exist in such a meager way? Would it not be desirable that more attention be paid to this institution, and that even with self-sacrifice the necessary things be procured to raise it? Without a doubt, all righteous Lutherans will agree with this wish. What could now contribute to such elevation?

The German Evangelical Lutheran Synod of Missouri, Ohio and other states, after the institution itself and the management and supervision of the same had been transferred to it, decided, considering that a suitable place, where such a school could more easily come to the knowledge of the people and could more readily receive pupils, could contribute much to the improvement of the same, to transfer the seminary for preachers, which up to now existed in Altenburg without its own building there, to St. Louis, the central and main point of the West. And since, of course, without the employment of special teachers who are capable and can devote their time and energy to teaching alone, an elevation is inconceivable, the aforementioned Synod also decided to employ, in addition to the teacher in the old languages, a special professor of theology and, where possible, several teachers, especially one for the English language and the realms. These resolutions will certainly be found expedient by all who give the matter careful thought, and will receive the approval of all for the most expeditious execution. But it is precisely the execution that is at stake; this requires not only prayerful hearts but also gentle hands. A considerable sum of money is required, firstly to be able to construct the necessary buildings, and secondly to establish a fund from which, even if not the full salary of the teachers, can be financed to a large extent. Since most of the young people who devote themselves to the sacred ministry of preaching here in this country are poor, it is usually not necessary to have any money at all.

The teachers have to provide for themselves for years without earning anything else. There is little or no expectation that the teachers will be paid for their lessons, i.e. that they will be maintained from this side. A few hundred thalers are not enough to accomplish this. Thousands are needed if living quarters for teachers and students are to be built, and real estate is to be purchased, from whose income the teachers can be maintained, at least in part. But how is this money to be raised? Will it be possible to raise a few thousand in the Lutheran Church in America for such a purpose?

The Lutheran congregation in St. Louis itself has donated two valuable acres of land near the city in one of the healthiest areas for building sites; has allocated the pure income of its churchyard treasury and the surplus from the sale of the hymnal published by it to the seminary and has granted and raised among itself over 2000 dollars for the construction of the building. Nevertheless, it would be a matter of impossibility, and many necessities would have to be omitted, if this congregation, together with the few other, much poorer congregations, which have promised their support, were to bear the entire burden of maintenance alone. After all, it is not a matter of one congregation and the other, but of the whole church. The teachers who are to receive their education here are destined to preach the Word of God not only in St. Louis and within the area of the Missouri Synod, but in all places where the Lord of the harvest will place them, especially in our West, which is so poor in preachers.

There seems to be no question of a real lack of funds within the entire Lutheran Church in America for such an undertaking: Should the Lutheran Church of America not be able to raise a sum of 10,000 dollars and more with ease? It can obviously only be a matter of willingness to make such an effort. And in order to awaken this in the hearts by God's help, we feel urged to point out the following:

Thousands of Lutherans come here every year from our old fatherland, and settle for the most part in the West. But how many are there among the emigrating societies who also bring with them preachers, and, what is the main thing, believing preachers zealous for the pure Word of God? This is a rarity. In many places, where the newcomers settle down, there are either no preachers at all, or there are no German and Lutheran

preachers. What happens? Those who professed to be in one kitchen with us first sink into indifference because of the complete lack of the preaching of the divine word, then they often become despisers of God and his word, and finally they scoff at everything holy. The poor children become Christo

They are not baptized, they are not taught the salutary doctrine. Our German co-religionists, it is frightening to say, are becoming open pagans! - Oh, what a pity! Rich in earthly things, and so very poor in spiritual and heavenly things! This pity will soon confront every attentive traveler through America. The Americans themselves, who do not belong to our church, are moved by compassion to send preachers to the German members of our church. The Methodists, Presbyterians and Episcopalians are working among the Germans. For lack of preachers of their own faith, they accept the German Methodist missionaries and other preachers coming to them, resign from their church, and thus lose with their children the most precious legacy they inherited from their fathers, the confession of the pure and full truth. Their precious catechism is exchanged; their faithful songs become unknown to them; they often fall from one sect into another.

Far be it from us to speak bitterly about the intentions of the missionary English communities. They act according to their conscience and make great, admirable sacrifices. But we mention it here to remind the German Lutherans of their neglected duty. O, beloved brothers in faith! say, who shall take care of the Lutherans, that they remain Lutherans? Who shall work for the existence and flourishing of the Lutheran Church? Who else but we Lutherans? May we bury the pound entrusted to us, as Lutherans, by the Lord? And may we bury it because we do not want to donate a few dollars? It would be a most sad sign, either that we do not know our faith in its purity, or that we prefer money to God's glory and God's Word and the salvation of souls, if we did not want to offer anything to help raise an institution in which righteous and competent preachers of the gospel are to be formed! Of course, if higher sciences and languages were not practiced in the institution, it would not require so many costs. Fewer teachers and fewer workers would be needed; also, if the pupils were otherwise pious and gifted young people, they could be dismissed in a shorter time. But this is precisely what the Lutheran church has always maintained, that the church also needs schools of learning for the education of its preachers, because it is a matter of experience that in such communities the pure doctrine soon perished, in which it was not considered necessary for preachers to learn higher sciences and languages. The experienced and highly enlightened servant of God, the blessed Dr. Martin Luther, zealously advocates the preservation of higher schools, referring among others to the Waldensians. In the writing "an die Bürger-

He says: "As dear as the gospel is to us, let us be firm about the languages. For God did not have his Scriptures written in the two languages alone for nothing, the Old Testament in Hebrew, the New in Greek. Which therefore God hath not despised, but hath chosen for his word above all others, we ought also to honor them above all others. And let this be said, that we shall not well receive the gospel without the languages. The languages are the sheaths in which the knife of the Spirit is put, they are the shrine in which the jewel is carried, they are the vessel in which this drink is held."

How necessary in the church are also learned preachers who can interpret the Scriptures, and pious simple preachers do not do it alone, he shows in the same writing; he says: "Even Augustine must confess that a Christian teacher who is to interpret the Scriptures needs the Latin, also the Greek and Hebrew languages. Otherwise, it is impossible that he will not encounter difficulties everywhere; indeed, there is still need and work to be done, whether one already knows the languages well. Therefore, it is quite another thing for a bad (mere) preacher of the faith, and for an interpreter of the Scriptures, or, as St. Paul calls it, a prophet. A bad preacher (it is true) has so many fine sayings and text by interpretation that he can understand Christ, teach, and live holy and preach to others. But to interpret the Scriptures and to act for himself, and to contend against the erroneous interpreters of the Scriptures, he is too inferior; this cannot be done without languages. Now it is necessary to have such prophets in Christendom, who are able to interpret the Scriptures, and also to dispute; and there is not enough of holy living and right teaching. Therefore, languages and all things are of great need in Christianity, as well as prophets and interpreters, although it is not necessary, nor must it be, that every Christian or preacher be such a prophet, as St. Paul says in 1 Cor. 12, v. 8 and 9, Eph. 4, v. 11." And Luther says of himself: "But I know well how almost (very) the Spirit does everything alone! If only I had been feme to all bushes, where I had not been helped by the languages, and had made me sure and certain of the Scriptures. I could well have been pious and preach rightly in silence; but the pope and the sophists, with the whole antichristic regime, I would well have let them be what they are. The devil does not respect my spirit as much as my language and pen in the Scriptures. For my spirit takes nothing from him but me alone, but the writing and languages make the world too narrow for him, and do him harm in his kingdom."

You see, my fellow believers, from the above how necessary schools of learning are. The schools are a part of the community, and therefore the expenses that such schools require must not be spared.

Then remember, it is the glory of God that you are called upon to promote. For this alone is the gospel to be proclaimed to all creatures until the end of time, that God's name may be sanctified and his will may be accomplished, that the fallen human beings created in God's image may be brought back to the knowledge of their God, and that an eternal community may be gathered, which praises the triune God before his throne here in time and there from eternity to eternity.

Consider, it is the highest need of your brothers, which you help to remedy by a small gift, and the highest good, which you are to procure for them by a small earthly good. You know how many of your fellow Christians, who speak the same language with you, have a fatherland, profess a faith, are spiritually destitute and suffer from lack. You know how they are deceived into unbelief and false faith. You can never let yours, in order to save a temporal good, starve in their souls and pine away spiritually!

We turn first to you to whom it is closest, you Lutherans in the West.

Either you have a righteous preacher of the gospel, in which case you know from experience what a blessing God has shown you. Should you not also grant this grace to your brothers? Or you lack a faithful servant of your church; you are either deprived of all pasture through the preaching of the gospel and through the action of the holy sacraments among yourselves, or you are urged to let yourselves be pastured by those who give you a nourishment of the soul, against which you harbor just distrust, whether the poison of soul-destroying false doctrine is not mixed with it. Do you not feel the greatness of the distress in which you lie? Shouldn't the longing have awakened in you long ago that this spiritual abandonment of yours will come to an end? - You love your children and wish that they be educated in the wholesome teachings; but should you not look into the future with deep concern and ask: "What will become of our children? Where will they turn? Which party will they fall into the hands of?" You think of preachers coming over from Germany; but what a miserable help it is for us if we have to rely on and wait for the sending of preachers from such distant places!

Wouldn't it be terrible if this beautiful Occident, under God's blessing, blossomed ever more gloriously in the earthly realm, but through our guilt in the spiritual realm became a desert for us Lutherans and our children and descendants? Then, brothers, open your hearts and hands to help, since there is still time for you to help and to do good. - —

We also turn to the dear Lutherans in the East. We have often read in your newspapers urgent requests to do something for your poor fellow believers in the far West. You have therefore recognized the need. It is a crying need. Until now, however, you have done little for the West, because no opportunity was offered to you to achieve something with little means that would help the great need. Now such an opportunity presents itself to you. Let our urgent request, which we hereby address to you, not be a false request. Would those in particular who, by virtue of their office and influence, can urge the entire congregation to take up this highly important matter, the preachers and congregational leaders, please do so! - —

Finally, we can give the solemn assurance to all benevolent donors: 1. that the institution to be expanded has a constitution, by virtue of which only such preachers are to be irrevocably educated in it, who serve the orthodox, **Evangelical Lutheran Church**, whose doctrine is brightly and clearly set forth from God's Word in the Concordia Book of 1580; 2. That the institution, according to its constitution, is a **German** one, and must remain unchanged; that therefore, besides the German language, only the Latin language is the means of teaching and must remain unchanged, and that, on the other hand, the English language, like any other foreign language, should be and remain only a subject of teaching; that the **most conscientious use of the** incoming contributions for the intended purpose will be supervised by the entire Synod of Missouri, Ohio, and other states, and will be publicly and accurately accounted for from time to time by the officials thereof.

We, who have been entrusted with the task of starting the construction of the institution mentioned above, with still very limited means, have followed the urge of our hearts to turn to the love of our fellow believers here.
*)

But the Lord, who directs the hearts of men like streams of water, direct also the hearts of all readers of this to united support of the work, to the promotion of which we have herewith fraternally addressed them. He crowns every mite offered in faith with abundant blessings for the expansion of His blessed kingdom, and be Himself the very great reward of all donors. Amen. **)

The Commission chosen by the Evangelical Lutheran Synod of Missouri, Ohio and other states to build the German Evangelical Lutheran Seminary in St. Louis, Mo.

F. Böhlau,	J.F. Bünger,
Ch. König,	C. Romans,
E. Roschke,	A. B. Tschirpe,

C. F.W. Walther.

*) Mild gifts are available at the address: Ur. D. lioscUks, caro ok livv. ^Valtlrsr, St. Louis, lko., to send.
If editors of Christian magazines should feel urged to give the above also a further spreading by their respective sheets, then we would acknowledge this most gratefully. D. R.

Again an example of the Methodist un-Christian spirit of judgment.

No. 39, Volume 11, of the Methodist "Apologist", a Methodist missionary stationed in Jackson, Missouri, writes, among other things, the following: "We are surrounded by false shepherds who forgive the poor people their sins and have enough appendix. May the Lord open the eyes of such hirelings and the understanding of their deceived listeners, so that they may learn to understand that Jesus alone has the power to forgive sins on earth.

That a Methodist missionary should write thus does not surprise us, for most of these poor ignorant people evidently do not know what they are doing with it; they know neither the true Lutheran (that is, Christian) doctrine of absolution, nor do they know what a hireling is. Of them it is said, "They seduce and are seduced." In their ignorance of true Christianity, they have been drawn into the whirlpool of a fanatical sect, and to their greatest ruin they have soon been made preachers and propagators of Methodism, so they now want to do their duty and declare everything around them, and the preachers who serve another church, even if they sacrifice and consume themselves in holy love for Christ and the souls bought by him, - for hirelings, that is, belly servants.

As much as we would like to bear this on those who are like that peasant who in his simplicity also contributed with wood to the burning of Jerome of Prague, to whom he smilingly said: "O holy simplicity, he who deceives you has the thousandfold sin! - But what shall we say to the fact that Doctor Nast, the editor of the "Apologist", helps that those who, according to the doctrine so clearly founded in God's Word, absolve the sinner who desires forgiveness and confesses repentance and faith in the name of Christ, are called hirelings without further ado! How? should Hm. Dr. Nast's conscience have already received such stigmas that he, out of love for his party, can let a faithful servant of Christ, yes, all those men of God, Luther, Melancthon, Chemnitz, Amd, Heinrich Müller 2c., who all before us have already granted absolution and have consoled themselves with it in challenge, hardship and death, be called hirelings, belly servants, for this? - —

Now, go on, you Methodists, and suspect, slander, and condemn all the servants of the Savior who do not wear your color: a day is coming when the faithfulness that has been hidden will be rewarded, but the glistening whitewash will be stripped off all the condemnation-addicted hypocrites far outspoken works.

(Submitted.)

A word about Union with special reference to an article in the July issue of the "German Church Friend". *)

Everyone who is serious about the truth given to us by God, which should free us from the vile bondage of our subjective opinions and unite us in ourselves, i.e. unify us, will look with a saddened heart at the unfortunate sectarian system, which falls apart in disobedience to this unifying, divine truth and in yielding to the separating, human after-wisdom. This sad state of affairs has already been taken to heart and discussed in many quarters, and many ways and means have already been indicated to remedy such a state of affairs. In recent times, the Church Friend, which is supposedly published "for the common interests of the American-German churches," has made it its task to heal this damage to Zion. Whoever now takes this paper in hand, which has taken its standpoint with a certain comfortable complacency, as it were in the Union Central sun itself, and from there looks down with condescending patience on "the light of the Gospel refracted in various rays of color", will hardly know what to deplore most in the article "Protestantism," which appeared in the July issue and which takes up the Union in a very peculiar way, the contradictions it contains, or the dishonesty concealed under hollow phrases.

The article is further entitled "inner division", and one reasonably expects a presentation of the various members of Protestantism in their inner contradictions, which are the basis of that division, but instead one finds nothing of what is announced, but only a self-satisfied raison d'être about union, which even goes so far as to prophesy about Russia. - The first question is whether Mr. W. J. M. really wants union or not? According to a part of his essay, this should be taken for granted; he says, among other things: "But we desire the latter (unity) with all our soul and with all our strength" - furthermore, "that it ('the great union') will come is a hope that fills us with greater joy and greater confidence than anything that has happened so far for the Union. The spirits must be pressing toward a new goal." - But what does the author want to uniren? - The Lutheran and

Catholic "direction"? It seems so when he says: we not only wish, but hope with great confidence for a unification of the Protestant and Catholic Churches.

*) This submission appears only in this issue of our newspaper due to the fault of the editor, who received it more than a month ago. Both the sender and the reader are therefore asked to accept our apologies. D. R.

Church. - "But we never desire," says the author, "such a unity of the Church as would not leave to the individual spirits the right of their spiritual liberty in Christ." Therefore he asks: "Who will consider one of them (namely Peter and James as representatives of a Jewish-Christian and Paul as that of a Gentile-Christian direction) less Christian than the other?" And then says: "this different point of view (that is, the Petrine and the Pauline), however, has continually reasserted itself afterwards, and accordingly it has presented itself in parties.... One attributes to the Catholic Church, especially of the Middle Ages, not without reason in some respects that Judaeo-Christian character.... In this it is directly opposed to Protestantism, whose most important confessional writings bear an essentially Pauline character." Here not a word is said about the lying spirit of Catholicism, the disgraceful caricature of "that" Jewish-Christian direction of Peter. No, Catholicism is to the author just a point of view different from Protestantism, from which the matter is looked at, "the matter itself, which is at issue, is the same, is One." But why does Mr. W. I. M. want to unify these innocent different points of view? He does not want such a unity of the church, which would deprive the individual spirits of the right of their spiritual freedom in Christ, and now even the union of the spirits of the apostles does not seem close enough to him?

Or does the author want to unify Lutheranism and "reformism"?- He rightly mentions with reproach that "all attempts at union between reformists and Lutherans have always been aimed at covering and overlooking the differences and seeking common ground. The author now wants to avoid this mistake and pretends to want to uncover the differences quite thoroughly; in fact, he takes his mouth very full and does it honestly when he says: "The full difference of the Reformed and Lutheran confessions, because of the spirit, we want to know to be justly recognized. It is as little the work of a few doctors as Protestantism itself." He finds the difference between Lutheranism and Reformism "infinitely more profound (!?) than even that between Protestantism and Catholicism." He further says: "Is it possible (in the case of mutual rights between religious communities) to let go of something that one thought in good conscience one had to hold before? Can one only give up a title of the law, as long as the heart finds something in it? Can one do or leave something for the sake of peace that would cause discord in the heart? If these points are completely eliminated, then unification is easy. But he who does not take them to heart when uniting will sow seeds of discord. Further: "It must not

We do not want a united church of convenience for the sake of politeness, we do not want indifference to differences of faith. How true and worthy of heeding these words are, but how incomprehensible it is that they exert so little influence on their own author! Why does he himself let himself be guided so little by the spirit of them? Why? Because he is undoubtedly more interested in modern beaurocratism and in chatter about the Union, which is supposed to be scientific but is essentially inane, than in the serious cause of the Union itself. Or does he not know that we Lutherans cannot in good conscience abandon the Word of God, not even one letter of it? Should we "for the sake of peace" cease to testify against every deviation from the Word of God, even against the disobedient spirit of "reformism," no matter how beautifully it speaks, which would, however, "cause us discord in our inner hearts. Why does the author not honestly and honestly present the distinctive doctrines of the person of Jesus Christ, the sacraments, 2c., known to every schoolchild, which, however, and quite alone separate Lutheranism from "reformism," and seek to eliminate "these points" altogether, since he himself says: "if these points are altogether eliminated, then disunion is easy." He knows that whoever does not take this to heart, "is virtually sowing seeds of discord." But without being moved by his own beautiful phrases, without touching in the least those actual points of difference, he boldly calls out into the blue mist: "the spirits must press toward a new goal!" "If there is to be a true, great union, this means, in other words, a new (?) church. This must happen through a great deed of a great time!"

What then are the points of difference which the interesting author so grandly announces? Just listen: "Luther has described the matter excellently in his great way, in which he helps his feeling about the objective condition of the circumstances, which is always so correct, to an objectivity again with a catchword, when he says there to the representatives of reformed teachers: You just have a different spirit! With this, everything is said that is necessary to explain the differences that exist. (Six pages further on, the same author says: "Here in these tribal differences ... there we also have to look for, more than elsewhere, the deep causes of the gulf separating the whole of Protestant Christendom." From the it is "the spirit", behind "the tribal differences", but this is all the same to such a witty period builder). And in what does now the verse "the full difference" of this spirit consist? *hear!* "In both the one light of the gospel is reflected" and this "one" is only refracted in both "in different rays of color". - But what for

nor union, is the "one" not yet united, unirt enough for Mr. W. I. M.! - But the verse knows another difference: "If one speaks of a rift in the Protestant Church, then it is certainly wrong to want to derive it from personalities, or from three hundred years of misunderstandings, or from temporary zeal, or from opposing scholarly opinions. If such coincidences had been the real cause of the separation, the union would have proceeded long ago. But the causes of it are the same today, are still present and operative today." And which reasons are these? The already above-mentioned Jewish-Christian and pagan-Christian direction, which then, further developed by the verse, runs out into "the slogan", for reformism: "I shall and will", for Lutheranism: "I may and can" (So the reformist has no may, no adiaphoron, and the Lutheran no shall, no law?). "But who wants to claim that the one or the other is an expression contradictory to the genuine Christian spirit? Both have equal warrant even in the field of sacred Scripture." But then, for heaven's sake, what is the point of a union? Is the field of sacred Scripture too wide, too torn, must that also first be united? Is this honestly done? Mr. W. J. M. should be ashamed of his lack of seriousness and first learn to take off the shoes of silliness before he steps on holy ground. - —

These hints may suffice before hand, although it would be easy to prove still much superficial and unfounded, even completely confused. We will only give a few examples here. The author says: "These names alone (Lutheran and Reformed Church) in themselves represent to us, one, a person who created and worked reformatorily, the other, a cause which was Luther's very cause." Who is the person who created and worked for the Reformation and whose cause was not Luther's very cause? Or is there supposed to be a rebuke, that Luther's cause was virtually his own cause? Does this mean that the Lutheran Reformation is a subjective one?

- —

The author further says p. 274: "Letters in themselves separate and bind infinitely less than one often believes." This is again beautifully said, but hole nonsense, for letters "in themselves" never separate and bind, but only the spirit that speaks from the words formed by the letters. But the Lutherans and Reformed are in fact separated by nothing other than those "letters," by which the author can probably understand only the symbolic

books. Furthermore: "Cedar now looks at the matter with his eyes. Is this not spoken like Pilate in old times and Ronge and Uhlich and consorts in more recent times? - We would also like to ask for proof that "the communion of saints is something other than One, Holy General Church." - —

Now one more request: in the future a little more wool and a little less shouting and if it should be possible for Hm. W. I. M. should be able to sober up from the drunkenness of beaurocracy, a clearer, simpler, more solid style. About California and the Isthmus of Panama, one can already put up with some interesting leaps in the air, but in a matter as important as the one at hand, one should avoid such quackery.

(Submitted.)

**Result of the election for the professorship at the theological teaching institute, currently in
Altenburg, Mo.**

It has pleased the Lord, according to His unfathomable counsel, to place two dear members of our electoral college among the number of the accomplished righteous and out of work into the blessed rest of heaven, the highly esteemed senior of our synod, Pastor Löber, and our beloved brother, Professor Pastor Wolter. The latter cast his electoral vote shortly before his death on August 17.

According to the information I received by letter, the members of our electoral college vote as follows:

1. for Mr. Pastor Walther vote the blessed Professor Past. Wolter, Mr. Piepenbrink, Mr. Past. Wyneken, Mr. Past. Keyl, Mr. Past. Crämer, Mr. Tschirpe, Mr. Past. Schieferdecker and the undersigned.

2. for Herm Pastor Brohm votes Hr. Past. Walther.

The only thing missing is the vote of Doctor Past. Sihler, whose letter must have been lost due to the uncertainty of the local postal connections.

As far as the votes cast so far are taken into consideration, Pastor Walther has been elected not only by a majority of votes, but by a complete unity of votes as the first professor of our theological school.

Herman Fick, pr. t. Secretary of the Electoral College.

Revival of Lutheranism in Alsace.

Through the hand of a friend, a number of small tracts printed in Strasbourg have been sent to us, which serve as highly gratifying factual evidence that the old Lutheran faith has now awakened in beautiful Alsace as well, and that consequently many who formerly, although Lutherans in name, supported the reformed and unirreformed missions, now turn their contributions to the newly established exclusively Lutheran missions. Among other things, it says in a nota to one of those tracts: "In our Alsace and neighboring countries, many are already active in supporting the missions of the Protestant Reformed Church in Paris, Basel and Barmen through prayer and giving. We are confident of this,

that the flourishing Evangelical Lutheran Mission Institute at Dresden-Leipzig, and the mission (by Pastor Löhe near Nuremberg) among the wild Indians in North America and the wild emigrants there will find loving tolerance, then also recognition and support. To initiate an Evangelical Lutheran mission, should this become suspicious? Not to give up oneself, but to nurture, does this mean to kill others? There is still room... and those who are evangelical Lutherans by confession will soon be so in the mission. Souls who love the Evangelical Lutheran Church also like to plant it among the heathens through the Evangelical Lutheran mission as a lighthouse in the sea of sects of the last times. They wish all possible blessings to the reformed and mixed missions; but they know that these cannot build nor spread the Evangelical Lutheran Church: what one is not, one cannot share; reformed church founds reformed church; Evangelical-mixed (united) mission founds a mixed church or sect; Evangelical-Lutheran mission spreads Evangelical-Lutheran church. - For fraternal support, for the spreading of pure scriptural knowledge through the printing of useful scriptures, for Revival to Christian life of faith after inner and outer missionary activity in sincere Evangelical-Lutheran direction, receives gifts, given out of free love, Pastor Horning, Blauwolkengasse, 13, at Strasbourg." The proceeds of the tracts sold are intended partly for the Leipzig-Dresden (East Indian), partly for the Lutheran-American mission among the emigrants as well as among the Indians.

For the reader's closer insight into the content of the Lutheran tracts recently disseminated from Strasbourg, we communicate the following titles: 1. In answer, first, to the destruction of the Evangelical Lutheran Church of the Augsburg Confession demanded by Mümpelgardian pastors; and second, to the assertion made by other pastors that the ancient Evangelical Lutheran faith and the Sacrament of the Body and Blood of Jesus Christ had "passed away. 2. emergency defense sermon on Revelation 3:11: "Hold what you have", i.e. you Lutheran church, hold the

Word in confession, doctrine and life; keep your missionary calling; keep also your shame. A sermon, "held in the church at ZungSanct-Peter in Strasbourg, after it had been demanded by Mümpelgardian pastors that the confession of the Reformation, the good confession (Augsburg Confession) that our fathers with much sacrifice of prayer, tears, and blood, should be thrown under the pew." 3rd Article of Distinction of the Evangelical Lutheran Church.

and the Reformed Churches. (These are the Saxon visitation articles of 1592.) 4. The Evangelical-Lutheran Christian Faith, Church and mission. 5. open declaration of a layman against the union of the Evangelical Lutheran Church with the Reformed. 6. is a union of evangelical Lutheran and Reformed Churches

This excellent treatise we intend to share with our readers through the "Lutheran" in the near future.

7. The Augsburg Confession, the apple of the eye of the Evangelical Lutheran Church and a thorn in the side of its enemies. On the occasion of the appointment of a commission to deal with the question of a so-called Union Church. Luther's voice against the false evangelical love, which does not rejoice in the truth in all divine things. He who rejects one article of faith rejects them all, and makes everything else that he does good reprehensible. Reprinted from Luther's last short confession of Holy Communion of 1544, on the occasion of the open assertion that the sacrament of the body and blood of Jesus Christ had passed away, and that the Evangelical Lutheran Christians had become reformed in this respect.*) 9 Open objection against the reformed mixed mission in Basel. In this tract it is proven that the Basier Anstalt is reformed, according to its origin, administration (committee), connection (with the reformed Basier church in worship and communion) and finally according to its connection with the English-reformed mission. 10. sure trial of all sects from Luther's interpretation of the 117th Psalm. 11. of the baptism of the church of God. 12. false love. 13 The Marburg Conversation between Luther and Zwingli.

The dear reader sees from this that Mr. Pastor Horning and his comrades-in-arms in Germany and France are obviously pursuing the same goal and have the same task as the "Lutheranians" here in America. Let us rejoice in our fellow fighters for our beloved Zion, and let us be strengthened by this new news, just as our brothers elsewhere stand courageously and joyfully in the same fire as we do, so that we will not tire in the struggle we have begun.

Finally, we note that the tractate sold individually and in booklets of twelve numbers each at a very low price, and both by the publisher and by the bookstore. Herbs can be obtained in Strasbourg.

Partiality in punishing.

These are poisonous and dangerous preachers, who take one part alone before them, scold the lords, so that they may play the rabble and court the peasants, like Muenzer, Carlstadt and other enthusiasts; or again,

scold the rabble alone, so that they may pretend to the lords and serve them well, like our adversaries. Rather, it means that both parts are hewn into one pot and made into one dish, one as well as the other. For the ministry of preaching is not a servant of the court or a servant of the peasantry; it is God's servant and servant, and his command is over both lord and servant; as the Psalm says here, it is a servant and a servant of God. judges and punishes the gods. - —

Luther on Psalm 82:1.

*) This is the assertion that is now being made over and over again in the "*Lutheran Observer*" to the disgrace of all Lutherans in America.
is digested.

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Many thanks to the kind donors!
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The 3rd year Mr. H. Ludwig.
The 4th year of the HH. Ludwig, D. Meyer (the 5th year, earlier quitted).
The 5th year HH. D. Besel, D. HarmS, Thie- bert, W. Thüner.
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Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

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Printed by Arthur Olshausen, publisher of the "uzeiger des Westens.

Volume 6, St. Louis, Wo., October 30, 1849, No. 5.

(Submitted.)

Can a Christian join the so-called secret societies?

(Conclusion.)

P. Would you stay in the societies for a moment if you were guilty of participating in the service of God?

C. God forbid, what makes you think that? Our societies have nothing to do with religion, so how can we be guilty of idolatry?

P. Yes, that's how it goes, unfortunately! We still think that the devil must appear with horns, horse's foot and cow's tail, otherwise we will not accept him for it. But he does not come like that, because he knows better than we believe that one casts the net in vain before the eyes of the birds, Prov. 1:17. Do you not have certain prayers in your meetings, at your funerals, certain ceremonies, certain persons whom you call prophets, or priests, or otherwise, through whom you say the prayers and perform the ceremonies?

C. Yes, but I do not understand how prayers and ceremonies can make one an idolater!

P. Depending! But here it depends only for the time being whether your societies have anything to do with religion or not; whether they are not religious societies. For if you pray, then you must worship a higher being, and if you have religious ceremonies, then a god also belongs to them, whom you serve thereby; or do you do all this only as a joke and make foolish antics of it? That would be too horrible blasphemy.

C. We certainly have prayers and ceremonies, but it has never occurred to me that our societies would thereby become religious societies in their own right, for if that were the case, we would have separated ourselves from the church!

P. Without a doubt, and this is also the case, although among the Christian members.

But that the societies, as societies, know this quite well, they indicate by the fact that, wherever they can, they set up their own churchyards or burial places in order to separate themselves completely from the church. Enough! The societies, as societies, have their own prayers, their own ceremonies, their own church service and their own worshippers, you cannot deny that. Therefore, as a society, you also have your own God, whom you worship and serve.

C. Well, even if you do, you can't call it idolatry yet.

P. The only question is: Which God do you worship? The Christian God or another one?

C. What question? There is only one God, so who should we worship but this one true God?

P. This seems to me just to take a bad. It seems to me just as if a target had been placed in front of a rifle company and the captain said: "Go ahead and shoot, people! Don't worry about shooting into the blue; you see, there is only one target, so you can't hit any others!"

C. But you could still add -

P. So you could also pray, and the prayer that does not aim and meet the One True God is just idolatry.

C. But there is a difference, the disc stands in one place and occupies a certain space, God is everywhere, and what rises to me in prayer rises to Him and meets Him.

P. This is an excellent proof, and shows sufficiently how you have increased in wisdom and sharpness of understanding in your societies! Just think what an atrocious word you have spoken. According to your faith, it would be all the same whether one is a pagan, a Jew, a Turk or a Christian, for they all worship the One God. And this is also the faith or madness of today's world, which still calls itself Christian, but in

The first thing that has happened is that the majority of people, who are still believers, have fallen back into a blatant paganism and are now trying to smuggle in indifferentism and a lack of faith, in order to gradually lead them into the general world religion; and this is also the direction and, even if many are unaware of it, the purpose of the societies.

C. That's not what I meant at all.

P. Thus the thoughts of your heart have betrayed themselves against your will. According to you, the true God, who revealed himself in the holy scriptures, must be a lying idol, because he is zealous against idols and idolaters. The prophets and apostles were despicable fools, that for the sake of their faith and their preaching they let their heads be laid before their feet, and together with the whole army of holy martyrs praised God by their death. Then even today it is not only the greatest folly but the cruelest superstition that the Christian

church sends out missionaries, still preaches at all, to lead the pagans back to the one true God whom they have abandoned and now serve idols. For there is only one God, who is everywhere - therefore everyone who worships anything at all must worship the one true God, and the different religions do not oppose each other like truth and lies, worship and idolatry, but are only different ways of looking at the one true God, which also turn out differently according to the lower or higher knowledge of the different peoples or persons, but basically come out as one. Do you not see that you are sinking completely back into the very shallowest and most abominable rationalism, which is even more abominable than the one you have learned to abandon and abhor through God's grace in the knowledge of Christ? Of course, there is only One God, and there are no other gods than the One whom all creatures should worship. But the devil does not suffer that this One God is given the honor that is due to him. That is why he has

From the beginning, he tried all his arts, in a coarser or finer way, to tear this One God out of people's hearts. And how did he do that? The One true God has revealed himself everywhere from the beginning as a living, personal God through continuous teachings and deeds. He has revealed his nature, his attributes, his will, his relationship to man, the way in which he should be worshipped and served, all this so that his people know him according to his nature, his attributes, etc., and also have a living relationship with him, in which he lives in them and they in him. The devil has tried to turn the hearts of men away from this One God, His wholesome knowledge and blessed contact, and toward the outer world through their lusts, and he has succeeded in this, and succeeds daily. But since the consciousness of God rests too deeply in their being, so that believing in a God or not is not at all in the will of a man, he helps especially those who consider themselves especially wise to think up a deity according to their own concepts and vain thoughts - a lying image of sinful imagination, which they, however, according to their infallible intellectual pride, consider to be the true God. Such wise men, who in ancient times appeared only one by one and still claimed their doctrine to be a higher revelation, but nowadays are to be found in dozens in every greasy den, easily find an audience among worldly people who have fallen away from God, who of course do not see the One true God in His holy majesty, and lead them to accept their idol, which is soon presented to men for worship as an image of stone, or wood, or thoughts. The people who worship this lying image do not worship the true God, although they naturally think that they worship him, because their god is a completely different being, has different characteristics 2c. 2c., than the true God, who has revealed himself. Yes, their God does not exist in reality at all, they pray into the air, to a "nothing", because the idol is just "nothing". But whoever prays to the idol, serves and sacrifices to it, serves and sacrifices to the devil, who has made such a fantasy for the wise of this world and their followers, 1 Cor. 8, 4. ff, Cap. 10, 19. ff. But where do I come to? You worship the great spirit in your societies, don't you?

C. That is, we call God that; I don't think the name matters.

P. It only wonders me why God has always attached the names to himself in his revelation by which he wants to be called. - We Christians could also call the Lord Jupiter or Mercury according to your opinion?

C. Certainly not, these were just certain idols of the ancient pagans!

P. And the "great spirit" is just the certain idol of the Indians, what

Is there a difference? Or are the Indians not pagans? So in your vaunted progress you have so happily arrived back at paganism, and now again consider as immense heavenly wisdom what our fathers already 1000 years ago abandoned and cursed as the most blatant darkness, even as the work of the devil. Of course, you must also have the glory of the ancient pagans: since they thought they were wise, they became fools, Rom. 1, 22. The virtues praised there, which this wisdom produced as natural fruits, also shine brightly in this enlightened century, and so the high goal you are seeking will be achieved, namely the blessedness of paganism! O great spirit! Thou hast not been able to protect thy red men, that they are not hunted with bloodhounds, exterminated with brandy, powder and lead, but thou art mighty nevertheless, for those who drove out thy people are again conquered by thee! In their wigwams thy name is honored, in thy honor the smoke from the peace pipe swirls, from thee the blessing on the hunts is implored, to thy care the "white red men" still commend the souls of their departed chiefs and common warriors, certain that thou wilt lead them to good hunting grounds, where the corn grows of its own accord and the buffalo roast. O happy America! where not only the various peoples have found their refuge, but serve their various idols in peaceful union with the Chief Idol, the Great Spirit, in blissful harmony of love! O blessed future, where the dark cross will have sunk into the dust, and Druids, Sachems and Priests will celebrate the Fitzli Putzli of their serene services invoking the "Great Spirit". I wish you luck, my friend, to be among the blessed persons destined to introduce this blessed barbarism into the land!

C. O I beg you, be serious. The matter is not clear to me, as it seems to be to you; when in our societies God is called "the great spirit", I naturally understood no other God by it than the true God whom the Christians worship.

P. Would this have excused the apostles or the first Christians if they had attended the idolatry of the heathen, saying: I know for certain, I worship the right God, who has revealed himself and in whom I believe? What matters is not which God you mean and worship, but which God the society worships as a society of which you are a member, and to whose faith and worship you have bound yourself by oath.

C. But you have not yet proved to me that society as a society worships a different God than the Christian

God, especially since we also accept the Bible as truth as a society?

P. This magnifies the abomination that you have so

You have it in your meetings and carry it around in your processions, as if the eternal Word of God taught nothing but your natural idolatry,

C. On the contrary, we prove that we worship the God of the Bible, i.e. the true God!

P. Your own conscience must prove you wrong. If the society worships the God of the Christians, why don't they give him the same name that the whole Christian church gives him? why do they call him by the name of an idol? what do you know about the great spirit? who is he? Indian idol-that's all we know about him, and that's who you call him. Furthermore, you know quite well that the majority of your society members quite openly and freely confess that they believe nothing of what the Christians believe, thus they also do not believe in the Christian God, but they also call upon the great spirit.

C. This does not prove that the society as a society does not recognize and worship the Christian God, even if individual members reject Christianity, as there are such members everywhere who join a society and yet do not share its principles.

P. These people join your societies only because they know that their God is not the Christian God, just as not the New Testament, but only a part of the Old Testament is used in your meetings, yes, even your calendar is not the Christian one, but the Jewish one, or God knows what kind, by which the society sufficiently shows that it does not want anything positively Christian, thus its God is not the Christian God either. But if you want to convince yourself even more, you can only make the suggestion, "since the society is a Christian one, one should from now on call the triune God by his right name, since it is wrong to call the true God by the name of an idol," and you will see what a storm will break out. But I will try to make the matter even clearer to you.

C. You would be doing me a favor.

P. God grant it! You believe that the One True God is the Triune God: God the Father, God the Son and God the Holy Spirit?

C. Without a doubt!

P. Can even a person who does not worship Christ as the true God boast that he worships the true God?

C. Certainly not!

P. Can not Jews and Turks be admitted to your society without needing to renounce their faith, or publicly apostate Christians who do not want to know anything about the Deity of Christ, but only about the All-Father, or Great Spirit of Nature, or whatever they call the thing, in short, a God who is only One Person, and of whom they know nothing except that He may have created the world, and may have also created it?

in general, as their reason is supposed to have taught them?

C. Yes, if they are otherwise moral people.

P. Well then, does the Jew worship Christ as the true God? No, he curses Him by His name and curses Him. Does the Turk worship Christ as the true God? No, he considers him a prophet and curses the Christians as idolaters. Do they worship the true God or an idol?

C. Since they do not accept Christ as God, but reject Him, they certainly do not worship the triune God, but an idol.

P. And yet they, and you with them, worship the "great spirit," the god of society; that is, not Christ, whom they hate, or consider a mere man, not the triune God, for that they reject: now is the God whom they and all society worship as One Body, "the great spirit," is he the right God, or is he an idol, or the lying image of Satan, of whom we spoke before? Whether you think you are worshipping the right God, as we saw earlier, does not matter, but whether he really is the right God. And if you now also call upon the God whom the Jews and Turks call upon as their God, are you then a servant of the living God or also an idolater, or at least a hypocrite, who under certain circumstances can deny his Lord with cold blood and take part in false worship? As a Christian, the answer cannot be doubtful to you, and to a Christian I speak.

C. But the Jews did not worship the triune God either, were they also idolaters?

P. The question does not really belong here, but since you often hide behind it, I will answer it: Certainly, the Jews worshipped the true God before Christ, who revealed Himself to them continuously from the Fathers through teachings and deeds, through commandments and promises, and testified actively as the One, living personal God. If they worshipped the true One Eternal God, apart from whom there is no God, they also worshipped the Triune God, for this is the One true God. Now I will admit that God in the Old Testament is not said to have revealed himself so clearly and distinctly as Triune (although references to the Trinity are certainly not lacking), so they could not worship him as Triune as long as this deeper knowledge of his nature was withheld from them by God himself. However, you must admit that one can worship the right revealed God, even if the deeper knowledge of His nature may be missing. This they also lacked, but with it not the right worship of the right God. Now that God has revealed Himself to mankind in the accomplished work of redemption as the Triune God, Father, Son and Holy Spirit, the Jews have rejected Christ, i.e. the true God, and still worship God as One Person, they no longer worship the true God, but send the work of their hands or thoughts, as well as the Turks and apostate Christians and pagans. But you, as a Christian, can simply stand by: where Christ is not worshipped as the true God, then of course the true God is not worshipped. Your society, as a society, obviously does not worship Christ as the true God, but a God whom also Jews and Turks and publicly apostate Christians worship, so the "great spirit" whom they worship is not the true God. And since you now also worship the God of the Society, join in all their ceremonial stuff, and publicly profess to be one of them, perhaps even a chief priest-so now say yourself what you are? I think, my Carl, that this is horrible enough to drive you over the wall to the feet of your Savior! Now go and gather the curses from the Old and New Testaments which the holy God has poured out on the idolaters and those who have fellowship with them! gather them into your conscience, and see if you can go laden with the burden into eternity to meet your judge?

End.

(Submitted by Dr. Sihler.)

What is truth?

Pilate, the noble educated pagan, who like other Romans of his kind had learned to despise the fables of the gods of his people, but had exchanged only unbelief for superstition, asked the same question; and many a Catholic Roman and Papist, who learned to laugh at the legends or rather lies about the saints or the miraculous images of them, without reaching the evangelical truth, i.e. especially the one who said of himself: "I am the way, the truth and the life. i. especially to Him who said of Himself: "I am the way, the truth and the life!

But it can happen that even believers have to ask this question, "What is truth? for example, when they see sweet and bitter water gushing out of a fountain one after the other; when the same hand and pen write words of confession and denial, yes, of faith and unbelief, one after the other; and, moreover, when this hand and pen

belong to a man who is a main voice leader of the so-called Lutheran General Synod and who is considered by "older and younger" ignorant people to be a pillar of the Lutheran Church in America. This man is none other than Dr. Benjamin Kurtz, editor of the *Lutheran Observer*, who at the same time also publishes the Journal of that synod is.

This man, after all, some time ago assured the *Lutheran Standard*, a better-minded English Lutheran magazine, that he "has always had a reverence for the Augsburg Confession bordering almost on idolatry". Now how is an unpartheistic reader supposed to understand such words? If he leaves out the exaggeration in the expression, then he must in any case read out that the writer wants to say with it that he therefore has a deep reverence for that ecclesiastical symbol, because it absolutely agrees with God's word; because he could not possibly have this respect for it, if it were not even in one piece according to the word of God, but contrary to it. Consequently, the same unpartisan reader who sincerely believes the words of Mr. Benjamin Kurtz, as they read, must consider that he also has an unfeigned reverence for the 10th article of that Confession. And if the said reader is, moreover, a Lutheran without falsehood, who also believes everything and hopes everything from previous opponents of the pure doctrine, then he must rejoice heartily over those words.

But as sorry as I am, I cannot leave the reader the joy, I must rather, God be lamented, turn it into sadness and dismay, even into just indignation about the terrible dishonesty or the bottomless recklessness of that man. The matter is this. A certain Mr. Nettle (an assumed name, of course) asserted some time ago in the *Lutheran Observer* that "the bodily presence of Christ in the Sacrament has always been, and to this day still is, the doctrine of the Lutheran Church." At the same time he assures that this doctrine (from which, as is well known, the so-called General Synod has completely fallen away) is again rising rapidly among preachers and hearers and will certainly have gained general validity again in about five years.

Dr. B. Kurtz is now very much in a huff about this; that "reverence for the Augsburg Confession, which almost borders on idolatry," is now completely lost on him and has melted away like foam. June, he not only resolutely denies the fact asserted by Nettle, but rather makes the hypocritical assertion that, for example, among the 60 Lutheran congregations in the state of Maryland, there are hardly 30 members born here who even know what is meant by "bodily presence," let alone believe in it.

A complete victory of this outdated doctrine, however, is finally not to be thought of at all. "On the contrary, the more it becomes known, the less favor it finds among the free-thinking, practical and common-sense people of the United States. The same is true of another outmoded doctrine, namely, that of regeneration through baptism. "Can it," exclaims the Venerable Dr. B. Kurtz, "be supposed for a moment that Amerikan Lutherans are prepared for such a doctrine?"

What will the unpartisan reader say to such a contradiction against the self-proclaimed "reverence for the Augsburg Confession"? - Must he not be completely misled by the attitude of the man who in a good Methodist way so

much prattles and writes about the living faith, about the right experience - Christianity? For with such contradictions he can hardly discover even the A B C of this Christianity and of the conscience cleansed by faith, not even the common honesty and sincerity that one finds even among Jews, Turks and pagans. The reader must cheaply draw the conclusion: Either Dr. B. Kurtz, with all the "common sense" that he possesses as a free-thinking practical citizen of the United States, is somewhat out of his mind, at least weak in memory, that he does not understand in other places or forgets what he has said or put in one place, or he is dishonest in his attitude, has no certain ground of doctrine. He shimmers like a chameleon, sometimes in these colors, sometimes in those colors, and in his confession he also adapts to the circumstances in a humanizing, lovingly serving way, depending on whether he has to do with churchmen or enthusiasts, but cleverly keeps open the retreat into the American masses, so that he remains finely popular and his paper does not fall into decline. For from where else the quite unworthy and miserable flattery that the Lutheran doctrine of the Lord's Supper will not find favor and acceptance among the "free-thinking, practical people of the United States endowed with common sense"? If a local rationalist demagogic German newspaper writer had written such words, no one would be surprised. But that they flowed from the pen of a doctor of theology, who always pretends the greatest respect for the Bible and the living faith in the Lord Christ, who is so powerfully zealous for all kinds of revival and conversion for inner and outer mission - that is horrible and shameful to read.

For what is actually made the judge in matters of faith in those words? Who passes judgment on the Lutheran doctrine of the Lord's Supper? Is it the Holy Scriptures, to which alone it belongs? Not therefore, but "the common sense of the free-thinking, practical people of the United States. May this doctrine be in accordance with the word of God, as it says, it has no value and finds no favor and grace with the Americans, because their common sense is against it.

But what will the native Americans themselves say to this praise of their compatriot, the venerable Dr. B. Kurtz?

The non-believers will, of course, say yes and amen to this and also praise the free-mindedness of His Honor for their part. The believing Americans, however, who as such are also sincere and fair-minded people, may they belong to this or that denomination - what will they say to this eulogy on the American "common sense"? They will see nothing else in this eulogy than an insult to the holy scripture, i.e. God's himself. For this word of God clearly says: "the natural man hears nothing of the Spirit of God, it is foolishness to him and he cannot know it; for it must be spiritually directed" (1 Cor. 2:14), i.e. the "common sense" even of the free-thinking, practical people of the Americans cannot understand anything of the divine truth revealed in the Gospel without the illumination of the Holy Spirit; rather, it is foolishness to him.

To this "common sense" it is no less foolish that with the carpenter's son from Nazareth the only begotten Son of God, through whom heaven and earth were created, is connected to personal unity, than that with the bread and wine of the holy communion his body and blood are essentially connected to sacramental unity. To the "common sense" of every natural, i.e. unborn, carnally-minded man, whether he be a free American or a bonded Negro, both are foolishness; but to the enlightened reason of every born-again spiritually-minded man, whether he be a free citizen or a slave, both are divine power and divine wisdom. - It disgusts me to give further proof; every honest and reasonable reader will have already recognized sufficiently that Dr. Kurtz is either a weak-minded or dishonest man, to whom God grant grace to repent and who in this annual time should take heed of Matth. 7, 21. 22. before it is too late.

But, alas, this unfortunate man is not alone in his deplorable disposition in the so-called Lutheran General Synod. Another, who has perhaps even more prestige in this ecclesiastical body, is afflicted with the same stain. This is Dr. S. Schmucker, professor at the theological seminary at Gettysburg.

This man, namely, at his assumption of office, according to the Constitution of the Seminary, before the directors of the same and as "in the presence of God" solemnly declared and affirmed (and repeated this testimony every five years) "that he believes that the Augsburg Confession and the Catechism of Luther is a summa and correct presentation of the basic teachings of the Word of God, and that he undertakes not to teach, either directly or by allusion (d/ iosioua- tiou), anything contrary to or inconsistent with the doctrines which they (namely, the Augsburg Confession and Luther's Catechisms) contain (ko iueonsistHnt tkem). Who

would not think that a man who has solemnly given and sworn such testimony before the directors of the institution must be a faithful teacher of the Lutheran Church and educate the young people entrusted to him in the words of faith and sound doctrine, and instruct them and occasionally exhort them cordially to persevere in what is entrusted to them? Or suppose that this Lutheran professor later came to be influenced by Reform? If he, through the deception of his own rational flesh, e.g. in the article on Holy Communion, departed from the simple scriptural teaching of his church and fell into Calvinist error, would he not, if he did not find his way out, have to resign from his position at the Lutheran seminary by right and in no case renew that solemn promise every five years? For even if he has an erring conscience in relation to the divine scriptural truth of Holy Communion, and takes for truth what is error, and vice versa, he must nevertheless, until, God willing, clear knowledge frees his conscience from error, follow it and may not act contrary to it for any reason.

But this worthy man has not done, but although he is thoroughly reformed in the doctrine of the holy sacraments in general and thus teaches straight against the Augsburg Confession and Luther's catechism, he nevertheless remains calmly at his post, repeats every five years that solemn promise, and is thus nothing more and nothing less than a - conscienceless and faithless man. But that this is not an unjust and "well-founded accusation, we will now prove.

In his so-called *portraiture of Lutheranism*, in which he tries to give the Lutheran Church a new-fangled and popular look to please the English churches and especially the Presbyterians, he says on page 40: "Another main feature of the improvement in the Lutheran Church is that it no longer requires assent to the doctrine of the real presence of the Savior in Holy Communion."

Similarly, he says page 45:

"The opinion which is at present most generally accepted in the Lutheran Church, if we are not mistaken, is this: that in the Lord's Supper the transfigured human nature of the Savior is neither essentially nor efficaciously present, nor is there anything mysterious or unnatural in it; but that while the bread and wine are merely allegorical representations of the Savior's absent body, by which we are reminded of his sufferings, nevertheless a special spiritual blessing is also conferred by the divine Savior on all worthy communicants, by which their faith and Christian gifts of grace (oliriZtia" grans) are strengthened."

To which it is now necessary to reply:

First of all, it is not true that this grossly Zwinglian counter-doctrine against the Lutheran and early church doctrine of the Lord's Supper has been "generally accepted" in the Lutheran church. For even if, for example, individual Lutheran theologians in Germany have expressed such doctrines in their writings here and there, the Lutheran Church has never, either in

The theologians did not adopt and accept their views in their homeland, nor did they, for example, change the Augsburg Confession and the other symbols according to it. Rather, by such and similar doctrinal opinions, which were already thoroughly fought and overcome by Luther and his co-workers at the time of the Reformation, these theologians have only revealed themselves as those who actually, albeit tacitly, leave the Lutheran church, at least do not belong to it with all their hearts; for what does the church and its confession have to do with the derogatory private opinions of these and those so-called Lutheran writers?

On the other hand, Dr. Schmucker, who is sworn to the Lutheran Confession, should have so much sense as to recognize this great difference between the ecclesiastical Confession and the congenial private opinions of individual people, whether they be great or small scholars; and then he should have so much honesty as to make this difference clear to his readers, instead of covering it up and deluding them, as if, for example, the article on Holy Communion in the Augsburg Confession had been substantially changed by the divergent private opinions of these and those individual scholars. The article on Holy Communion in the Augsburg Confession, for example, has been substantially altered by the divergent private views of this and that individual scholar.

If he were a reasonable and honest man, he would have to, instead of inventing such frivolous jugglery, rather punish it seriously where he found it, and either honestly fight for his church and its confession, to which he is so earnestly and solemnly committed, and also against his Reformed and Presbyterian friends, or resign from his position at the seminary in Gettysburg, since his Zwinglian or Calvinistic private view of Holy Communion is also decidedly at odds with the confession of the Lutheran Church.

But that Dr. Schmucker really shares this reformed doctrine and, in spite of his sworn commitment, has decisively departed from the teaching of the Lutheran Church in the Augsburg Confession and Luther's catechisms, is proven by his agreement with the report which the so-called Lutheran General Synod sent to Germany in 1845 on its teaching and practice, and which, especially in the doctrine of the sacraments, contains a decisive, as it were, official confession. Lutheran General Synod sent to Germany in 1845 about its doctrine and practice, and which, especially in the doctrine of the holy sacraments, is a decisive, as it were official confession of apostasy from the Lutheran doctrine and church.

In this book it is said:

"Luther's particular view *) of the bodily presence of the Lord in the Lord's Supper has long since been abandoned by the great majority of our preachers, though a few of the older German teachers and church members still retain it."

This expression, by the way, is wrong; for the Lutheran Church in all the individual confessional writings teaches consistently in this way, although it does not otherwise confirm all the "special views of Luther" that he had, especially earlier.

If the worthy Dr. Schmucker, who is by no means one of the "older German teachers," had not been heartily involved in the same waste, he would certainly, especially as a teacher of dogmatics at the most respected theological seminary of his synod, have raised his objection against it and reasonably demanded that his protest be noted in the report. Since he remained silent, everyone must naturally assume that he also agrees completely with the above passage of the report, according to the world-famous principle: "he who is silent, agrees" (hui taetet, eon- 8tzutit). Summa: it remains that the hay Dr. Schmucker is a faithless and conscienceless man who, despite all his missionary and other zeal, does not even have the natural conscience of a legal Jew, Turk or Gentile, let alone being a Christian; for it would be impossible for him to teach against his oath of office and for the sake of belly or honor still remain at his post despite his contradiction of the doctrine to which he is solemnly committed.

But it is terrible that the board of directors of the seminary every five years again solemnly commits this man to the Augsburg Confession and the two catechisms of Luther and either does not know, that he teaches directly against it - which ignorance, however, is almost impossible to assume among all - or who considers such breach of faith and such consciencelessness to be an insignificant loutishness, and out of godless complacency and loving servitude sins so frighteningly against their own conscience and at the same time makes themselves complicit in the sins of others.

But, praise be to God, even within the so-called General Synod, things seem to be getting a little different and

better in recent times, despite the obstructions of those two careless or dishonest leaders, Drs. Individual men of gifts, education and influence are beginning to stir, to question history and doctrine somewhat more carefully and honestly than those, to recognize more and more the great importance of the one and pure confession also for all actions and work of the church, and to appreciate more and more the right humble and frank loyalty to the confession. Among these are especially the editor of the *Evangelical Review*, Professor Reynolds in Gettysburg, and Dr. Morris, pastor in Baltimore, from whom the worthy Dr. Kurtz has already had to include many a counter-sanctimonious essay in his *Lutheran Observer*, certainly to his not insignificant annoyance. May God continue to look with favor upon these worthy men and their like-minded friends and give them ever more light and courage of faith and witness, so that in these highly important matters of pure faith and confession, since it is so closely a matter of God's Word and honor and of man's salvation and blessedness, they may be able to overcome all former

The people of the city are to be thoroughly subdued and to bear ever more resolute and definite witness against the previous apostasy, even at their synodal assemblies.

Of course, if they want to be humble and honest, they must first sincerely admit their former blindness and bear a fair amount of sorrow for the fact that, through their former apostasy from the pure doctrine, they have angered and distressed the orthodox Lutherans, especially in this country, and strengthened the evil cause of the present false faith and church men.

Then, however, if they want to come clean with God, their conscience and the Lutheran church, they must recant their former denial of the truth, which hardly flowed from an entirely blameless ignorance, although not from ill will.

Thirdly, it is certainly incumbent upon them to bring back their entire synod by open, straight testimony for the pure doctrine and thorough proof of the falsification, if God wills it, and even if this is hardly conceivable, at least the sincere and truth-loving ones, but to separate from the others, who stubbornly hold on to the error, according to Tit. 3, 10. and Rom. 16, 17. but to enter into living faith and church fellowship with the orthodox Lutheran bodies. God be with you, amen! - —

Communication of world trade.

The most important and momentous event is the subjugation of Hungary, which was completed by Russian arms. The Hungarian main army, surrounded on all sides by Russian and Austrian armies, has laid down its arms before the Russians, the Hungarian government has been dissolved, the heads of the rebels have fled or been captured, and some of them have already had to atone for their actions with their lives. Thus, now that Venice has had to surrender to the Austrians, the last spark of the revolutionary fire in Europe has been extinguished and the power of the princes, as it seems, is more firmly established than ever. The Russian emperor, who thinks himself called upon to uphold the monarchical principle in Europe, and to whose strong arm the Austrian imperial house owes its salvation this time, will certainly know how to make use of his victories and extend his iron scepter ever further to the west of Europe. It is also strange with what sympathy he takes care of the papal see in Rome, that he himself is said to have undertaken the guarantee for a loan of the pope. How would it be if the Roman and Greek churches made a grand union, which had often been attempted in vain in earlier centuries, and the Russian emperor were to make himself the patron of Christendom?

As for the Hungarian people, the Christian may well pity them, but he must not justify it, otherwise he would have to justify revolution, which is utterly frowned upon in God's Word. The word of the Lord, "You shall not resist evil," is the rule for individuals as well as for whole peoples, and he who does not bear the sword officially must not take it up, even under the pretense of seeking a withheld right, but here it is a matter of humbling oneself under God's hand and seeking His grace repentantly. We know well that with these principles we have the entire public opinion against us; all the more, however, we will not cease to warn our readers not to put themselves on an equal footing with the world in this matter either.

To the great chagrin of the people of Schleswig-Holstein, the Danish war is temporarily ended by an armistice between Prussia and Denmark.

The King of Prussia seems to have succeeded at least so far in his efforts to place himself at the head of a German confederation that he now has all the northern states, with the exception of Oldenburg, on his side. Opposite him stands Austria with Bavaria and Würtemberg, and negotiations are being conducted to bring about a peaceful agreement between this northern and southern confederation. A congress of princes is to be held shortly to bring the German question to a final conclusion.

If rumors are to be believed, a dangerous storm is now gathering over Switzerland. The great lords are said to be aiming at nothing less than the dismemberment and distribution of Switzerland among themselves, in order to destroy the hearth of republican ideas and the hiding place of the German republicans in the face of Europe.

A will.

(See: Sonntagsblatt 1840, No. 41.)

There was a citizen plagued with a stubborn and proud wife, who did not want to be content with what the husband gave her according to his fortune, but wanted to ride high and be like the richest. The poor man did not want to anger the woman, left his trade, became a merchant in a hurry and made a lot of money and property with usury and fraud. Now he lived with his wife in daily joy, lust and pleasure. Finally, God intervened and the man became deathly ill. His wife and friends urged him to make a will. But he said that he had already made his will. But they did not let up. Then he agreed and began before notaries and witnesses: "First of all, I give my body and soul as a testament to the devil and all infernal spirits forever, to burn with them in the abyss of hell. To them it belongs." The woman said: "Egg, man, are you foolish? So how do you speak? Think of Almighty God!" He said: "I am not foolish. As I have said, so it must happen. Nothing else will come of it. To whom should I obey more cheaply than to whom I have served? In life I have had nothing to do with God." The woman said, "What do you want to do with me?" Then he answered, "You shall burn with me in hell fire forever." The woman struck the cross and said, "God forbid." Answered he, "What God? God has nothing to do with you. You have been a cause of my surrendering to the devil for the sake of money. I was never able to satisfy you with jewelry and clothing, and to do enough for your court; I had to abandon my honest trade and become a merchant, deceiving people and overreaching in words and works, weight, measure and cubit. Therefore you shall have a part with me in the eternal fire. His confessor, whom he had daily over the table, also asked him what he should have for a testament. Then he answered, "You also shall eat with me the bread of eternal tribulation in the abyss of hell." He said, "God be for that." Then he answered, "There is no blessing nor guarding against it! You have been in my bread, and have daily seen and known my evil, unchristian dealings, and have never punished me for them, secretly or openly; but have kept silence, fearing that I would deprive you of my good table. So you loved gluttony more than God's commandment, and lust more than the poor soul, which you could have saved from the devil's jaws by good admonition. Therefore you shall never be separated from my table for eternity, but eat with me forever in the abyss of hell: Abyss of hells. Nothing else will come of it. Such a work wants such a reward."

This story is not fictitious. It is told by credible men: Johannes Anglicus, Johannes Spangenberg in the Ehespiegel and Thomas Rorer von Pruck. Let yourselves be warned, you daughters of Hevå! You sons of Avam, let yourselves be warned! You pastors, - ah, should you also need warning, - you who are to be a salt of the earth! - O Lord, rid your Christianity of its vices! prayed our fathers! Kneel down and pray like this!

Narrated by Löhe.

"But to him that dealeth not in works, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4, 5.

St. Bernard, Abbot of Clairvaux, died in 1153, tried hard to surpass all the monks in piety, and when he thought he had achieved it, he put his trust in his piety. He therefore writes that once he felt as if he would be He was cited before God's judgment seat and accused there as a gross transgressor of the divine law. He answered: "I have done as much as I could. But Satan answered him: "You should have done everything. Cursed is he who does not fulfill all the words of this law, to do them." Deut. 27, 26. Since you have not done this, you have earned God's wrath." Here Bernard, returning to himself, exclaimed, "Woe is me, I have lived damnably!" To which Satan replied, "So God has rods and punishments with which he will repay you." St. Bernard: "Ah, good God, destroy, burn, cut here, spare only in eternity." Again Satan cried, "Both here and there is the punishment to be borne." Here Bernhard paused for a long time and finally spoke, referring to Christ: "My Christ possesses the kingdom of heaven according to a twofold right; firstly as true God according to the right of his eternal birth, and secondly as true man according to the right of his redemption. The first right I leave to him, but of the others I know that he wants to share it with me and all believers. And so Bernhard wriggled out of his challenge.

O, dear reader, who wish to be blessed, remember this example of St. Bernard; learn, like him, to despair of all your works, even the best, and to make use of the right of beggary, and acquire by faith the righteousness which Christ did not acquire for himself, but for us men! This and no other is the way by which you can be saved.

(Submitted by Sievers.)

Notes from a letter from my

Friend on June 10 of this year.

The conditions of Germany have not improved since our last correspondence; it cannot be otherwise than that the seeds of injustice, which were sown in the beginning of the revolution even by the moderate men celebrated by the nation, such as H. v. Gagern, Dahlmann, Uhland, etc., will still bring a rich harvest of destruction.

But it must become irrefutably clear, especially in the present time, through the example of the men mentioned and many others, how with a civil righteousness it is not even possible to get through this world, let alone into heaven. - —

I will pass over the political conditions with silence, especially since they will be known to you through the newspapers; on the other hand, it would not be superfluous to mention some ecclesiastical innovations. So far, the only fruit of the revolution for our Hanoverian regional church, which has already been introduced into practical life, has been the institute of the church council. This, consisting of the local pastor or pastors and several laymen freely elected by the congregation (at least four, in

The council represents the community only in property matters, is free to dispose of any sum under 100 Thalers, and to submit proposals to the Consistory for larger expenditures. There may not be much to remember against the matter itself; in the short period of its existence, it has already had a beneficial effect here and there, e.g., where capitals were insecurely awarded due to the negligence of secular church commissioners, and where these have to pay considerable sums of compensation at the request of the church council. In any case, however, the way in which the law in question was brought about by the government and the estates, without a consistory or synod, is reprehensible, which is why not even the communion of the sacraments is required for electability and eligibility! - The elected presidents, in whose collegium the pastor is the born president, are introduced on a Sunday after the sermon and must make a promise and shake hands with the clergyman before the altar of a conscientious conduct of office.

The commission set up for the elaboration of our Hanoverian church constitution, of which I believe I have already written to you once, has just completed its work. It has recently been strengthened by Prof. Ehrenfeuchter, Professor of Canon Law, Hermann, Superintendent Sarer from Bremen, and others. The results are not yet available; however, it is claimed that it has worked in a thoroughly church-friendly sense and has only yielded as much as the time unavoidably required. We will probably not be able to get rid of the lay presbyterate. Presbyteries and synods, however, should restrict the sacred ministry of preaching and the power of the consistory as little as possible. - The Commission has also not accepted the government's idea of proposing an equal constitution for Lutherans and Reformed.

If we now look around at other German regional churches, we cannot praise God's grace enough, which has saved us from the misery of so-called church constituent assemblies, from unbelieving majority decisions, and so on. In Oldenburg, for example, such an assembly, two-thirds of which were Laim and only one-third clergy, proclaimed a complete lack of confession. In the Lutheran Church of Austria, the pastor is not even the president of the very numerous lay presbytery. In Neuchâtel (Neufchatel) in Switzerland, the clergy are elected for only five or six years, and if after this time a quarter of the congregation demands a new election, they must submit to it. - In Mecklenburg, a separation of a congregation occurred because the consistory let a light-friendly candidate, who was elected by the congregation, fail. This candidate is ordained by laypersons and serves the congregation, which has not yet made its claim to the Lutheran church.

The church regiment did not want to let go of its assets. All steps of the church regiment against it have failed because of the resistance of the estates.

In southern Germany, there are pastors who preach and catechize about the "basic rights of the German people. - Joh. Ronge, who lives in the Palatinate, has abolished baptism and replaced it with the ceremonial presentation of a bouquet of flowers; he swears the confirmed youth to the German imperial constitution. His stay in the Frankfurt National Assembly, of which he was a member of the extreme left, seems to have almost robbed him of his sanity. There are also somewhere already elected ladies in presbyteries and so on.

This may suffice as proof of how sad the conditions of the German church are in general, but also how relatively favorable they still are in our dear, so often blessed and undeservedly pardoned Hanoverian fatherland. - Strong and courageous testimonies against the goings-on of this time resound from many pulpits and yet do not provoke any loud opposition. Only L., Superintendent of H., has had to endure hostility as a result of his last Ascension Day sermon. He was banned from the pulpit by two associations who felt directly offended by him, on pain of disturbance of the service. The otherwise so excellent and courageous man was unfortunately moved by this to leave without a farewell sermon.

Ecclesiastical message.

The dear readers have already made the acquaintance of our dear missionary Baierlein, certainly to their joy *) and have grieved with him over the oppressive isolation from all further ecclesiastical fellowship, in which he finds himself together with his dear house community and his hopeful Christian Indian youth, as a result of which the community has so far only very rarely been able to enjoy the strengthening through the holy Sacrament of the Body and Blood of our Lord Jesus Christ and could procure this rare enjoyment only with significant expenditure of time and money. Considering that God the Holy Spirit also graces individual families of believers with the high name of "church, community" (Rom. 16,5. 1 Cor. 16, 19.) and that, on top of that, the

house church of the dear missionary includes a whole crowd of baptized Indian Christians, even if still minors, the Synod of Missouri 2c. did not hesitate to make an order, upon request, that the said Mr. Baierlein be granted holy ordination for the performance of all ecclesiastical official acts within his congregation. This was done on the 6th of last month at Bethany, the respective mission station in Michigan, by Father Crämer with the assistance of Father Gräbner. The faithful Savior, who

*) See: "Lutherans" V. p. 187.

The Lord, who gave the precious promise that where two or three are gathered in His name, He will be in their midst, that their binding and loosing on earth will be valid in heaven, and that He will give them everything they need to ask for (Matth. 18:15-20), may this promise also be gloriously fulfilled in Bethany. This is our petition to Him, in which all living members of His spiritual body, that is, all living children of the church who read this, want to unite with us.

"I am the LORD, and there is none else." Isa. 45:18. '

Once in 1609, when Elector John George I was caught in a heavy thunderstorm during a hunt near Crottendorf in Saxony and a ray of lightning struck a fir tree close to him, he exclaimed, deeply moved, "Only God is HErr!"

Announcement.

On behalf of a majority of the members of the publishing college, the undersigned hereby informs the members of the publishing society that they have decided to postpone the printing of Luther's letter to the Bohemians for the time being, and to first arrange for the publishing of the writing to send the children to school.

At the same time, I take this opportunity to repeatedly urge the dear brothers in office and all members of our association to take the matter of the publishing company to heart and to ask them to take it up more eagerly than before. Under divine protection, the enterprise can become of immense importance for the Church of Christ, and we would therefore like to ask the dear brothers to at least make an attempt to encourage participation in the cause in their various spheres of activity. Will the brothers make this attempt soon? We very much wish to accomplish the publishing of the publication on sending schools before the Holy Christmas; will the dear brothers make it possible for us to carry out this wish by sending in as many participants as possible before that time?

Schaumburg, Ill, Oct. 13, 1849.

F. A. Hoffmann, Clerk to the College of Publishers.

(Submitted by Fick.)

To our dead who died in the Lord.

You have now completed the race and fought a good fight. Now your sorrow has turned and your pain is eased. You now stand before God's throne, clothed in white garments; And on your head the crown of victory You gaze blessedly at the Father.

But we lament you with tears, And weep for you, dear ones, Since we long for you heartily, And our pain is awake daily. How would you be so beautifully adorned With faith and love in word and deed! Alas! that you rapture us so early By God's marvelous counsel.

But we praise the will of the Lord: What Thou wilt, O Lord, let it be done. Thou wilt still our heart, If we understand not thy will. Truly, O God, You are hidden: Your course is filled with darkness; But one day a blessed morning will come, Which will reveal Your ways to us.

Then we will recognize it in the light, then everything will become clear to us, then the Lord will tell us the reason, which was the cause of his action.

Then my father will also tell me, Why he gave me the wound;
Why he already carried my friend to heaven in such early days.

But I will take hold in God; I am comforted by my God's word. My father cannot hate his child: He remains my rock, my protection, my refuge. Yea, whom the LORD loveth most, He taketh away his dearest treasure;
And to whom He takes everything, He gives Himself as an eternal substitute.

And what can delight more than you? Thou sweet love, thou blessed heat?
Ah! I love Thee, the ever faithful! - Thou gavest me Thy Fatherly favor in Thy Son, the native, Who Himself died for me on the cross, And won for me, damned and lost, forgiveness of my guilt.

In him You will give me everything. What I lost with a rich hand. O could I think of thy love That never found a measure in giving. Oh, that my heart would be opened. Oh, that my mouth might overflow With thanksgiving for all the goodness therein.

You took from us our dear brothers For a short span of time.
Thou gavest them all to us again All blessed eternity. You saints have now entered God's house of glory, where the golden words are emblazoned: "Here is peace after the strife.

There you drink from the springs of life, the eternal sea of delight refreshes you. And like the proud waves of the sea, blessed peace flows to you. You glow in holy love flames To God, the highest good. The eternally pure flood of joy rushes over you.

But poor song! - You cannot say what God has bestowed on his own.
Lord, if this heart is now beaten out. Grant that then my heart may know it. Infinite is the blessed delight, And unspeakable their delight, They shine glorious as the sun, And rest on their God's breast.

Now your tongues are full of praise, Now your mouth is full of laughter.
The Hallelujah has sounded. And God's love is made known to you. To you above pleading and understanding. Like those who dream, you may now see everything for yourselves, and rest joyfully in your inheritance.

You see Jerusalem shining, which was your heart's longing. You see in eternal wreaths of honor the blessed host of the elect. You hear a new song ringing through the sky, like the sound of thunder. Now you yourselves will sing thanks to the Lamb who bought us.

What shall I lament, while you sing? What shall I weep while ye laugh, And bring praise and thanksgiving unto the Lord, That he hath already brought you to rest? Well, I will praise the Lord with you in joyful rejoicing, You sing blessed celestials: I think I hear them already.

To the Lutheran Witnesses in North America.

Greetings, dear brothers, who stand with us on one ground, who walk the same paths with us, as members of one body.

Be blessed to me, you who are faithful and bona fide

The eternal word of God's majesty In those distant lands highly exalted And joyfully sings Zion's hilarious songs!

May the Lord be with you, you fighters of faith! Onward! Onward! It goes to the beautiful victory: May the star of Jacob be your light and guide!

We stand with you in the holy wars: Arise, brothers! Let the harps ring bright! For Zion's glory! "We must succeed!" Niederbronn, Alsace, July 7, 1849.
Friedrich Weyermüller.

All believing Christians are kings and priests.

He who has faith is king and lord over sin, death, the devil, hell and all calamities; for faith alone sets you in such possessions and glory. He that hath faith hath all things, is able to do all things, overcometh all things, Rom. 8:37, 38; nothing can hurt him, neither temporal nor eternal, not even the gates of hell. Matth. 16, 18. Then he who has the word of God is a priest, and he who hears him hears God Himself. So to be a priest and king is nothing else than to have faith and the Holy Spirit, to preach the grace of God to others, and to come before God in good faith, as a child to its father. It is a small thing to preach, ask and plead in a right faith; but it is a great thing in the sight of God that a man, a poor miserable maggot, should come to such honor. So then every Christian is a king to himself, and a priest to others. The priesthood is higher than the kingdom, it spreads further. For the priest ministers the word not for himself alone, but for others; but the faith, by which he first becomes king, he has for himself alone. - Luther in his Commentary on Erod. 19, 6.

With heartfelt thanks I certify to have received the following contributions to the proposed church building in New York:

n. Received by Mr. D. Walther:	Westermann	\$0.50
	Gottfr. Schmidt	2.00

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New York, Sept. 29, 1849.		
"	Theodor I. Brohm.	

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\$1.00 from Mr. Popp in Frohna. 20 Cts. from Ilnggr^ nannte from Altenburg. \$7.00 from Immanuel Parish, Lancaster, O. \$4.75 from St. Trinity Parish, Fairfield Co., O. \$3.00 from St. James Parish, Fairfield Co., O. 25 cts. from an unnamed person. \$1.00 from Mr. Käsemann. \$1.00 from an unnamed person. \$5.00 from Lutheran congregation at Lamasco b. Evansville, Ind.

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Printed by Arthur Olshausen, SemnSgrbr of the "nreiger des Westens.

Volume 6, St. Louis, Wo., Nov. 13, 1849, No. 6.

(Submitted.)

Excerpt from the minutes of the quarterly preachers' conference of the Fort held at Fort Wayne on September 26 and 27.

Wayner Conference District.

The following were present: Pastors Dr. W. Sihler, Fr. Husmann, Ad. Detzer, G. Jäbker, G. Streckfuß, Ad. Claus, P. Heid, Fr. Stärken, Andr. Fritze and Dan. Stecher.

Past. W. Sihler was elected chairman, Past. P. Heid was elected clerk.

Before the beginning of its negotiations, the Conference could not but express its melancholy regret that one of its former members, namely the teacher at the local seminary, Rev. Aug. Wolter, who passed away in the Lord; for by his decided Christian attitude and his amiable personality he was equally dear and valuable to all members of the Conference, some of whom were already his students. In addition, he had contributed in no small way to the success of the Conference through his sound knowledge and his practical tact.

On this occasion, the assembled brethren were also moved to express their heartfelt condolences on the departure of the generally highly respected and beloved senior of the Synod, Rev. Löber, formerly of Altenburg, Mo., who was one of the most important and influential members of the Synod, especially because of his thorough scholarship, his pastoral wisdom and rich experience on the basis of living faith and uncontaminated love.

Their departure reminded the conference of two things: firstly, to show themselves like them to be faithful servants and to spend their time well in the service of the Lord and his church; secondly, to be ready to die and to be found as servants who watch, whose lights burn and whose loins are girded, as their godly departure clearly proves.

The chairman then suggested that this time, too, practical matters be dealt with first, namely, questions that this or that brother had encountered in the course of his official duties and for which he desired the advice of the brothers.

This proposal was adopted unanimously.

However, the sender is permitted to send what is of more general interest in itself and, of course, also for the readers of The Lutheran, and to elaborate on this a little more.

The chairman, in fact, raised the question of how the ministers of the Lutheran Church should proceed in order to bring Luther's Small Catechism back into pregnancy and practice and to its old honors, and how the ecclesiastical condition of the congregations could be improved by this?

In response, the conference agreed on the following:

(1) Especially in this country, where mere eloquence and hollow word-making are often taken for speeches and sermons and are held in high esteem, while thorough church catechetical instruction is unknown or held in low esteem, it is imperative that our church children be thoroughly instructed in the importance and value of catechetical instruction in general. In doing so, it should be demonstrated to them that and how, especially through this, young and old could gradually attain a thorough knowledge of the doctrine of salvation in all the individual articles that belong to the blessedness of the soul. This thorough knowledge of salvation, and especially of the difference between the law and the gospel, is of great need to each individual, partly in order to find one's way in the holy scriptures and in one's own heart and way of life, and partly in order to ward off false teachers and enthusiasts with it. And again, there is no better way to justify this knowledge and to practice it.

The older members of the congregation were not yet active in the latter; for a bottle with a narrow neck is not filled by a waterfall, but by individual droplets that are let to fall into it little by little.

2) Then they came to the conclusion that it would be difficult to find another orthodox catechism better suited for the purpose just mentioned than the small Lutheran one. After this general instruction about the importance and value of catechetical instruction in general, it was now time to report to the people about the effectiveness of this catechism in particular. In this connection, one should point out its thoroughly scriptural content in all its doctrines; its unctuousness and simplicity, so that it is more suitable for prayer than any other; the neatness of its composition, so that the doctrines follow one another in the right order of salvation; the depth and

thoroughness of Luther's interpretation, so that no essential part for heart and life is to be missed; to its popular nature, comprehensibility and retention of expression, so that it is easier to learn and retain even for weaker minds; to its indestructible appeal and freshness, so that one never grows tired of it; to its lasting nourishing power, so that the more one takes from it, the more nourishment it offers and supplies. On its sufficiency in terms of defense, so that, if it is well understood, through it one is not only able to recognize the false teachings of heretics and heretics, but also to refute them, and so on.

3 This is connected with the fact that the catechism should also be diligently introduced into the sermon. This is done in two ways. One is that one is not afraid to use it literally in places and to hold up its divine, simple truth to oneself and to the congregation;

Since one always has to deal with either law or gospel, one can hardly preach on an evangelical or epistolary passage without encountering the content of the catechism. It is therefore not improper to ask questions of oneself from time to time in the sermon, and then to answer them, whether in actual catechism words or in further catechism-like exposition, which is easier for the minds of the hearers, and at the same time is more refreshing and invigorating than mere doctrinal exposition.

4 Furthermore, actual catechism sermons were immensely important in the weekly or afternoon services on Sundays. There, piece by piece, one after the other, as simple, thorough, sharp and short as possible, but at the same time not without pastoral urgent exhortation and application to heart and life, should be held up to his church children. And certainly one would proceed best in this, if one followed Luther's interpretation in an explanatory way.

It would be very appropriate if the catechism sermon just given, which is always short, were to be repeated immediately afterwards in a catechizing manner, and if possible, if the older people were also gradually drawn in and accustomed to answer. In any case, it is of great importance even without a catechism sermon,

6. On Sunday afternoons, Christian instruction should be held, in which the scriptural words of the catechism are recited aloud with the congregation, after which perhaps a main section with explanation is recited by the schoolchildren and confirmands, and finally the individual section in question is catechized in more detail, where possible with young and old, but of course with special regard to the confirmands, confirmands, and older schoolchildren; a brief and fatherly exhortation to the youth, based on the catechesis, would not be out of place in the end.

7. teach the catechism diligently in the parish school from an early age, paying special attention to and taking to heart Luther's excellent preface to his Small Catechism. Thus, the youngest children are taught only the text and it is recited to those who cannot yet read; the middle children are required to read the text with the explanation; the older children are taught the text a little further and are questioned, at the same time with the most important proofs from God's Word. One prays daily together, for example at the morning blessing, the faith and the Lord's Prayer with all the school children.

8) It is no less important to listen to a piece of the Catechism and its explanation each time confession is heard, especially by confessors whom one has taught and confirmed oneself.

It is not advisable to ask such questions and to give such explanations and exhortations as are known to be necessary to the confessor in question, according to his disposition, level of knowledge, and profession. Likewise, adults who have recently arrived from Germany, for example, and who have long since forgotten the text of the Catechism, are not to be admitted to Holy Communion until they have learned it again. And in this way one should paternally point out to such poor, ignorant, ecclesiastically neglected people the importance of the catechism and the danger that is connected with forgetting it, both in heart and life; likewise one should not tell them that a Lutheran without a catechism is like a man of war without a weapon, and is completely exposed to the attacks of the mob and swarm spirits.

But also to the members of the congregation who are older in years and membership in the congregation, it is to be pushed back and forth into the heart and conscience on such an occasion, neither to forget the catechism outwardly, nor to neglect to use it seriously for continual self-examination with regard to repentance, faith, good works, patience in cross and tribulation and the hope of eternal life.

The prejudice and the shallow, erroneous opinion that the catechism is only useful for the youth for school and confirmation instruction must be fought here and elsewhere, publicly and especially with all diligence.

(9) But also outside of the confessional, in other private pastoral care, it is in the place to make appropriate and proper use of the catechism, and so, for example the third commandment as such to a lukewarm visitor to public worship, the fifth to an angry and unforgiving person, the seventh to a miser, an unjust preacher and money-maker, to hold up the second article to a challenged person, and so on, always referring to the catechism as a whole.

(10) But it also belongs here, partly by public teaching, partly by special exhortation of the individuals, to gradually bring it about again that the house fathers practice the catechism at home with their own, as for which purpose it is actually written. For example, it would be nice and praiseworthy if the father of the house, for example after supper, would prepare a main piece, have it recited by his children and other relatives (who

would do it gladly and without coercion) one after the other, and recite this and that according to need and special occurrences in the home and family life: and, depending on the need and special occurrences in the household and family life, make this and that salutary remark and admonition, and so on.

Finally, the Conference did not consider it unimportant and insignificant, if perhaps in the "Lutheran", or in a special pamphlet, from the time of the Reformation and the 17th century stories and facts

The first part of the catechism is a collection and compilation of the books, which show how Luther's Small Catechism was honored, loved, practiced, and applied by the fathers.

If now - so was and is the opinion of the conference - the points just mentioned and others, which they do not yet recognize, would be properly considered by all pastors in our synod and would be put into practice according to their present congregational circumstances, and if the faithful God would give his blessing, as it is childish to believe, to this: then it is to be hoped that through this, in the course of time, our dear congregations would get more and more a healthy ecclesiastical form. Then, through such cooperation of the precious catechism, by virtue of the divine word that is in it, and the interpretation in accordance with this word, more and more of our herds would fall away:

1. that gross ignorance for which rationalistic preachers in Germany or frivolous ones here at home are often partly to blame;
2. that vain half-wisdom and false-wisdom which some bring over from time to time from the often rather noble Bible studies and the other pietistic-Methodist soul care of the unirritated church of Germany - a church which, in its morbid emotional Christianity, is known to look down rather disdainfully on the catechism;
3. On the one hand, there is that openly hypocritical and muzzling Christianity which denies the confession of the mouth in its work and conduct; 3. That unhealthy, insecure Christianity which, mostly the fruit of unionist work, stands with one foot in the law and the other in the gospel, according to its pietistic naughtiness, has not yet thoroughly experienced both inwardly, and where the fine spiritual arrogance and disguised self-love so readily mixes the human instrument into the divine cause of the Lord.

On the other hand, our hope is firm that, under God's gracious assistance and blessing, the longer the more will be achieved in our congregations through the use of the Lutheran Catechism:

1. A firm and certain knowledge of divine truth for salvation and especially of the "model of sound doctrine" contained in our catechism, so that such knowledge will no longer be weighed and swayed by all kinds of wind of doctrine through the mischievousness of men and deception;
2. a frugal skill and willingness to take responsibility Everyone who demands the reason of the hope that is in them, and that with meekness and fear, whether this responsibility be a grades Bezeu-

of truth or a refutation of error;

3. a resolute determination to preserve the noble jewel of pure doctrine and to remain in that which is familiar to them, combined with a sincere hatred and abhorrence of all the scriptural and humanizing church menagerie and unionism of the present and future;
4. a quiet, firm, godly walk before and in the Lord, consisting in a simple practice of faith through love, a healthy display of all kinds of fruit of the Spirit, and especially in a godly serenity and patience in all kinds of crosses and afflictions - summa: a righteous being in Christ JEsu and not only the confession, but also the following of the Lord Christ.

And whether, according to God's Word and the course of history, it is not conceivable that this manly, living, honest Bible Christianity will take hold of all our church children in heart, mind and will and live and rule in them; Rather, although it is very much to be feared that perhaps the majority will remain dead mouthless Christians or morbid emotional Christians, and even that perhaps the obvious apostasy from Christianity will break in among us and unbelief will increase, it is to be hoped that nowhere, where even the small Lutheran catechism is practiced in the above-mentioned way, there will be a lack of a core of living Bible Christians and healthy church children.

(To be continued.)

(Submitted.)

Heathen Mission.

Certainly the readers of The Lutheran will have welcomed with joy the announcement made in No. 26 of the 5th volume that the stations Frankenmut and Bethanien have been handed over to our Synod by their founders and that the station Siboying has also been added. This is indeed pleasant news, which must awaken us to heartfelt thanksgiving to the gracious God. Our synod now has three stations among the Indians of Michigan, where the missionaries preach the Word of God to the heathen, and through whose ministry a small number of Indians have already been converted and baptized. May the Lord continue to bless their ministry and add to the church daily those who will be saved.

In any case, it is now the next duty and task of our Synod to be a faithful and wise nurse to those stations. This, however, by no means implies that we should lose sight of Oregon altogether; rather, we must continue to keep our eyes fixed on the west of our country, where so many pointers still point us, so that we may be ready when the Lord makes a way for us there and opens a door for us, be it to the west or to the west.

to respond to our call. However, this consideration must not prevent us from devoting our heartfelt love to the stations in Michigan. By handing them over to us, God also commands us to do everything in our power to promote their prosperity. And we can only hope that God will honor us to contribute to the expansion of His kingdom in other and wider circles, if we have proven ourselves faithful not only on a large scale, but also on a small scale in the area assigned to us now.

But if we look at the great difficulties with which the mission has to struggle among the Indians, we must admit that, apart from the prosperity which God gives, only a fiery zeal and untiring patience are capable of overcoming them. The Indians are not a civilized people, but are on the lowest level of morality, if one may speak of morality at all. For the most part, they have no fixed dwelling places, but wander about, sometimes setting up their huts here, sometimes there, depending on the hunting or fishing from which they live. Their language is so difficult that learning it is only possible with the greatest sacrifice of time and effort, which is why "the missionaries are still forced to take interpreters into their service, but they are not always a reliable means of communication. From the whites they have had to suffer all kinds of oppression and deception for many years; from them they are driven out of their homeland, from them they may soon be pushed further west again. From them they have been seduced into the vices of the educated peoples; through their fault it has happened that even the last remnant of outwardly respectable discipline and morality that was still to be found among them has now disappeared. From them they got to know the Christian religion mostly only in its degeneracy and deformity, so that they are now also against the pure doctrine of the gospel and embittered. At the same time, they cling to their pagan superstitions with such terrible tenacity that they seem to have grown

completely together with them, as clear proof that it is the devil who holds them so firmly captive and bound with his ropes.

Thus the strong-armed one has thrown up mighty bulwarks on all sides to protect his palace; but our comfort is that it says: "For this purpose the Son of God appeared, that he might destroy the works of the devil," 1 John 3:8. The Son of God also shed his blood for the Gentiles for the forgiveness of sins, for "he is the propitiation for our sins; and not for ours only, but also for the whole world," 1 John 2:2. 2,2. And he also wants them to be saved, because "God wants all men to be saved and to come to the knowledge of the truth", 1 Tim. 2, 4. For this purpose he gave the gospel to his church and commanded it to preach it to all nations: "for there is power in the gospel.

Accordingly, faith in the gospel is the only way to salvation for all people: "whoever believes and is baptized will be saved, but whoever does not believe will be condemned," Ma2c. 16:16. 16,16. Therefore, it is all a lie and a fallacy what the prophets say about the blessedness of the Gentiles, which they claim to attain without the preaching of the gospel, without the use of the sacraments ordained by God and without faith in the Lord Jesus. It is also clear how true missionary zeal cannot possibly exist with this error. For if the heathen are saved without the use of the means of grace, as the zealots dream, why bother them with these things?

But our missionary zeal will always be and remain something sickly and miserable as long as we do not allow ourselves to be provoked to it by God's word and command, but want to cause it by other reasons or base it on something that is wrong for us. This has been attempted not infrequently; the physical and spiritual plight of the heathen, which is indeed terrible enough, has been described so movingly and touchingly that the hearts of many Christians have been moved to compassion and to lively participation in the missionary cause. Or one tried to inspire oneself and others to missionary zeal by the prospect of success, by imagining how the Gentiles would achieve a happier existence in every respect through the introduction of Christianity. But even if all this was done in good faith and may be of great benefit, a Christian will not be satisfied with this. He will ask: what does God's word say about this? Does God command me to take up the missionary cause and in what way? And when he has convinced himself through the bright, clear sayings of the Holy Scriptures that God in His Word does indeed earnestly command him to cooperate in the spread of His Kingdom on earth, then the missionary matter becomes a sacred and dear matter of conscience to which he devotes his heartfelt sympathy to the last breath.

A clear command of Christ that we should zealously promote the cause of missions is found in all the passages where he commands his church to preach his word to the world: "Teach all nations," Matth. 28:19, "Preach the gospel to every creature," Ma2c. 16:15. 16,15. Accordingly, participation in the mission is not something that we can do or not do at will. But by giving this command to his whole church, the Lord also obligates each individual member of the church to faithfully contribute to the preaching of the word of God to all nations according to his gifts and strength. Above all, the Lord wants us to pray diligently for the mission. For this reason he himself writes to us in the holy Lord's Prayer three times

In these prayers we should also ask God to send his word to the Gentiles. In this prayer, we first ask that God's name be sanctified among us, that the kingdom of God come to us, and that God's will be done among us; for only when God keeps us in the true faith and in the pure Word and Sacrament are we able to do our part in spreading the kingdom of God among the Gentiles. Since the Lord's Prayer is a prayer in which God has gathered together everything that a Christian heart has to implore, we must also include the Gentiles in the first three petitions, as well as in as many intercessions. Furthermore, the Word of God obligates us to pray for the Gentiles in the following passages: "I exhort you, therefore, to begin by making supplication, prayer, intercession, and thanksgiving for all men," 1 Tim. 2:1. Further, "Ask the Lord of the harvest to send laborers into his harvest."

Then we must also pray diligently for our missionaries, that God may preserve for them the right joyfulness in their difficult calling. The apostle Paul writes to the Ephesians 6:18-20: "And pray always in all things with supplications and supplications in the spirit, and watch for it with all perseverance and supplication for all the saints, and for me, that the word may be given me with the glad opening of my mouth, that I may make known the mystery of the gospel, which I am the messenger in the chain, that I may do therein joyfully, and speak as is fitting." The apostle, who was filled with the Holy Spirit in such an excellent measure, whose work was so wonderfully blessed that he converted thousands to God and filled everything from Jerusalem to Spain with the Gospel of Christ, nevertheless appeals to the intercession of the believers for a "joyful opening of his mouth", for a "joyful action" in his calling, in firm trust in the answer which the Lord has promised to the intercession of the believers: "If two of you become one on earth, why they should ask, it shall be done for them of my Father who is in heaven," Matth. 18,19.

The dear reader knows under what discouraging conditions our missionaries work. For years they can preach without seeing the desired fruits. Enthusiasts, seducers, deceivers, the bad example of the whites, the long habit of pagan superstition and sin: all seem to unite to hinder and destroy the work of the missionaries. Nor will the old evil enemy be idle, but will plague their souls with his fiery darts, to take away their joy and good cheer, and fill them with gloom and despondency. For paganism is one of Satan's oldest strongholds on earth, which is why he meets the fighters of Christ with the greatest fury, who try to disturb them with God's word and to destroy their souls.

We must strive to bring the nations to Christ. Therefore, according to God's command, we must pray persistently, earnestly and fervently for the conversion of the Gentiles, because we know that the devil opposes it most stubbornly.

And we should do this all the more eagerly, all the more faithfully we should support our missionaries with our intercession, with our gifts and with all the manifestations of an inventive love in their profession, as it would actually be the duty of all of us, according to the words of the Lord: "Go and teach all nations", to go out to the Gentiles ourselves and preach the Gospel to them. God has already bound us by another calling, but he has chosen individuals from among us to preach his glorious gospel to the Gentiles in our place. We are to encourage them in their work in every way, as those who do the work that we are supposed to do; we are to regard them as our mouth, as our hand, through which we communicate the word of life to the Gentiles. For by holy baptism we are all grafted into the body of which Christ is the head; we are members one of another, and therefore ought to care for one another, and to give one another a helping hand, according to the work of each member in his measure, and all this in love. Ephes. 4,16.

May the Lord inflame us with the fire of His divine love, so that we do not neglect His work and protect ourselves from the coldness of this world and from the lukewarmness of this last sorrowful time.

Hermann Fick.

(Submitted.)

Inner Mission.

To the dear readers of The Lutheran, it serves as cheerful news that on the 17th of this month the holy office of preaching was established in Saginaw City, Mich.

I, of all people, feel driven to share this good news with all dear brethren and congregations of the Lutheran Church in this country, since the Lord has called me since my arrival in America (October 1847) to take over

the missionary service for Saginaw and the surrounding area. For almost two years I had the dear task of nurturing the newly sprouted plant of faith in the few Lutheran families there by preaching the Gospel and protecting it from destructive influences; I had to search for and gather what was scattered; I had to ask that the few faithful Lutheran souls unite into a solid congregation and appoint a pastor.

Praise God, my weak ministry has not been in vain! The holy preaching ministry has been established, the missionary service is no longer necessary; a Lutheran pastor has been appointed by the congregation in the person of Mr. Clöter.

Who among you, dear readers, did not want to rejoice and be glad with me? Who did not want to praise God who destroyed the devil's work? The evil enemy would have liked to triumph in Saginaw, too, but the gracious God did not allow him to do so; He has given victory to His Church here, too. So let us pray to Him, the Father of all mercy, that He, who has helped so far, will also help further and take the young church into His care. May it grow in many thousand times thousand and may its seed possess the gates of its enemies! May the Lord also here, as in all places where His Word is preached loud and pure, attract those Lutherans who are still far away and have not yet taken heart and confidence to join the congregations of the pure confession; Let him take away from them all unfounded fear of the so-called "Old Lutherans", for with God's help nothing else shall and will be preached in Saginaw, as in all our congregations, than the pure Word of God according to the loud interpretation and exposition of the confessional writings of our noble Lutheran church; the reverend sacraments shall be faithfully administered in them according to the institution of the Lord. But where this happens, there is the church of the Lord.

The young congregation in Saginaw faithfully attends the confession ceremonies of the Lutheran Church, but only to bear witness against the enemies of the Lutheran Church and against the false brethren; but they expressly declare that they do not make the fellowship of faith dependent on any ceremony per se.

And now, dear brothers near and far, help me to pray for the growth of the young congregation, that it will become stronger and stronger both internally and externally; help also with all kinds of assistance, so that in particular a little church and a parsonage will soon be built in Saginaw. I know that many requests of need are coming to your hearts at this time; but you should remember that the more you practice your faith through helping and serving love, the more you lend to the Lord.

A small capital of \$70 has already been collected in and outside the Lutheran congregation of Saginaw, to which the Evangelical Lutheran congregation of Fort Wayne, Ind., contributed \$10, and that of Addison, Ill. \$8, but the friends in Germany sent \$40; but with this only a small beginning has been made, and the forces of the congregation are still weak. Therefore, I confidently dare to entrust the request for all your help to Him who directs hearts like streams of water.

Frankenlust, October 22, 1849.

Ferdinand Sievers, Lutheran pastor.

From drinking brandy.

Many a short, strong, and meaningful word has been heard about drinking brandy, but this word, if not the best, would certainly be one of the next best: Moderation leads to intemperance.

Against this, however, there are many examples of people drinking spirits every day for the rest of their lives and yet remaining moderate all their lives. This is conceded, but in return the concession is also demanded: If not all, but the vast majority of those who have become intemperate drinkers were moderate drinkers before; one glass a day has become two, three, four glasses and probably more in four and twenty hours (Ebenlied, etwa!, *) says our richer language), because the intemperate person takes the night with him to the day. This is the truth.

To the above word: Moderation leads to intemperance, we add another, this one: Rare becomes East. Against this, however, there are many examples of people getting drunk once in a while, every year, every six months, every quarter of a year, every month, or whenever a particular external stimulation occurs, and leaving it at that, they do not do it more often. This is conceded, but in return the concession is also demanded: If not all, then the vast majority of those who get drunk often, who used to get drunk seldom, have made it once every year, every half year, every quarter, once every month, every week, every day, and some are drunk twice every day, i.e. always drunk, with the exception of the single half hour, the desert hour, which passes between sleeping late and pouring again, during which even these drunkards cannot be called sober. This is the truth.

A certain lady started drinking with a few drops of liqueur at noon after heavy meals and stopped drinking with rum day and night in her bed. In these short words the reader has a long story.

How to make the brandy is not our question, but we ask how man makes himself a drunkard. A third answer is this: Idleness is a teacher of drunkenness, and idleness is a school of gluttony. For no man is able to bear the burden of an empty life. But the dancing parties are the gymnasiums for this sin as for other sins.

How to make the brandy is not our question, but we ask how man makes himself a drunkard. A fourth answer is this: Hus Großthueri. The boy wants to be able to drink like a young lad, a young like an old and like a man. The tiresome praise: he can take a lot, that is in his ears and is also said to be real among certain people.

*) Means in Low German dialect a period of 24 hours.

The first answer means: he is a good guy. A fifth answer: Man wants to inspire his cheerfulness, he wants to restrain his sadness. This is also an intemperance, when the cheerful person, who is, wants to be even more cheerful; it is found mainly in the younger years, but in the later years it is more often seen that people want to restrain their sad thoughts by drinking. And indeed, brandy is of service to one as well as the other, but how!

There is no greater liar in the world than brandy, and the father of all lies, who is it from the beginning, has got a son from this drink, that he must rejoice over him in his hell, as he can.

To the cheerful he promises an increased cheerfulness and he keeps his word - for a few hours, but then he gives shame, annoyance, remorse and not seldom regret about a deed that can never be repaired. He helps the sad person, but through the gate of a short joy he leads him into an increased sadness. The strength drunk into it becomes weakness, the wealth drunk into it makes poverty greater, the understanding drunk into it washes away what understanding there still was, as already, while he supposedly shines brightly, all sober people around him laugh at the fool with the epitome of children and mock him. Oh, one should weep over him.

A certain Greek reading book has a sentence at the beginning, which is called in German: Betrunkensein ist auf eine kurze Zeit insahnsinnig sein.

Is it permitted to kill oneself? It is not permissible to kill yourself.

A baron Johann von Schwarzenberg - a man with these words pledged by Luther: Look around for fine, pious noblemen, as Lord Hanns von Schwarzenberg, at the same labe and comfort yourself - who has often said that he would rather that one of his sons be honestly slain, than filled with wine so that he could not walk, would be carried towards him.

The writer heard a brandy manufacturer say this about his product: Would that one would soon make the invention of burning the spirit as oil! For it is better to pour it into the lamps than into the stomachs; from there it makes the house light, from here it makes the house dark.

Yes, indeed, a drunkard's figure and nature, namely the brown-red face, the dull eyes, the heavy tongue, the stupid things he says, his hoarse voice, his staggering gait - should probably deter, and the disgrace as well as the sorrow he brings upon his innocent own should probably warn, and the perception that hardly anyone will be delivered from this hell of thousands should probably make one cautious.

But everything that is said here about spirits applies to rum in its entirety, to grog and punch three-quarters, to tea and coffee.

punch, since the same has its home, also three-quarters, and from the wine it applies half.

And everything that is said that some people must have something spiritual in order to stay healthy and strong is false, and what is said about the benefit of moderate drinking is beyond the measure of truth.

So now it remains the same: Whoever invites a man to drink brandy is doing something dubious, and whoever tempts a man to get drunk is doing something evil. All people should remember this, especially all innkeepers and wives. Claus Harms.

The swarm spirits declare Lutheranism to be a pabstry, the papists to be Swarm Spirits.

Luther writes that God has placed me in such a position that I have to sing my mother's little song: To me and to you is no one's mercy, that is the fault of both of us. I am the master of one who is able to do what the people are perverting. So the Anabaptists cry out: There are two false prophets, the pope and Luther. But Luther is worse than the pope. So it is with me: whoever can make Luther the worst spirit among the Popes that the sun has shone on, has got it wrong. Again, whoever can make me a two-faced papist and worse than the pope among the red spirits cannot fail. And yet, if Luther had not written, no red spirit would know what the pope is, and no pope would be able to resist some red spirit (without sacrilege, fire and sword); but my teaching is the goal, set by God, to which everything must shoot. But the purpose of them all will remain unsuccessful and must do vain misses, even over and beside the rampart, so that everyone, who stands by, must laugh at them in the end, as the other Psalm proclaims. (See Preface to Regii's Refutation of the Münster Anabaptist Confession of 1535. Works. Hall. A. XIV, 324.)

The martyrdom of Bishop Polycarpus.

Polycarpus, a disciple of St. John the Apostle, was the bishop of the Christian community of Smyrna in Asia. Many interpreters of the Scriptures consider him to be the angel of the church of Smyrna to whom the letter of the Apostle John, Revelation 2:8-11, is addressed. He carried out his ministry with exemplary fidelity, showed great zeal to preserve and propagate the Christian doctrine pure and unadulterated, and showed the greatest earnestness and abhorrence against all heresies that were already on the rise in his time. As often as he heard of new heresies, he sighed, "O good God, what times you let me live through when I have to hear such things!" His un

The bishop's tired zeal and faithfulness aroused the bitterest hatred of both the pagans and the Jews against him, and when a fierce persecution broke out against the Christians under the two emperors Marcus Aurelius Antoninus and Lucius Verus, the unbelieving mob at Smyrna did not fail to demand Polycarp's death. The Roman proconsul there gave in to this demand and the bishop was in extreme danger of his life. Nevertheless, he wanted to stay in the city, and it was only through the persuasions of his friends that he was persuaded to move to a remote house in the country.

Three days before his singing he had a dream in which he saw his main pillow burning. He recognized in it a foreshadowing of his martyrdom and said to those around him: "I will be condemned to the fire. On hearing that he was being sought in all places to be arrested, he went to another country house. But his whereabouts were betrayed. It was already late at night when the henchmen entered his apartment. Polycarp, who had gone to rest in an upper chamber, when he heard of their arrival, immediately went down to them, talked with them, and refreshed them with food and drink. The bailiffs were astonished at the great age and undaunted courage of the venerable old man. He asked for one more hour for free and public prayer and prayed with such fervent devotion and holy! He prayed with such fervent devotion and holy zeal that two hours passed and the audience was filled with great emotion and amazed by the presence of his spirit. Many of the henchmen regretted that they had allowed themselves to be used to visit such a venerable old man.

When Polycarp was taken away, the bailiffs put him on a donkey and led him to the city. This happened, as is generally believed, on the Saturday before the Feast of St. Ose. The then justice of the peace, Herod, and his father Nicetes, went to meet him and let him get into the cart with them. They began a conversation with him and asked him what he thought was wrong in sacrificing to the emperor and thereby preserving his life. Polycarp was silent at first. But when they insisted on an answer, he testified to them that he could not decide to do so. The result of this was that they began to scold him violently and pushed him off the wagon with such impetuosity that he took a hard fall and was very wounded in the leg. But Polycarp soon got up again from his fall and walked calmly beside the chariot as if nothing bad had happened to him. After his arrival in Smyrna, he was led to the racecourse. No sooner had he entered it than a voice was heard from heaven: "Be of good cheer, Polykarpe, and keep

male!" No one saw the person speaking, but the Christians who were present heard the voice. He was then brought before the proconsul, who persuaded him to recant and to signify his old age. Yes, at last he pressed him further, saying, "Swear and revile Christ, and thou shalt be set at liberty." But Polycarp answered with calmness and composure: "I have served Christ six and eighty years uninterruptedly *), and he has never done me the least harm; how then can I revile and blaspheme my King, who redeemed me and purchased my salvation?" The proconsul threatened him, "I have wild beasts at hand, and I will have thee accused of them if thou change not thy resolution." Polycarp replied, "Let them come here! It is good for me to reach perfection by suffering death." The proconsul continued, "I will have you burned alive if the ravening beasts are something contemptible to you and you do not declare otherwise." Thereupon the pious martyr broke out into these words: "You threaten me with a fire that burns for a short time and soon goes out again; but you do not know the fire of future judgment and eternal punishment prepared for the wicked in that world." After these and other memorable words, which the aged martyr uttered with fearless and joyful courage, the proconsul finally gave the order to proclaim three times in a row on the racecourse: "Polycarp has confessed that he is a Christian. No sooner had this happened than the crowd of pagans and Jews raised a terrible clamor about it, and urgently appealed to Philip, the pagan priest present, to let loose a lion on Polycarp. But since Philip could not or would not give his consent, the people insisted that Polycarp be burned alive and made the necessary preparations themselves; especially the Jews were most active in this. After everything was made ready, Polycarp put aside his belt and clothes, took off his shoes, and prepared himself for his approaching death. Everything that belonged to the funeral pyre was placed around him and he was to be fastened to a stake according to the usual custom. But Polycarp forbade himself this, and said to the bystanders: "Let me stand, then, for He who gives me the necessary strength to endure the fury of the flames will also give me strength to stand on this funeral pyre." Then he raised his eyes to heaven and prayed: "Lord God Almighty, Father of Jesus Christ, your most blessed and beloved Son, through whom we have received the grace to know you! God of the angels

The historians who are offered to write about the years when Polycarp, who was a pagan by birth, was converted to Christianity, consider that he was more than a hundred years old when he was martyred.

and heavenly powers! God of all creatures and of the whole race of the righteous who live before your face! I praise thee that thou hast caused me to live to see this day and hour, when I shall come among the number of thy blood witnesses, and drink of the cup of suffering of Jesus Christ, in hope of eternal life, both of soul and body, and in the fellowship of the Holy Spirit. Oh that I might be offered to thee this day as a pleasing sacrifice, as thou, O God, who art true, and canst not lie, hast prepared before, and signified before, and now fulfilled. Therefore I praise you, and thank you, and glorify your name with the eternal and heavenly High Priest JEsu Christo, your beloved Son, to whom, together with you and the Holy Spirit, be glory and honor now and forever, Amen!"

After this prayer was completed, the wood that had been piled up all around the martyr was set on fire in various places. The flame blazed upwards and made a vault or arch around Polycarp, who stood in the middle of this vault without being consumed by the flames, which the Christians present recognized as a miraculous sign. A lovely smell spread from the pyre, as if fragrant incense had been thrown into the flame. When the persecutors realized that the flame had not completely consumed Polycarp, they became impatient and shouted to the executioner to give him the death blow. The latter stabbed him with a dagger. It is said that after the martyr was pierced, the blood flowed from his body so frequently that the fire went out from it. At the insistence of the Jews, who would not allow Polycarp's body to be buried, it was finally burned completely. Nothing remained of it but a few bones, which the Christians carefully collected and buried in the ground.

Counsel for Christians whom the devil holds their sins against them and whom he thereby leads to the Desperation seeks to bring.

Luther wrote about this: "The devil is a liar, that is true, but he can lie better than any other bad liar, and more artificially than any man can understand; for he takes before him a truth that cannot be denied, and thereby sharpens his lies so that one cannot defend himself. It was the truth when he stabbed Judah in the heart, he had betrayed innocent blood; Judas could not deny it, it was the truth: but it was a lie, that he made him despair of God. He also sharpened such despair by the truth so powerfully that Judas had to go and die over it. Matth.27,5. Ap. Gesch. 1,18. No, dear brother, the devil does not lie when he holds our public evil works and lives against us; there he has

Two witnesses that no one can punish, namely God's commandment and our conscience. Here it is not possible for me to say no. If I should say yes when I must, then I am of death and of the devil; but there he lies, if he drives me about it, I shall despair, as Cain said, My sins are greater than God's grace. Gen. 4:13. And here then is the time and need of salvation and help from heaven above, that either a brother may be with thee with an outward word of God, or the Holy Ghost himself in the heart with remembrance of such outward words, saying, Thou hast confessed, and hast not denied, the devil hath won the word, that thou hast sinned, and art justly condemned, as Judas; but now turn thou round to Christ, as St. Peter did. Peter, and see what he has done for you; Christ has again condemned and nullified such your word by his blood and shall not harm you. Apart from Christ, he would have been right with you, but because you are in Christ and call on him, your word has become no again, and you can defy and boast against the devil: "If I am a sinner, then I am not a sinner. A sinner am I in myself apart from Christ, not a sinner am I in Christ apart from myself; for he hath blotted out my sin by his holy blood, whereupon I doubt not; whereupon I have baptism and absolution and sacrament, as certain seals and letters." (Works. Hall. A. XIX. 1498. 99.)

Evangelical Lutheran Mission Song. *)

Mel.: Now all the forests are at rest.

O Jesu, friend of sinners, Thou mighty conqueror of hell, world and death, We praise Thy love, which, out of free impulse, drew Thee into the deepest distress.

2. and that You have so kindly made known Your eternal mercy to us, the poor; that Your mercy and Your goodness. To us in full clarity shines: Accept our weak song of praise!

Yet, alas! so many souls still torment themselves in sins, enveloped in darkness.
Sir go on desolate paths towards eternity. The heart filled with fear and anxiety.

4 O Jesu, great Savior, Let all false gods perish utterly! Let Thy Church triumph and Satan succumb: Hear, hear our supplication!

5. awaken, O Lord, us lukewarm right from sleep, and rebuild Drin Zion!
O prepare Thy members again for the battle of faith, And strengthen us for the victorious race!

*) Taken from the Lutheran tracts now circulating in Alsace and shown in No. 4 of the "Lutheraner".

D. Red.

O, open the understanding of the glorious confession that adorns our church, so that we may also guide the Gentiles to the full truth that leads them to full salvation.

7. give faithful witnesses, who conceal nothing of what makes sinners happy - who teach your rights and resist all error, only concerned about your honor.

8. you eternal reconciler, let your work be beautiful and ever more beautiful; break the bonds of sin, and let all the lands see your light and your freedom!

F. Weyermüller.

(From the November issue of "deutscher Kirchenfreund.")

Lutheran Church.

A new sign of the noticeable change that has been going on for some time in the English part of the Lutheran Church is the declaration of the recent Synod of New York that the "*Lutheran Observer*" is contrary to the spirit and character of the Lutheran Church, which it should defend and worthily represent, and the appointment of a committee, which should effect a radical change in the editorship at the book company in Baltimore and, in case of failure, apply to the next General Synod for the founding of a new church paper. The smart editor will of course be careful not to share this news with his readers, but we owe it to the reliable oral communication of a member of that synod. Thus, our friend in Baltimore is being sung one funeral dirge after another, and in part by his own former followers, so that we would gladly indulge in feelings of pity if the old man were not still so full of unworthy ruses. As soon as he sheds these, we promise him to forgive and forget the old.

Laying of the foundation stone.

The eighth day of this month was a day of truly festive joy for the congregation of St. Louis, and by making a public announcement of it herewith, we hope to give the dear readers of the "Lutheran" an enjoyment of our

joy.

As can be seen from the number before last, our synod has set up a commission for the construction of a college and preacher's seminary building in the immediate vicinity of our town on a plot of two acres of land which the local congregation had donated for this purpose. The local congregation had donated it to the synod for this purpose. Thus the Commission has drawn up a plan for the erection of a corresponding building, but has decided to begin with the construction of one (the right) wing in God's name alone, the continuation and completion of the work

by erecting also the middle or main building with its second wing, leaving it to later times. After the work had already been done, it was decided to have a ceremonial laying of the foundation stone, and the above mentioned day was determined for this. The most cheerful weather favored the celebration. Not only members of the local community of all ages flocked to the site, but even a significant number of other residents of our town and several dear brothers in office from the surrounding area joined the colorful procession of pedestrians, horsemen and wagon riders to the building site with obvious joy. Arrived here, the assembly closed a circle around the beginnings of the building, which still partly rose from the earth like ruins. An adagio performed by the music choir of our congregation opened the celebration, and after all present had sung Luther's hymn: "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God") with instrumental accompaniment, Schreiber addressed those present, trying to show how the church has always proven itself to be a friend and nurturer of art and science and must always prove itself to be so according to its nature and purpose. This was followed by a choral song specially composed for this occasion and performed jointly by the two singing societies of the congregation, after which Pastor Büniger said the consecration prayer, after which he presented the documents relating to the founding and history of the institution, which were enclosed in a copper, soldered box. After he had listed them by name, he inserted them into the foundation stone, which had been hollowed out for this purpose, before everyone's eyes, and placed the latter in its place with three powerful hammer blows and with a solemnly raised voice in the name of the triune, highly praised God, with a corresponding wish. After this act had been performed, a choral song containing the 46th Psalm sounded once again, after which the well-known "Now give thanks to God" was sung by the entire congregation and Pastor Büniger said the prayer of the Lord. The crowd dispersed with joyful expressions and everyone hurried away, since the sun was already setting.

May the Lord, who gave grace to the joyful beginning, now also, for this is the next necessary thing, awaken hearts that will open their gentle hands, so that the work begun in this good hope will also soon be brought to a good end.

To the Electoral College of the Synod of Missouri, Ohio, and Other States.

Since it has pleased the united, invisible head of the church, our dear brother, then Mr. August Weiter, former faithful pastor and professor at the Se-

minary at Fort Wayne, from the contending to the triumphant church, and the professorship of historical and systematic theology at the said seminary has thereby been terminated, then, after the supervisory authority has appointed Fr. Biewend to fill the vacated teaching position on an interim basis, in accordance with the Statutes of the Fort Wayne Seminary, § 10 (see: Second Synodal Report, p. 16), the members of the electoral college concerned are hereby requested to send their nominations for candidates for the vacant professorship as soon as possible to the present secretary, Father Fick, at the address of the undersigned.

C.F.W. Walther, d. Z. Pres.

(Submitted.)

Missionary zeal of the ancient church.

In the third book of his Church History, chapter 37, Eusebius describes the successful spread of Christianity under the Roman Emperor Trajan, who reigned from 98-117 A.D., and the great activity of the church at that time for this purpose. The disciples of that time, he says, continued to build on the foundation laid by the apostles and "scattered the salvific seed of the Kingdom of Heaven throughout the whole world". "For indeed," he continues, "very many of the disciples of that time, seized by the divine word with a fervent love for the truth, first fulfilled the saving commandment and distributed their goods among the poor. Then they went abroad and did the work of evangelists, zealous to preach Christ to those who had not yet heard the word of faith and to share with them the Scriptures of the divine Gospels. But they only laid the foundation of the faith in foreign lands, and when they had appointed other men as shepherds and entrusted them with the care of the new converts, they sought out other lands and peoples again under the protection of divine grace. And because at that time also many miraculous powers of the divine spirit worked through them, it happened that upon the first proclamation whole multitudes willingly received into their souls the worship of the Creator of all things."

The Wehl'sche Kirchenbote.

In the last number of this paper we find an editorial advertisement, which characterizes it again so excellently that we cannot help but share it with our readers. We must, of course, ask our dear readers to excuse us if we offend their Christian sense of shame with this announcement; however, it must be remembered that it is a matter here of warning against a disgraceful newspaper that is pleased to write the name "Lutheran" on his whore forehead (Jer. 3, 3. 4.). The display is the following:

"Something sweet for Christmas. - Our friends in New York, when they go shopping for their sugar goods on Christmas Day, will do well to call on Mr. A. G. Ludwig, since 'he is a thoroughly studied confectioner and surpasses everything we have ever seen, especially in sugar figures and the like. To add further glamour to the matter, we would like to mention, especially for the ladies' sake, that Mr. L. is a blossoming bachelor and highly stabled senior agent of the 'Kirchenbote' in New York."

The dear reader sees from this once again that the Weyl'sche church messenger carries his name from Luther, like the Deist from Deus (God), who is called so because he believes in no providence of God, or like Scipio the African from Africa, because this Scipio had fought against the Africans, only with the difference that Mr. Weyl has never fought a victory like Scipio against the Lutheran Carthage, but in his fight only -soiled himself with his own dirt.

(Submitted.)

What kind of parents to choose for the baptism ceremony.

One often has to make the sad experience that in the choice of godparents so little consideration is given to whether they are pious, devout and God-fearing. They often take completely unbelieving, worldly-minded people who do not even know what a great work Holy Baptism is, and much less do they realize what a sacred and important duty they are assuming through godparenthood. Therefore, read and consider the following words of our blessed Luther:

"At baptism the divine majesty is present, and in this does its highest work, that it gives itself to us, and makes us completely newborn and blessed. It is also no joke to act against the devil, and to stand by the poor child with all one's heart and strong faith, asking most devoutly that God will not only help him from the devil's power, but also strengthen him to stand against him chivalrously in life and death. And I fear that this is why people have fared so badly after baptism, because they were treated so coldly and casually, and prayed for

them in baptism without any seriousness at all. Therefore it is right and just that one should not baptize drunken and crude priests, nor take crude people as godparents, but fine, pious, serious priests and godparents, to whom one can be sure that they will handle the matter with seriousness and right faith.

To the message.

I hereby inform you that in relation to the election for the professorship at our theological college, two letters have been received from Dr. Sihler, both written under an early date, in which he votes for Pastor Walther as the first professor. Irregular mail connection is the cause that the same have reached me so late. - Thus the choice of our electoral college has fallen unanimously on Pastor Walther.

H. Fick, currently Secr. d. Wahlcollegium.

Get

to the Synodal Missionary Fund:

49.05 Collecte, at a wedding ges. \$1.M from Mr. Benj. Hofmann. 41.00 from Mr. Gottl. Schuricht. 65 Cts. from Mr.?. Schulze zu Springfield, O.

The 3rd year Mr. Friedr. Sperber.

The 2nd half of the 4th year Mr. Joh. E. Schneider. '

The 2nd half dcö 5th year Mr. Cruse.

Den 5. Jahrg" Die HH. I. E. Schneider, Friedr. Sperber, D. Wernle.

The 6th year HH. Ferd. Branning, Wich. Hllsskotter, Leonh. Jordan, Heinr. Kirchhof, Michael Maibohn, 1*. Tim. Moser, I. C. Schulze, I'. SparkS, Steindruck, Dietr. Thöle, John Whiles.

The 1st half of the 6th year HH. Kreutel, I. E. Schneider.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unchanged reprint 40.10

The dozen 41.00. Hundred pieces 47.00. Strange letter of a lady, who in 1703 for the sake of the Lutheran religion with six mostly uneducated children left her Baierland and all her belongings.... 0.05

The dozen 50 Cts. 25 pieces 41.00.

Dr. Luther's Sermon of "Preparation for Dying" 0:05

Dir Constitution of the German Lutheran Synod of Missouri, Ohio and other states together with an introduction and explanatory notes 0.05

The dozen 50 Cts. 25 pieces 41.00.

First Synodal Report of the German Lutheran Synod of Missouri, Ohio and other States v. 1.1847 0.10

Second synodal report of the same synod v. I. 1848 0.10

Third volume of the Lutheran v.1846

-1847. no. 8-26 0.50

Fourth do- v. 1847-1848 (full) 0.50

(The 1st and 2nd volumes are out of print.) ChristlichrsConcordicnbuch, d. i. Symbol.

Books of the Lutheran Church, New Yorkrr edition, bound in pressed leather 1.25 Conversations between two

Lutherans on Methodism, (in pamphlet form) 2 pieces 0.05

Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces 0.05

Dr. Luther's Home Postil, or Sermons on the Gospels on the Sundays and Feast Days of the Whole Year, New York Edition, bound in calblrrr 2.00

Church hymnal for Lutheran congregations, published by the hics. Lutheran congregation U- A. C., bound the piece 0.75

1 dozen 48.00 -

100 pieces 462.50 Z ^gen cash payment.

A B C book, New York edition, the piece... 0.10

In the dozen... 1.00 The pastor's letter of Pastor Grabau at Buffalo (shown in more detail in No.

17. of Lutheran Year 5) 0.25

Joh. HübnerS Biblische Historien aus dem Alten und Neuen Testamente. Unaltered reprint, New York edition, in detail 0.25

In the dozen... 2.50 Vr.MartinLutherS Interpretation of the 90th Psalm, brochirt ""trimmed

0.15

By the dozen... 1.50

Printed by Arthur Olshausen, publisher of the klnzeiger des Westens.

Volume 6, St. Louis, Monday, November 27, 1849, No. 7.

(East Indian Correspondence.) Tranquebar, July 1849. **To Our Lutheran Brethren in North America.**

Beloved brothers in the Lord!

The grace of our Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit be with you and with us all. Amen.

"I believe one holy Christian Church, the congregation of the saints." Thus we confess in our apostolic creed. This One True Church of His has spread its wings over the whole earth through the preaching of His Word and the presentation of His holy sacraments; And although in these very last sorrowful times the devil has brought in many sects and factions, according to the Lord's permission, there is still no part of the world, not even Africa, to which the Lord does not preach His pure Word and to which He does not offer His holy sacraments in proper use from the hands of true believers, for a testimony in these last times. And as manifold and different as the members of His One Church scattered on earth may be in language, custom and manner, they are all One in the One Lord, One in the One Faith and the One Confession of His One Truth, One in the One Water of Life which has reborn us all, in the One Holy Body broken for us, in the One Holy Blood shed for us, which feeds and waters us all to eternal life, One in unanimous believing intercession for one another.

Thus the Lord has also founded His Church in the vast expanses of northern America, as well as under the hot rays of the southern East Indies, and has placed you in the former place, brethren beloved in the Lord, so that you may be able to live there in doctrine and practice among the remnants of Indian paganism, as well as especially in the face of the great power and the onslaught of the Roman and Reformed Church.

The purpose of this study is to show that you are the image of the one, living and healthy body of Jesus Christ in all the churches and sects. For His glory and for their testimony. In the latter place, however, where on the one hand the Hindu paganism with its still great power is decidedly hostile, and on the other sect the English being tries to intervene in all living conditions and to form everything according to itself, it has pleased the Lord to command the leadership and care of His church and mission to us.

Now, however great the distance between you and us, however different the circumstances in which you live from those in which we live, we are one in all the eternal heavenly goods and gifts in which the whole Church on earth is one.

In order to keep this unity and oneness of His church on earth always quite alive and personal, the Lord from the beginning of His church still used a special means, namely the means of letters and greetings from one to another. Look at the earlier centuries, especially the apostolic times, how letters and greetings of peace went and came from congregation to congregation, and how lively and personal the communion of the saints among each other was at that time.

But now, even in this very last sorrowful time, the unity of the Church of the Lord and the fellowship of His saints among one another, which is truly based on and exists in those eternal heavenly goods, In order that the unity of the Church and the communion of His saints among one another, which is truly based on those eternal heavenly goods, may become more and more alive and personal for the glory of the Lord and the growth of His Body, the old, holy, blessed means of the letter and the greeting of peace must be used ever more eagerly. And it is in this sense, beloved brothers in the Lord, that we are sending you a letter and our greeting of peace in these lines; in the sense, that we too, in our small part, contribute a mite to it.

that in these days, when the Lord proclaims the approach of His day in great manifest signs. His church, which is scattered to and fro on earth, would like to draw together more and more in all its members and unite in living, personal fellowship to form a divided, living unity which is also visible outwardly.

Take this letter, then, from our hand, and be greeted in the name of our Lord Jesus Christ with the greeting of His peace.

We often hear and read about you and remember you, dear Church of North America. Behold, Your little Tamul sister, still so weak, arises in us and sends) her greeting to You, the greater and more powerful sister. She greets and speaks to You these following words:

"Beloved sister in the Lord! Behold here the hand and greeting of a sister who, though far from Thee, is yet One with Thee, a sister who has heard of Thy childhood, of Thy! A sister who has heard of Your childhood, of Your growth, of Your enemies and Your struggles within and without, of Your sufferings, temptations, miseries and of Your faith, and who, because she is One with You in everything, also wants to become One with You in everything. Have we not One Lord and Bridegroom Jehovah Christ, have we not One holy confession of His

truth, won from the fathers and delivered to us children, have we not become members of His body through One baptism and supper? And further: do we not both dwell in the land of the Gentiles, you there and I here, and have to fight against the devil's power and cunning? Are we not both surrounded and besieged by English nature, reformed sectarianism and the restless activity and artifice of the Romans? Behold, then, we are one, and I now extend my hand to you and call out to you: What you have, hold, lest your crown be taken away from you! and in the fight against the power and cunning of the devil and against all

his helpers around you and in your own midst, gird your loins with heavenly truth and clothe them with the cancer of the righteousness of Jesus Christ. But above all, take hold of the shield of faith, with which you can extinguish all the fiery darts of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the Word of God. And pray always, pray always in all intentions, with supplications and supplications in the spirit. And watch, watch for this with all perseverance and supplication for all the saints, and also for me. Your lesser, weaker, smaller sister, that the word may be given to me, as to you, with the joyful opening of my mouth, that I may make known to all my children the mystery of the gospel, and that the sweet smell of the Lord may go forth from me to the Gentiles around, to the glory of my Lord and King's name.

So I call out to you, my sister, and now I ask you with all my urgent heart to take my offered hand, to strengthen it in love, to lend your heart to my call and to return it with a sisterly letter, greeting and earnest call and thereby to strengthen and comfort my heart.

But so that you may know who is sending you this letter, greeting and shouting, and who it is that is eagerly requesting the same from you, hear:

I was not 150 years ago. But when Frederick IV of Denmark, encouraged by his court preacher Lütken, requested missionaries for his Tranquebar from Franconia's orphanage, and Bartholomäus Ziegenbalg and Heinrich Plütshau said yes in the name of the Lord, and landed here on Tranquebar's shores on July 9, 1706, I came close to birth. And when on September 15, 1707, the first Gentiles were baptized in the new mission church of Jerusalem, I was born.

My first childhood and youth were sweet and beautiful. My father in Christ, Ziegenbalg, and with him and after him my other beloved fathers Gründler, Schulze, Dal, Pressier cared for and guided me, gave me sweet honey to eat and pure, clean milk to drink. Thus I grew up, and became a fine strumpet, and grew and increased and spread out, and very soon my Lord and Bridegroom had spread my name not only in the old Danish-Tranquebarian area, but especially through my father Benjamin Schulze's efforts and many journeys, even beyond the borders of this area, as far as Madras, and even beyond Madras, and had brought me multitudes of children. The whole word of my Lord, not a few of the lovely songs of my German mother, as well as many other salutary books full of teaching and consolation in my own Tamulian language, the fathers were highly eager to give to me from the beginning. And even more: not that I should remain a child, was the thought and

the intention of the fathers over me, but I should, after I had come into the beginning of my thirties, now also begin to learn to lead an independent life. I was to learn to see my own children grow up into fathers who would pasture me in the pastures of the gospel, and I was to gradually outgrow and wean myself from the care of strangers, who, though beloved fathers in Christ, were strangers to my innermost nationality. The first men who thus became fathers to me were Aaron and Diogo, who received holy orders in the forties of the last century. On their service in the churches, on their care for souls, on their journeys to distant places where the word of the Gospel was not yet known, on their calling and gathering, the Lord laid His blessing in abundance, and the names of Aaron and Diogo are still blessed from the lips of the late grandchildren. They were followed by other inborn preachers. And through the blessing which the Lord laid upon their work and that of the white fathers, it came about that in the second half of the last century the Lutheran Church here extended far beyond the Tamulienland, from the lower south to north beyond Madras. The three names of Schwarz, Fabricius and Guericke represent the golden age of my life and existence in the last century. Schwarz in Tanjore and Tritschinopoli, a friend of kings and educator of royal princes, because of his great personality sought by native and English greats, because of his powerful influence a support of the communities and the oppressed in all kinds of persecutions and challenges. Fabricius in Madras, a quiet, gentle light with a mild, refreshing glow, the finisher of the Bible translation and the hymnal, a father who called and exhorted the children with great urgency and intimacy to Jesus Christ and to a holy walk in Him. Guericke, who, after long service, still at the end of his life, through richly blessed conversions, built a house for the Lord in the deep south and founded a place where the glory of His name could dwell.

But my mouth, which until now has sung and described the grace of the Lord over me, why must it now rise up to lament and weep? The hand that until now has proclaimed to you the praise of the ancient fathers,

beloved sister, why must it now turn to lamentations over them? Allow the one who has been extensive in praise and praise to lament her sorrow to you in a few lines.

The first origin of the misery was that the fathers came out of Halle educated and brought with them Halle's unchurchliness, Halle's Pietist bias, Halle's indifferentism, the oldest fathers to a lesser degree, the later ones to an ever-increasing degree. And then, in the second half of the last century

In the second half of the nineteenth century the English became more and more powerful in these regions, and many believing Englishmen and also the older English missionary societies rejoiced over the work of the Lord here in Tamulenland and strengthened the hands of the fathers with much money; and the fathers took the money with thanksgiving and took it back, and little by little one and another found it compatible with his conscience to enter the service of the older English missionary societies, and the English catechism was gradually introduced here and there into the congregations. And although the old Fabricius no longer wanted to have fellowship with the missionary Geister, who first introduced this catechism into his congregations, and also no longer wanted to eat with him, Black was still completely reformed in the doctrine of the Lord's Supper, and the most complete confessional indifferentism with regard to reformed being spread from the pastors into the congregations. Thus, what really happened became possible, namely, that gradually all the old Lutheran congregations in Tamulenland, which were outside the Danish territory, fell into the hands of the reformed Englishmen through the blindness of the fathers and the guilt of the times. And I myself, the old mother deprived of her children, thrown back to the only small Tranquebar, had to watch how here, too, where a hundred years ago sweet, lovely lullabies had been sung to me, how here, too, the wolf entered my birthplace, not English Calvinism, but rationalism, which also found its way here and exercised its destructive activity here in great devastation. The names John and especially Cämmerer (died 1837) represented the time of nationalism in Tranquebar.

With that, however, the highest peak of misery was reached. I was deprived of all children, and I myself, torn and torn by the wolf, lay helpless and bleeding to death on the ground. Then the Lord passed by and recognized in me that lovely maidservant in whom His eye had been well pleased a long time ago. And the bowels of His mercy moved upon me, and He said, "Thou shalt live." And He took me into His care, and sent me again His pure Word from the mouth of righteous clay, and gave me again His Sacraments in right custom. He washed me clean from all filthiness by His blood, and poured oil and wine into my wounds, and new life into my veins and bones; so that I began to stir again, to stand on my feet, to walk, to praise His name again, and to proclaim His glory among the Gentiles, as in former times. And further, He has magnified His grace upon me and has again begun to bring me new children from the Gentiles around, has given me clues to preach to the Gentiles in densely populated Gentile districts. Yes He has even

I have begun to turn the heart of my older children back to me. My beloved child Madras, tired of the pressure of the English reformed yoke, has turned his heart back to his mother and has already become mine again.

There is only one thing that grieves me in this sweet time of a gradual revival under His wings. That is that the Lord still has to preach His word to me from foreign white lips, to hand out His sacraments from foreign white hands, to have my churches and schools built from foreign money. I am saddened by the fact that I am still unable to try to walk on my own, and my congregations are in part so anemic that an active contribution to the existence of church and school is very sour for them. But the Lord, who in grace has awakened me from the dust and death and given me new life and sweet blessings, will also graciously look down on me in this, that the thought of the old fathers above me, which through the fault of the times remained unfulfilled, under the care and vigorous cooperation of our new, highly praised fathers, will become fact and truth, and I, as an independent Tamulian Lutheran Church, will be able to sing my hosanna to the Lord when He comes to seek the fruit of all the many efforts and mercies that He has bestowed on Tranquebar. Help me also, beloved sister, and strengthen me by Your love, intercession, letter, greeting of peace and acclamation, as I also will not forget Yours before the throne of grace."

So, you dear Church of North America, so, you dear beloved brethren all, so speaks to you, to you our Tamulian Church, a Church that has already lived through a significant past, but whose present is only slight. It now comprises seven congregations:

1. Tranquebar, the mother church with the Jerusalem Church; Missionary Appelt is standing here at this moment. Missionary Cordes, who has been in Germany for a short time because of his health, is expected back soon and will then take over the congregation again. 2. Poreiar, with the Bethlehem Church built in 1746; Missionary Schwarz is standing here. 3. and 4. Puthenur and Tirumeynjanam, two congregations which have been gathered from the heathen in the course of the last 1-1/2 years from Poreiar. They are both under the care of Missionary Mylius. 5. Madras, that community which, originally gathered through Lutheran preaching, then fell into the hands of the English, and which was greatly hurt and depressed by them, has finally turned back to its mother. Missionary Kremmer works here. Mayaveram, a station formerly belonging to the English Church Mission Society, sold by them, purchased by friends of our mission with all the buildings and given to us. Missionary Ochs is working here. 7. Puducottah, a station formerly owned by the North American Missionaries in Ma

dura mission field ceded to us in the country of a still quite independent small prince beyond Tanjore. This community is under the care of Brother Wolf. In addition to these missionaries, a new one has recently arrived from Germany, Missionary Glasell, who is now preparing himself for future work.

And what is now the main concern and activity that must be devoted to this field of the Lord's work here, is easily and clearly presented in the following three parts: To call the Gentiles, to care for those who have come and those who have been received through baptism, and to strive in every way so that the church here could one day stand on its own, to which end three capable native men are now being prepared by us for ordination. For the whole burden of the expenses for this mission still rests on the shoulders of our now so deeply torn German fatherland. May hands be found to help carry the burden in this sorrowful time, while our care and effort here should be to work with earnestness and urgency so that the congregations awaken more and more and finally completely to ecclesiastical self-activity. You too, beloved brethren, help us and the congregations here with prayer, intercession, letters, greetings and acclamations, and whatever else your love commands you to do, and take upon your hearts to other burdens also us with our congregations.

The grace of our Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit be with you and with us all!

The Conference of the Lutheran Mission and Church in Tamulienland.

A.F. Wolfs.

E. Appelt.

A. Mylius. The same on behalf of the absent

RI. Glasell, C. F. Kremmer, and C. Ochs.

J. M. N. Black.

NR. Along with my belated renewed heartfelt greeting of peace to all brothers, especially to the brothers I know

personally, Dr. Sihler, Br. Hattstädt, Ernst, Bürger, Trautmann, Detzer and Saupert, I ask that you, beloved brothers, would convey your dear letters to us at the following address: R,sv'<1 ^1. Ldiwars,

East Indies.

In heartfelt love in the Lord your faithful and lowly brother and intercessor

I. M. N. Black.

Examples of Christians who were challenged and freed from doubt, whether they would also persevere to the end.

When one man, writes Thomas von Kempen, deeply distressed, often hovered between fear and hope, and once, consumed by fearful sorrow, prostrated himself praying before the altar in a church, he thought to himself and said: "Oh, that I knew whether I would still remain steadfast! Immediately he heard the divine answer in his innermost being: "And if you knew that, what would you do? Do now what you would do then, and you will be quite safe." At once comforted and strengthened, he surrendered to the divine will, and his troubled doubts left him. Now he no longer wished to ask impertinently and to investigate what might happen to him in the future; instead, he strove more eagerly to find out what God's pleasing and perfect will was, to begin and to complete all that was good. (Four Books of the Imitation of Christ, I., 25.)

I remember, Luther also writes, that a poor woman came to me in Torgau and complained with bitter tears that she could not believe. As I recited the articles of faith one after the other, and asked her about each article, whether she believed that all this was true and therefore had happened, or not, she answered me and said, "I actually believe that it is all true, but I cannot believe it. This was a devilish deception. Therefore I said to her, "If you believe all this to be true, you must not complain because of your unbelief, for if you do not doubt that the Son of God died for you, then you certainly believe. For to believe is nothing else than to hold this to be the certain undoubted truth, namely, that the Son of God died for us. God says to you, "Behold, you have my Son, hear him, and receive him; if you do this, you are already assured of your faith and your salvation. Yes, you say, but I do not know whether I can remain in faith? Hey, accept nevertheless the present promise and providence *) and beware that you do not inquire foolishly or too closely into the secret counsels of God. If you believe in the revealed God and accept his word, the hidden God will also be revealed to you. For "he who sees me," says Christ John 14:9, "sees the Father also. But he who rejects the Son loses with the revealed God also the hidden God who has revealed Himself. But if you cling to the revealed God with strong faith, so that your heart is set on believing, you will

*) By "providence" the ancients actually understand God's eternal predestination.

If you do not lose Christ, even if you are deprived of everything else you have, you will certainly be provided for and will understand the hidden God, yes, you already understand him completely; if you recognize the Son and his will that he should reveal himself to you and be your Lord and Savior, then you are certain that God is also your Lord and your Father. Dr. Staupitz used to comfort me with these words and said to me: "Dear, why do you bother yourself with these speculations and high thoughts? Look at the wounds of Christ and His blood, which He shed for you, and from them the understanding will shine forth. Just as a hermit, in *vitis Patrum*, admonishes his hearers to abstain and refrain from such speculations and high thoughts, saying thus, "If thou seest that any man hath set his foot in heaven, send him back again." For thus the saints or Christians, who are still newcomers, are wont to think of God apart from Christ, and it is they who are wont to go up to heaven and set both feet there, but they' are soon cast into hell and sunk. Therefore, the godly must beware of this, and be careful only to learn to cling to the infant and to the Son of God, Jesus, who is your God and became man for your sake; you must know him and hear him, so that you may have pleasure in him and also fall for him. If thou hast him, thou hast also the hidden God together with the revealed God. (From the great Commentary on Genesis 1, Cap. 26, v. 9.)

(Submitted by Dr. Sihler.)

Strange testimony of the preacher for hire Mr. W. Suhr in Cincinnati.

Recently, in the "Protestant Zeitblätter" *), the said Mr. Suhr spoke very frivolous words concerning the Lutheran congregation at Brownstown, Jackson County, Ind., and its service by Pastor Sauer; for without having heard the latter himself and his congregation, he readily believed the accusations and suspicions of the opponents and quickly had his opinion printed as historical truth.

However, we do not intend to deal with this at all and leave it to Pastor Sauer to cleanse himself of the discredit against the integrity of his mind by openly explaining the course of events.

But in connection with this matter

These sheets are written "for the instruction and edification of rationalistic Christians. But "thinking believers" are those who do not, like the Bible believers, place reason below but above the Bible; but these "thinking believers" are people who think that they believe and who believe that they think.

Pastor Suhr has stated sentences that clearly prove that he has views of the holy office of preaching that are completely contrary to Scripture and does not consider himself (and of course all other so-called Protestant preachers) as servants of God and of the Lord Jesus Christ, as co-workers and assistants of the Holy Spirit, as shepherds and caretakers of the congregation of God, which was bought at great cost by the blood of Jesus Christ, but as hired and temporarily hired speakers and servants of democratic groups. We now intend to illuminate these sentences a little and to examine them according to God's Word, not for the sake of Mr. Suhr and similar servants of men, who like to wag their tails in front of their tenants and blow out their carnal freedom even more in order to be rented again and again, but in order to report ours and sincere souls receptive to divine truth a little closer. -

The main proposition, or rather, since nothing is set, the main delusion of Mr. Suhr is this: "As the people of the American free states know no other majesty but themselves, and regard their president only as their servant, so religious bodies ought not only to know, but also to affirm, that they, as an ecclesiastical congregation, are the sovereign authority, and that they will not be hindered in this their divine authority by him who is the executor of their orders-the preacher, pastor, or minister."

The main error of Mr. Suhr in this, which concerns us first, is this, that he makes a wrong conclusion from the local form and shape of the civil community to that of the ecclesiastical community. So he first calls a number of baptized Christians assembled without a pastor - according to democratic broad-mindedness he would have to include Jews, Turks and pagans, who might want to enter, in such an assembly - a "church community". But this is straightforwardly contrary to God's Word and history.*) Let us look back at the origin and existence of the first apostolic church in Jerusalem in Acts. 2. and ff.

Was it possible that before the preaching of the apostles these and those Jews could become believers in Christ and form a church? Not so. But after, for example, this happened through Peter's preaching and first

3000 had become believers, we find it written that the Christians were a congregation without the apostles and the elders who were chosen later, that they came together to make decrees as "sovereign authority" in their "divine authority" assigned to them by the Lord Suhr.

It goes without saying that this is not meant to deny the character of the church to any larger or smaller community of believers who happen not to have a preacher; it is rather a question of whether the audience, in contrast to the pastors and teachers, is the church, that is, with the exclusion of the preaching office, the holder of church authority.

D. Red.

and to make decisions for the government of the church, which they would then have handed over to the absent apostles and elders, their "servants", as "executors" of their council and will? Hopefully, no one will find a trace of such Cincinnati church order or rather disorder in the Book of Acts. Rather, wherever church meetings are reported, we see the apostles and elders also present, not as idle spectators, but rather as the soul of the whole, as those who, through the enlightenment of the Holy Spirit, recognized God's truth and will in the case of pending disputes or difficult circumstances, who agreed with the believers and together with them decided how to carry them out.

But not only in Jerusalem, but also elsewhere the similar relationship took place; nowhere, where through the preaching of e.g. the apostle Paul people became believers and these then, according to God's order in 1 Tim. 3. Nowhere do we find that the audience made a decision without the involvement and cooperation of the teaching authority, especially in matters of church government; For only then did a Christian congregation come into being, when the individual people, who believed in the Lord Christ through the apostolic preaching and thereby became spiritually and inwardly one, established the ministry among themselves and thereby became a visible and outwardly prominent congregation, in which the Word of God was proclaimed purely and loudly and the holy sacraments were administered according to the appointment of the Lord Christ.

The proper and orderly gathering of the magisterium and the audience thus constitutes the congregation or church; and neither is, for instance the pope with his clergy without the audience is the church or congregation, nor is anywhere the assembly of preacherless Christians or of an audience, with the exclusion of the preacher, a congregation; And as foolish as it is for the pope and his clergy or the assembled bishops of the Church of England to arrogate to themselves and their decisions an original right and "divine authority" without the cooperation and participation of the audience, so foolish is it for the audience of American non-Catholic congregations to do the same without the cooperation and participation of the Magisterium. The Word of God, however, in its congregation-forming power and order, in which it passes between these two aberrations, cares neither for the papist and episcopal priesthood and the princely papacy of Germany, nor for the democratic popular rule of America. "Let all things be done honestly and orderly" - this is the general preservation of the holy scripture against any encroachment; for it would be just as much of a violation of the law as a violation of the law.

It would be a violation of this word and the rights of the audience if the latter were deprived by the magisterium of their right to appoint preachers themselves, to watch over their teaching and finally to dismiss them if they maliciously persist in false teaching or angry behavior, as if, conversely, the audience were to encroach on the rights of the preaching office and, for example, hire and dismiss preachers at will instead of appointing them properly. For example, instead of appointing preachers properly, they would hire and hire out them temporarily, dismiss them at will, prescribe the content of their sermons, abolish church discipline, pass resolutions without them with regard to church government, and so on.

A second sentence or rather error of Mr. Miethsprediger Suhr is this, that he claims:

"All truly Protestant (he probably means all non-Catholic) congregations would have to annually indicate their liking or disliking of their preacher by vote."

One does not know indeed, in view of such words, written by a preacher who, moreover, has been to universities in Germany, whether one should be more astonished at the boundless ignorance of this so-called theologian in matters of the scriptural divine order of the holy office of preaching or at his shameful and dishonorable servitude to man; For either a disgraceful ignorance for a teacher of the church or slavish ventral servile sycophancy against his sovereign libertarians or a disgusting adverse mixture of both is the cause that this miserable man has written down those no less miserable words.

But in order to thoroughly and clearly refute this gross error for the instruction of ours and other impartial and truth-loving readers, we must begin to reject the first error already presupposed in it, namely that about the calling to the office of preacher.

This error, however, is no more arid than that Mr. Suhr and with him all incomprehensible and scripturally ignorant Germans think that the appointment of a man to the office of preacher is actually nothing more and nothing less than a kind of secular and temporal rental contract between the appointees and the appointee, in which the latter undertakes to preach to them so and so often each year, to baptize and confirm the children, to serve the Lord's Supper, to copulate and to bury; On the other hand, the appellants commit themselves to give him so much money (and perhaps also in kind) annually. From this point of view, then, the servant of the church would be nothing other than an indefinitely hired laborer and yearly wage-earner for the performance of spiritual things, absolutely dependent on the favor or disfavor of the majority of his appointees and how he tries to make himself agreeable to them according to the flesh, but in body does not punish the evil works and particular sins of the individuals on or even outside the pulpit.

But praise be to God, in this here abusive reversal of the outer side of the profession to the preaching ministry does not at all consist the essence of the same. But that is the way it is:

There is in fact in and of itself a direct and indirect calling of this kind. The first one, which is no longer present, consisted of God calling and enlightening the prophets and apostles in a direct way and sending them mostly to Israel and these to all nations as bearers and proclaimers of his holy revelations and especially of the salvation in Christ, also confirming the truth of their testimony by miracles and signs.

In this way, through the effect of this direct profession, the New Testament church was founded everywhere at the time of the apostles, and at the same time the holy Scriptures of the New Testament were written no less by the directly enlightened evangelists and apostles.

After that, however, and actually already at the time of the apostles, as already mentioned above, where, for example, the apostle Peter had produced faith in the Lord Christ in this and that audience through his preaching, but perhaps soon left this place again, the indirect calling took place. This was done either by the faithful and baptized appointing one of their number, who was sufficiently equipped by the Holy Spirit with knowledge, wisdom and teaching ability, as their shepherd and teacher, or perhaps by the general approval of one proposed by the apostle. In both cases, however, the apostle(s) then solemnly confirmed the person appointed before his congregation with the laying on of hands and prayer.

But this calling, which is indirect, is a divine calling, even if it is not equal to the direct calling in dignity and glory. But that it is really and truly divine is clear from the following:

1. first of all, the triune God is also the first author and founder, because according to Matth. 9, 38. it is the

Father who always and everywhere sends the workers; according to Eph. 4, 11. also today and until the last day the Lord Christ, the Son of God, sets the shepherds and teachers; according to Acts 20, 28. it is God, the Holy Spirit, who does the same always and everywhere, as he had only indirectly appointed the bishops at Ephesus. 20, 28, it is God, the Holy Spirit, who, just as He appointed the bishops of the church at Ephesus, even if only indirectly, does the same always and everywhere.

2. secondly, through the holy apostles, God has given a regulation and order in His word, how the ministers of the church, who are to be called indirectly, are to be constituted and formed in attitude, qualities and gifts (1 Tim. 3, 2-7. Tit. 1, 6-9.); how they should preach pure doctrine (2 Tim. 2,12.) and punish false doctrine (Tit. 1, 7. Jude 3.); how they should practice pastoral care (1 Tim. 5,1-3. 6,17-19.) and so on.

Thirdly, they are truly divine works, which the Lord also does through them, as through the prophets and apostles called directly by Him; for they no longer heal the physically blind, the deaf, the dumb, the lame, 2c., they do all this spiritually through the preaching of the divine word and especially of the holy gospel together with the accompanying sacraments, so that the spiritually blind see, the spiritually deaf hear, the spiritually dumb speak, the spiritually lame walk, and the spiritually leprous are cleansed and the spiritually dead come to life. These miracles in the soul are much more important and essential than those in the body. It is also through the ministers of the church, who are indirectly called, that God converts, regenerates, justifies, sanctifies, renews and makes people happy, in that they, by his command and promise, preach his word purely and loudly and administer the holy sacraments according to his appointment.

Fourthly, God the Holy Spirit has also adorned his indirectly called servants with noble and glorious names and dignities, despite their outward lowliness and servant stature, in contrast to which all the titles and honors of worldly princes, lords and wise men pale and fade into the shadows. For God calls them his helpers and co-workers in the great and holy work of his glorification and of man's blessedness; he calls them his angels, ambassadors in Christ's stead, stewards of his mysteries.

From these four pieces, then, it is sufficiently evident that the present indirect calling is also a divine one. If this is so, it follows clearly and irrefutably that neither a believing candidate for the sacred office of preaching, who knows this divine dignity of his calling, will ever allow himself to be hired or hired in an American-democratic way for a certain time, nor that a number of church-minded Christians, who likewise have the pure knowledge of the nature of the indirect calling as well, and desire to establish the sacred office of preaching among themselves, will want to call that candidate in that way. Such members, e.g. of the Lutheran church, who want to call a Lutheran pastor, are, however, responsible to obtain, with all seriousness and diligence, as far as the human eye can reach, as certain a conviction as possible whether the candidate meets the requirements in 1 Tim. 3,1-6, especially whether he is orthodox, teachable and of blameless conduct and has valid testimonies about this from an orthodox church authority or body? After that, if he has received and accepted a regular and not rental and temporary appointment and the solemn and public confirmation of this appointment before the congregation by the teaching authority of the church has taken place in the act of ordination - therein-

Accordingly, it is no less incumbent upon the listeners and members of the congregation to help ensure and watch that the pure doctrine remains in force among them; They are therefore entitled to examine the teaching of their pastor according to the standard of the divine word, as it is already found in their small Lutheran catechism, and especially whether he rightly divides the "word of truth," law and gospel, and also refutes existing errors, In sum, whether he understands how to conduct and apply the word of God in holy scripture, which is "useful for teaching, for punishment, for correction and for chastening in righteousness," publicly and especially? That this right and duty to examine the doctrine of their pastor also belongs to the church children and listeners is also evident from the holy Scriptures; for the holy apostle Paul writes to the Thessalonians 1 Thess. 5, 21: "But examine everything (namely, according to God's clear word, according to the "model of sound doctrine," the catechism) and keep what is good." No less he writes to the Corinthians 1 Corinth. 10, 15.: "As with the wise I speak, judge ye what I say"; further: 1 Cor. 2, 15.: "the spiritual (i.e. the believer founded and experienced in God's word and truth, preacher or not) judges all things and is judged by none." Likewise John commands 1 John 4:1 to "test the spirits whether they are of God"; so also the Lord Christ reminds Matth. 7:15: "Beware of false prophets" and so on.

(Conclusion follows.)

Rejoinder.

In the 12th number of the "Missionsboten" (2nd year), the organ of the Synod and Missionary Society of Michigan, there is a letter from Schmidt in Ann Arbor, from which we learn the following:

"For about half a year we have noticed in the letters of our missionaries Auch and Maier a direction and mood expressed as if they could no longer remain in our mission society according to their consciences and inner convictions if we did not all join the Old Lutheran Church or the Lutheran Synod of Missouri in doctrine, confession and practice. It is known to the readers of the Mission Messenger how, at the founding of the Indian Mission in Saginaw County in the State of Michigan, the brethren from Bavaria joined hands with us in our holy work.... but how in 1846 a separation arose because of certain differences in opinions of an unessential nature, especially concerning the cult."

Further down it says: "In No. 9 of the previous volume of the Mission Messenger, we have dealt with the teaching and the confession of the Lutheran Church, and here again testify that by God's grace and power of the Holy Spirit we have always held purely to the word of the Holy Scriptures as taught by the Lutheran Church, and have also never been ashamed of the confession of our church, but that we should necessarily, as our missionaries and several brethren of the Missouri Synod desire, join the said Synod and thus also adopt the practice and ceremonies of the Old Lutheran Church, which are unknown to most of us and must after all be regarded as incidental things, we can never and never do, and thus nothing remained for us but to leave our brothers Auch and Maier with the mission station of Sibiwaing, where the Lord has hitherto visibly blessed his work, to the Missouri Synod, which is done by way of order." An unnamed person makes the following comment: "We honor the conviction of every human being and thus also that of the missionaries Auch and Maier, but the Holy Spirit has not yet convinced us that the ceremonies of the Old Lutheran Church are appropriate for our time and especially for Lutheran Christianity in North America. We do, however, recognize a deficiency in the cultus, but we certainly believe that we must first address the main deficiency of the true Christian life, and when this is once again awakened, the Spirit of God will already create the right cultus form for the future Christianity, which corresponds to the inner life of the church, and this will certainly not correspond to any of the forms that now exist, and therefore we believe that it is foolish to impose any predetermined form on a Christian congregation gathered from the paganism; For the spirit creates its own form, and that only is a true one, which corresponds to the spirit that rules in the congregation, and this will also be different according to the different conditions of the countries."

* * *

All that has been said here gives the reader of the same no other conviction than that we have left the Mission Society and Synod of Michigan because of a certain addiction to ceremonies, because they did not comply with our desire to adopt old Lutheran ceremonies. For it is clearly stated here that the Synod and

Missionary Society of Michigan has always held purely to the words of the Holy Scriptures, as taught by the Lutheran Church, and has never been ashamed of the confession of the same; consequently we could have had no other cause for separation than that already stated.

Apart from the fact that Mr. Schmidt, in the input, should have extended the time threefold, in accordance with the truth, - we cannot, in accordance with the truth, do otherwise than publicly confess here: that we have never, neither directly nor indirectly, imposed such a condition, as if we could only then with good reason know to remain with the Michigan Missionary Society if it were to join the Old Lutheran Church or the Lutheran Synod of Missouri in doctrine, confession and practice. We know nothing of an old Lutheran church, nor do we recognize either an old or a new Lutheran church, but only a Lutheran church as it appears to everyone in its symbols, doctrine, confession and practice. If, however, one feels like giving the name "old Lutheran" to the Missouri Synod (to which we also gladly count ourselves), which faithfully adheres to the confessions of its fathers, not just in so far as they are in perfect agreement with God's holy Word, but because they defend them against all attacks, not by reason, but from God's Word: If one does what one cannot refrain from doing, one must first prove that it has fallen away from the symbols of the Lutheran Church before one rightly attaches this name to it. However, we have made no secret of the fact that we have repeatedly asked our Society to give up the false union of our day (to which we too were heartily devoted only a few years ago, but were freed from it by God's grace), its confessional lukewarmness and anti-Lutheran practice, and to return to the confession, doctrine and practice of the Lutheran Church, according to the symbols of the same. We also freely confess that it is indeed against our consciences when a Lutheran synod and society (?) commits its missionaries at their ordination to all the symbols of our church without having made it obligatory for them to study them; that this procedure was also only compatible with our consciences as long as we did not know them. We must also confess that it was no longer in harmony with our consciences to have signed a constitution in which every member of the Synod undertook to adhere to the Augsburg Confession as a confession, doctrinal standard and norm of practice, as well as to handle the instruction of the youth, especially of the confirmands, in the most faithful manner. Article is actually rejected, and the latter is practiced in such a way that children who could perhaps hardly read were confirmed with eight days of Confinnation instruction and admitted to Holy Communion; yes, if it even happened, while one of us was in Ann Arbor, that children were confirmed with two, at most three days of instruction, to whom, as Fr. Schmidt himself said on his return, the person in charge of their instruction had mostly taught them nothing but rationalistic principles, such as "the Lord Jesus had become a martyr to his teachings," etc. - It is also against our consciences and our convictions to allow Catholics, Methodists and Reformed to be confirmed in this place.

as such to Holy Communion without first renouncing their error. We also confess unfeignedly that it is against our consciences when a Lutheran synod admits members, subsequently makes them the editors of its body, who reject the 10th article of the Augsburg Confession and only believe (not teach?) a spiritual enjoyment of Holy Communion, as happened in Woodville, Ohio, at a mission feast. We publicly testify here that we now and never ever demand from our synod and society to adopt any old Lutheran ceremonies, except the confessional ceremonies of the Lutheran church, and to remedy the already stated grievances, for the sake of God and our conscience. Why, then, does one seek in that whole letter to cast all the blame of separation upon us? We cannot but reproach our former society in all seriousness with the eighth commandment:

"Thou shalt not bear false witness against thy neighbor."

Thus we leave it also to every truth-loving reader to his own judgment, whether in 1846 the separation of the Bavarian Brethren from the Michigan Synod was brought about by "opinions of an unessential nature", or not. -

Finally, we would like to say something to the unnamed gentleman who thinks that it is "foolishness" to impose a previously determined form on a congregation gathered from the Gentiles, because the Spirit creates a form for itself 2c., - to put it briefly: that up to now we have had no need to impose anything of the "previously determined form" on our Gentile congregation, which has become a Christian one by God's grace; that the latter rather rejoices warmly over it, as well as over Luther's catechism, but especially over the pure Word and Sacrament which is preached and administered to it; that we further disdain the prudence which the honored Lord possesses and recommends, because we have, by God's grace, partially seen and come to know the forms which the spirit of which (if we are not mistaken) he speaks creates, in the many sects which boast of this spirit; but especially in the Methodists who labor here among the Indians, who, as we have been eyewitnesses, create for themselves a form with which we want nothing to do; for we believe that when "the Spirit" drives to hang out the feet over the pulpit before the assembled congregation, further, when the Spirit drives to throw the stove over the heap during the sermon, to blow out the lights at night meetings, to baptize two and three times 2c. 2c. 2c., - that the same spirit, though a spirit, is not the spirit that rules in the holy scriptures.

Finally, we ask the wise Lord, for the time being, until he has proved to us from the holy Scriptures and the symbols of our church that our previously determined form is unscriptural, to hold our foolishness to good account; but can he

If he does not do this, which we allow ourselves to doubt from the outset, then we hold the word of the apostle 1 Tim. 3, 6. against him; we also ask him to take off the Lutheran name for the sake of honesty.

J. J. F. Auch, -- Missionaries
F. Maier, MMwnme.

Revivals.

DerStandard " shares in its

In the second to last number, we have two strange testimonies, one from an Episcopalian, the other from a Methodist ("*New York Advocate and Journal*") paper, against the "new measures" that have arisen in the churches of this name and also in the so-called American Lutheran. We cannot refrain from sharing one of them, the testimony of the Methodist, with our readers. It reads as follows:

"It cannot be denied that the system of recruiting recruits for our church (ok reerultiuA our okurod) has been badly abused by revivals (violent agitations), and that the faith of our preachers and people in the salubrity of such religious agitations has been tremendously shaken. The plan to force a temporary agitation with the help of men who craft agitation has been of the most unfortunate consequences for the church. It was found that factory converts also had only a one-day life, and that the successful works of the agitation preachers filled the classes with probationary members, but the regular preachers had only the greater trouble and the thankless business of getting rid of their careless and irreligious members. Likewise, from various causes, the camp meetings have become entirely barren, and many of our keenest preachers and members have found it necessary to divert attention from them."

The Children's Procession.

On the morning of December 3, 1800, the inhabitants of the area of St. Wolfgang near Hohenlinden could not have suspected that at noon there would be such a stormy battle between the imperial troops and the French around their quiet huts; therefore, as usual, they sent their children to school to the sexton, who lived two to three hours away from their lonely farms in the forest. After the morning school, the children sat quietly in the parlor and ate their lunch, which they had brought from home, with good appetite, thinking of nothing. Suddenly they heard the roar of gunfire and the thunder of cannons. And the sexton, who immediately suspected what this meant, went out and saw and heard, to his horror, that the meeting was already near. that the children could no longer return to their home. In the anguish of his heart, he made a decision that was probably the best he could have made in this distressed situation. He took the crucifix out of the little church and lined up the children pair by pair, and so, singing a spiritual hymn and carrying the sign of peace at his head, he went with the little ones across the battlefield, past the pandurs and sanscuels. And the wild people did the children no harm, and let them go on in peace. And so they arrived happily in St. Wolfgang, where the poor orphans were kindly received and fed by the inhabitants until their parents came in the evening and took them home. And the parents forgot the sorrow they had that their huts had been plundered, because of the joy that none of their loved ones had been lost.

He who takes himself for a fool. He is soon made a wise man.

(Brant, Ship of Fools.)

Testimonies from Luther's writings about how necessary the office of preaching is and how hardly those sin who despise it and want to excuse and cover up the contempt of public preaching with their home service.

Let this be said earnestly of the ministry of preaching, that it may be known that we confess, as it is also eternal unchangeable truth, that the ministry of preaching and the service of the sacraments is necessary, and that the church is bound to it, and that no people of God, no elect, are without alone in the multitude where the voice of the gospel and the sacraments are. (Wittenberg Reformation document of 1545. See: Luther's Works, Hallische Ausgabe, tom. XVII, p. 1442.)

Although God spoke to Paul from heaven (Acts 9:4-6), he does not want to abolish the ministry of preaching, nor make anyone special, but send him to the city to the preaching seat or pastor, where he will hear and learn what is to be learned.... For he wants us to go and hear the gospel from those who preach it. He is to be found there and nowhere else. The spirits of the mob leave off preaching, sit down in a corner, and wait there for the Holy Spirit. But they arrive and find a black raven, the devil himself, in place of the blessed dove. For why do they want to force our Lord God to let them see something special? Paul himself, who hears the bodily voice and word of the Lord Christ, and is to become the highest preacher, must go into the city and hear Ananiam. Then Christ says, "Go," and will not make him special, nor teach and baptize him further in the field, but direct him to Anania in the city, where his word and baptism is.... That therefore

Paul comes to the knowledge of Christ and the Word through Ananiam. He must receive his light from the same little matchstick, which was not a finger to Paul, and like a candle to the sun. This is to be noted especially here in this Historia, so that one may learn to hold the office of preaching in high esteem. For here it is written loud and clear that Paul, the great doctor, overcomes the mind through the little doctor, the Ananiam. (House Postille, Sermon on the Day of St. Paul Bek. Idiä. XIII, 25. 28.)

Yes, one can find quite a few felts and filts, even among the nobility, who claim that henceforth neither pastors nor preachers should be allowed, because they have it in books and can well learn it from him, and they also confidently let the parishes fall and desolate, and both pastors and preachers suffer hardship and hunger, as is proper for the great Germans. (Preface to the Large Catechism. Ibiae. X, 28.)

Nor can one in good conscience and without injury to divine honor approve or suppose that the mere text should be recited to the people without much explanation and interpretation, for in this way the edification of the church and the gift of prophecy, so necessary and useful, would be abolished, since Paul writes to the Corinthians that without the gift of prophecy and explanation of Scripture the church cannot exist. Moreover, without prophecy, hearts and consciences are neither awakened nor revealed. For if this gift is gone from the churches, no one can worship and call upon God, or give him due honor, nor say that God is with his church. (Judgment of the imperial decree of 1530. Ibiae. XVI, 1859.)

Where this (preaching ministry) remains, there will also be some preserved among the multitude, who are right in it or still come here. But where it also comes from the preaching chair, it will be of little help, although some or several can read the Scriptures for themselves alone, and think that they do not need a preacher. (Church postilion on the epistle of the 20th Sunday after Trinity. Ibiae. XII, 1218.)

But nevertheless it can happen that the world will become so even epicurean that one will have no public preaching chair in all the world, and vain epicurean abominations will be the public speech, and the gospel will be received only in the houses through the house fathers. And this will be the time between the words of Christ on the cross: Ocmsuillatum est (It is finished), and: ?atsr, in manu8 tuas vowwsväo spiritum W6UM (Father, into Your hands I commend my spirit). For just as Christ still lived a little after such oonZummatum, so also the church can remain a little after public silence of the gospel ... and be preserved in houses by pious Christians. But such misery shall not last longer than 1290 days (Daniel. 12, 11), that is, at four and a half years; for without public preaching faith cannot stand long, because at that time also in one year the world becomes more evil. (Ibiae. VI, 1487.)

Since preachers have the office, name and honor of being God's fellow workers, no one should be so learned or holy as to neglect or despise the slightest sermon, since he does not know when the hour will come for God to do His work on him through the preachers. (Church Epist. on Sunday Invocavit. Ibiae. XII, 584.)

Therefore, God has arranged and arranged it well, that he instituted the holy sacraments to act in the church and in a place where we come together, pray and give thanks to God. .. And here the advantage is, when the Christians come together in this way, that the prayer is still once (once) as strong as otherwise. One can and should pray everywhere, in all places and at all hours; but prayer is nowhere so powerful and strong as when the whole crowd prays together in unity. (Ibiae. XII, 2492.)

Yes, many may well lead out and say: What are we allowed to read more of the pastors and preachers, can we ourselves at home? So they surely go there and don't read it at home either. Or, if they do read it at home, it is not as fruitful nor as powerful as the word is through public preaching and the mouth of the preacher, whom God has called and ordained to preach and tell it to you. (Home Post, for the 8th Sunday after Trinity. Ibiä. XIII, 1816.)

I myself know some who think that we should not have preachers or pastors, and that we should tolerate the priests because of habit and old custom; the salary and expenses that they incur annually could well be used in other and better ways. As if they were, as he says, a neecessariurn malum (a necessary evil). Especially the nobility and some of the smart ones say: we have books from which we can read it just as well as we hear it in church from the priest. You read the devil on your head, who then possessed you. If our Lord God had known that the ministry of preaching was not necessary, he would have been so wise and prudent that he would not have had Moses preach it to you, and would have had no need for your ungodly, devilish, foolish thoughts and

speeches, that he would later have ordered the Levitical priesthood and would have sent out prophets all the time, as he himself says in Matth. 23:34. He would also be called preacher and pastor at this time. (About Deut. 6, 6. from the year 1529. III, 2566.)

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The inaugural speech of Dr. Spokesman.

In the issue of the "*Lutheran Observer*" of October 26, we find an extract from an inaugural address recently delivered by Dr. S. Sprecher, President of Wittenberg College at Springfield in Ohio. It says, among other things, as follows:

"Our point of view is this, that we, as Lutherans, prefer our own symbols, we worship them as an excerpt and, as it were, as a historical message of our teachings and teach according to the form in which they present the truth, in order to bring about a good understanding among us, who are laborers in the same part of the vineyard of the Lord; that we further do not consider it necessary to bind our consciences to more than what is now also regarded by all (other) evangelical Christians as the fundamental doctrine of the Bible. We alone are bound to believe that the sublime plan of the Gospel is taught in the Augsburg Confession. This is the position which the General Synod and the American Lutheran Church in general have taken, and the same seems to have been that of the Church in the earlier and purer days of the Reformation. During Luther's lifetime, the then existing symbols of the church were not regarded by their authors and others as clothed in all respects with obligatory prestige, or as binding upon their descendants, but as their confession of faith and testimony to the truth. They were therefore regarded as such confessions, which still permit amendments and improvements."

We read this passage with no small astonishment. We are not surprised that the Methodist apologist writes of the whole speech: "The same should be printed as a tract in German and given to every member of a German Lutheran congregation. For, indeed, this speech would be a suitable means of giving our Lutherans

to tear the Lutheran faith, where it still exists, out of their hearts and drive them to the Methodists or some other sect. It clearly states that the local Lutheran teachers consider themselves so committed to the Lutheran symbols that they have nothing to believe but what is recognized by all so-called Protestant Christians for their fundamental teachings! But what shall we say to the fact that the above has flowed from the pen of the president of a college calling itself Lutheran? Apart from the fact that, to conclude from the above, Dr. Sprecher in any case only satyrically calls himself a Lutheran, we did not know, even when reading through the listed assertions, how an only somewhat educated man could make such statements. We thought: first of all, the learned man must not have considered what he wrote down here, if he claims that our fathers considered the symbols as their creed and as their testimony to the truth, and nevertheless considered them to be subject to change and improvement, because with this the Mr. President obviously contradicts himself. Or should he really consider our fathers as people who had an uncertain "faith" (which is downright an absurdity, Ebr. 11, 1.), held views, problems as their faith, even considered the "truth" as a shimmering chameleon and declared themselves ready to die at any moment on such phantoms of faith and truth? - On reading the above, however, we also wanted to doubt whether, if the whole speech is not an irony, the doctor had ever read the first symbols of our church attentively, but even more whether he had appreciated the relevant part of church history of his studies; for both should have prevented him from seriously appearing before the audience with the above.

Our confessions are by no means declared to be mere "historical news and testimonies" of the faith that was held at the time they were written.

It is not a matter of the so-called Lutherans having had a version of the faith which could just as well be false as true and therefore capable of amendment or improvement, but, although not for sources and rules of faith, nevertheless for testimonies as to how and that at that time the eternal unchangeable truth was had and held and the one unchangeable faith of the one general Christian church was confessed. Thus, at the conclusion of the "Articles of Faith and Doctrine" in the unaltered Augsburg Confession, it is said: "This is almost the sum of the doctrine which is preached and taught in our churches for the proper Christian instruction and consolation of consciences, and also for the correction of the faithful; for we would never willingly put our own souls and consciences in the highest and greatest danger before God by misusing the divine name or word, or inflict on our **children and descendants** any other doctrine than that which is in accordance with the pure divine word and Christian truth. If this doctrine is clearly founded in holy Scripture, and is not contrary to the common Christian, even Roman, churches, as much as can be noted from the Fathers' Scriptures, then we believe that even our opponents cannot disagree with us on the above articles. If the first Lutheran confessors had thought that the Augsburg Confession could nevertheless be changed and improved, they would have blasphemously

believed, according to the above statement, that they could change and improve the holy Word of God and Christian truth itself. After enumerating the "abuses" at the end of the whole, it is also said that all these articles were put in this way "so that no new and ungodly doctrine would take root, break in, and prevail in our churches. After these words it is clear as daylight that the originators of the Confession have indeed assumed it to be authoritative and binding for all members of the true church.

and that it was in their interest to use it as a defense against all kinds of people who would want to smuggle all kinds of "new" teachings into the church under the Lutheran name. However, one should also listen to the Apology. In the preface of the Apology, it says, among other things, that in its doctrine and counter-doctrine are so composed "that among high and low classes, among the present and our descendants, among all native Germans, and also to all the world, to all foreign nations, a clear testimony is before the eyes and remains forever that we have taught purely, divinely, rightly of the Gospel of Christ. Furthermore, Luther writes in the preface to the Schmalkaldic Articles: "I was commanded", namely by the Protestant states of the Augsburg Confession, "to set forth and bring together articles of our doctrine, whether it would come to action, what and how far we wanted or could give way to the papists, and on which we finally thought to insist and remain. Accordingly, I have brought these articles together and given them to our part, which have also been accepted and unanimously accepted by ours.

and decided that they should be publicly delivered and that we should make our confession of faith.

From this it can be clearly seen that already our first symbols, which were distinguished in Luther's time, announce themselves as binding for everyone who wanted to be regarded as a member, much more as a preacher of the true orthodox Christian church, or at that time already so-called Lutheran church.

However, it is known to everyone who is only somewhat familiar with the history of the Reformation that our public confessions have had a normative, binding status in our church from the very beginning. The authors of the Concordia Formula bear witness to this: "We have declared to one another," they write, "with heart and mouth, that we do not wish to make or accept any special or new confessions of our faith: but confess to the public general writings, which for such symbols or common confessions in all churches of the Augsburg Confession have always been in existence before the discord arose among those who professed the Augsburg Confession" (i.e. just "during Luther's lifetime") "and as long as one unanimously adheres everywhere in all articles to the pure doctrine of the divine word (as Dr. Luther more blessedly declares it)". Luther seliger erkläret), has been held and used." And hereupon all the symbols already in existence during Luther's lifetime, the ecumenical confessions, the Augsburg Confession, its Apology, the Schmalkaldic Articles, and Luther's Large and Small Catechisms, are named. Catechism, named. (S. Repetition. From the summar. Concept, 2c. Page 514 ff. New York ed.)

It is also a historical fact that as early as 1533, at the instigation of Luther, Justus Jonas and Bugenhagen, the institution existed in Wittenberg that all those who were to be employed here at the university or otherwise, not only those earning a doctorate in theology, but also in the other faculties, had to promise on oath "that they would accept the unadulterated doctrine of the Gospel, and that they would understand it as set forth in the Apostolic, Nicene and Athanasian Symbols, and in the Confession which was presented to the Emperor Charles V. at the Imperial Diet in Augsburg in 1515. at the Imperial Diet of Augsburg in 1530; that with God's help they would steadfastly persevere in this opinion, and faithfully administer their office in the church; finally, that in the event of new doctrinal disputes arising, about which the clear decision of the church was not yet available, they would consult with the elders in this and associated churches." (See: HslauvIMollis Oratio, in relututur cnlumnra OsiLmdri.) Therefore, when Melanchthon drafted the statutes of the theological faculty at Wittenberg in the following year, he included this provision in them. It should, reports Dr. Rudelbach in his historical-critical introduction to the Augsburg Confession, after

according to the second law of this Constitution, "the chief care of this College" is to present and administer the pure doctrine of the Gospel contained in the Prophetic and Apostolic Scriptures, with which the ecumenical symbols agree; this alone true and unchangeable doctrine, which the Oatliolioae eexllWiae Dei ovn-86N8N8 (the uninterrupted consensus of the general church of God) was to be taught and defended; it was the same that had governed our church in the confession handed down at the Diet of Augsburg; therefore it was strictly forbidden to spread and assert any opinions that disputed that unanimity and the Augsburg Confession. Therefore, when the notoriously restless head Andr. Osiander, preacher and professor at Königsberg, wanted to poison the church with his false doctrine of justification, but this plan had to fail because the Lutheran preachers and professors were sworn to the unaltered Augsburg Confession, that restless and haughty man wrote against Melanchthon: "The Magister and Doctor made at Wittenberg is a poor captive man, entangled

and confused with oaths in his conscience. For he has sworn to God's word, has had the gag tied in his mouth that he will not speak anything conclusive in important matters of faith, because he has previously discussed it with the elders who hold the confession, and with them he must stick to his oath, in the unanimity of the confession, if the holy scripture says otherwise, or else he must allow himself to be scolded in breach of oath. Is therefore a secret

The same is the ally of such a conspiracy, which looks more to men than to God's word, and which is not a little harmful to Christianity. (A. Osiander's refutation of Phil. Melanchthon against his acquaintance. Königsberg, 1552.) To this Melanchthon replied, as again Dr. Rudelbach a. a. O. Melanchthon replied, as Dr. Rudelbach again informs us, "that the freedom Osiander claims is an absurdity, while the Holy Scriptures teach that God is not a God of disorder, but of peace, that one has by no means proceeded to that measure without deliberation or without cause, but rather, partly in order to stifle the emerging raptures, Finally, that in this matter, too, one faithfully follows in the footsteps of the old church, which, as is well known, also found such an *äolciuEia* (examination of purity in faith and confession) necessary, and wanted to be convinced of the conformity of the teachers with their basic creed. Melanchthon then declared of Osiander: "He deviated from our churches not only in the point of righteousness (before God), but also in that of sacrifice, and had many other dreams with which he did not yet dare to come forward; therefore he sought to undermine the Augsburg Confession".

That, by the way, this religious oath remained also later, when among others the Wittenberg University was flooded with crypto-Calvinist teachers, until the writing of the Concordia formula, we see from the story of the well-known Conrad Schlüsselbürg. He had already publicly exposed the Wittenberg gentlemen many times as a student; When he therefore applied for a master's degree and, when questioned, bluntly told the notorious crypto-Calvinists Peucer, Creuziger and Pezel to their faces that he recognized them for this, not only Peucer, who was otherwise so pious and holy, asked to be excused, red-faced with anger, under swear words from the Rector Magnificus, to "give the Schlüsselbürg a slap in the face", but the whole clan, otherwise always wearing love and toleration on their lips, also immediately made out a letter of relegation, in which it says: "Now we hereby put him (Schlüsselburgen) under the ban and curse him as the devil's living tool with all our hearts." (See Annals of the University of Wittenberg by Grohmann, I, 145.) In a letter of condemnation, these secret Calvinists say: "Since this slanderer (Schlüsselburg) also knows well, and it is known throughout the world, that all those who are created as Magistris or Doctors of any profession with us, are condemned in front of the entire auditorium to the Augsburg Convention.

*) It is as if one heard an American Lutheran professor of the enlightened and enlightened nineteenth century speaking from the mouth of this old troublemaker in the Lutheran Church!

fession. ") (Scripta AttenderA. publ. in avaæm. prvpv8. lom. VII, p. 443.) Thus Dr. Sprecher has herewith testimony from friends and enemies, from true and false brothers, that above all the Augsburg Confession from the beginning had and should have normative, unifying prestige for all who wanted to be Lutherans.

However, we can serve the Doctor with even more. Calvin himself, as he confesses, signed the Augsburg Confession. In a letter to M. Schalling, preacher at Regensburg, in 1557, he writes: "I also do not reject the Augsburg Confession, which I willingly and gladly signed in the past. (Lxist. st re8p. eä. 866. l^au8anQL6. Dp. 236.) How Calvin came to this, Sal. Cyprian tells us in his "Unterricht von kirchlicher Vereinigung". When Calvin was expelled from the council in Geneva in 1538, he turned to Strasbourg, where he was entrusted with a theological professorship and the pastorate of the newly founded French church there. It was here that he had to sign the Augsburg Confession. He admittedly adds to the above confession: "as the author himself interpreted it", but this only proves against the honesty of his meaning, not against the fact itself; for it is not only known that in 1539 Melanchthon did not interpret the Confession differently than it reads, it is also self-evident that Calvin was not required to confess to the Confession according to the meaning of any private person, but according to the meaning of the church that requested his signature. Furthermore, in 1542, at Bucer's suggestion from Strasbourg, several other confessional documents were also solemnly signed by all members of the Frankfurt ministry. We find this in Bucer's so-called "Concordia", which is signed by the eight Frankfurt preachers in addition to Bucer. In it it says § 17: "And shall be taught faithfully and with Christian devotion what stands in holy scripture and is declared in our Augsburg Confession and the same Apologia, so then also in the articles at Regensburg, handed over by our estates to the emperor, and finally in the Formula Concordia, made and established at Wittenberg, to which all the aforementioned preachers with Christ's help want to constantly and faithfully comply and persevere." (Luther's Works. Hall. A. XVII, 2623.) We still have the following information

*) It seems Wittenberg College in Springfield was formed on the model of Wittenberg University in Peucer's time, and therefore favored that name.

In this way of signing, Calvin was followed by the predestinarian Zanchi in Strasbourg, who signed as follows: He wants to teach "according to the true and orthodox doctrine contained in the Augsburg Confession". (OarpLvvn Isagox. p. 112)

There are a great many documents which testify that already in Luther's time the Lutheran preachers swore an oath to the symbols that existed at that time; the ones cited will, however, suffice to substantiate our claim.

Finally, let Luther himself speak. When Emperor Charles V, in the Augsburg Treaty, wanted to allow ecclesiastical freedom only to those who had signed the Augsburg Confession at that time or would sign it immediately, and also referred to a concilium which was to be announced for the settlement of the disputes, Luther wrote, among other things, the following: "If we wanted to say yes to this, it would be just as much as if we said: Christ shall not live, but be crucified again. In addition, we must confess that the doctrine preached and handed down at Augsburg is the true and lawful word of God and that all who believe and keep it will become children of God and will be saved, whether they believe now or will be enlightened later, which confession will last until the end of the world and the last day. For it is written: "He who believes and accepts God shall be saved. And it must be observed, not only of those who are yet to come, but also of the Christian church which preaches the word, and of ours who are its members. For it is written in Gal. 6:16: "As many as walk according to this rule" 2c., by which saying no one is excluded. Are therefore all who believe and live according to the doctrine of the confession and apology our brethren, according to such faith and doctrine, and is their danger as much to us as ours. Nor can we abandon them as members of the true church; they may join us if they will; they may do it in silence or publicly; they may live among us or in a foreign land. This we say and confess

Since the Lord says, "The gates of hell shall not prevail against the church," and yet such gates do not rest, it necessarily follows that the doctrine is not bound to a certain time, place, or person, but will always endure and remain for all those who either already believe or will hereafter believe. The article of Concilio is necessary to believe, confess, and hold only insofar as it admits that our doctrine, which we confess, is true, and that no angel from heaven can judge or change it, but that an angel who would do so must be accursed and banished." (Ibid. XVI, 1856 ff.) According to this, the reader should now evaluate the statement of Prof. Dr. Sprecher: "During Luther's lifetime, the symbols of the church that were then in

existence were not regarded by their authors or others as having any obligatory standing in all respects. or as binding for the descendants, but only as their confession of faith and as their testimony of the truth. They were therefore regarded as such confessions as still admit of modification and improvement." We confess, we are ashamed that it has come to this in the so-called American Lutheran Church that even its professors and doctors of theology may so unabashedly offer public defiance to all the testimonies of history.

(Conclusion follows.)

Something good from the "Apologist".

In the 566th number of this paper we find the following lovely story, which we share with the readers of the "Lutheran" with true joy:

"A Methodist preacher in Ireland had a special gift for making clear to penitent souls the nature of justifying faith. A very educated woman at the prayer altar was near despair. After praying with her for some time, he said to her, ""Arise, sister, and sit down before me; I have some questions to put before you. Do you believe in the Bible?" " - Yes. - " "Can you tell me who created the world?" "" The woman was almost offended, kept silent for a while and then said, God. ""How do you know? Were you there when he created the world?" "" - No, but the Word of God says so.- ""So, so, so you believe what the Bible says?" "" - Of course. - ""Let us see. This is My beloved Son, in whom I am well pleased. This is the one you shall hear. Who said this?" - The father. - "Well, will you do what the Father says? He commands you to hear His Son. And what does the Son say? Whoever comes to me, I will not cast out. Come to me, and you will find rest for your souls: Daughter, thy sins, which are many, are all forgiven thee. Did he not say all these things to you? But you do not believe him, I tell you, you do not yet believe what the Bible says."" The woman at that moment realized the sin of her unbelief, and immediately took a confidence in the power, love and faithfulness of the Savior, she found a present Savior."

When we read such narratives in the Apologist, we do not know how Christian-minded Methodists can reject the Lutheran doctrine of holy absolution as unscriptural and dangerous; for what did that Irish Methodist do but absolve the challenged? If truth-seeking and truth-loving Methodists would take the trouble to learn more about our doctrine of absolution, they would find that it is simply this: The message of grace of the Gospel, which God proclaims to the whole world, is also addressed to each individual sinner and should also be given to each individual sinner.

The power of abolition is proclaimed for his person, and he who accepts it in faith has what it implies. We are far from considering the power to abolish as a power clinging to a certain priesthood, like the Roman ones. We heartily acknowledge Luther's outburst in his church postilion: "Therefore it must be rightly understood when Christ says, 'Whose soever sins ye remit, they are remitted unto them,' 2c. that the authority of him that speaketh is not established, but of them that believe." (S. Sermon on the Ev. on Sunday Quasimod.)

(Submitted by Dr. Sihler.)

Strange testimony of the preacher for hire Mr. W. Suhr in Cincinnati.

(Conclusion.)

Mr. Suhr claims in another place that it is impossible for laymen to convict a preacher of having preached unjustly against the Bible or the symbols of the church; *) but Mr. Suhr probably makes this claim only from the knowledge of the nature of his and similar congregations; and one hardly knows who is more to be pitied, Mr. Suhr or his congregation; for every honorable church-minded preacher who preaches God's Word purely and loudly certainly has at least some orthodox congregation members who compare with their catechism what he preaches, which examination is also dear to him, and to which he gladly seeks to train all. However, the situation is unfortunate where the congregation cannot "judge" what the preacher says, and where the preacher is ultimately quite content that they do not understand everything he says. - There, teachers and listeners are worth each other, especially when the latter have loaded their ears with one, and the latter serves them the fables and self-clever ideas of "common sense" instead of God's firm and certain word and the truth for salvation.

As with the doctrine, so also with the life and conduct of the preacher the congregation is entitled to a certain kind of supervision; and it would indeed be a crude, godless

*) What a miserable nationalist, even frivolous mocker the said Mr. Suhr is, by the way, according to his inner disposition, becomes clear from these words of his: "Yes, even if it should once be possible to bring it to his account that he has preached nonsense according to the judgment of your common sense (this, then, not the holy Scriptures, is, according to Mr. Suhr, the judge in spiritual and divine things) - will he not send you home with the decision that precisely with you understanding people reason has not yet been taken captive under faith and that therefore you cannot judge about sense or nonsense in the pulpit? He must know this, he will tell you, and at the same time, for your shame and appeasement, promise you a believing intercession with God (listen to the godless mocker) that he will give you enlightened eyes, so that in the future you will not again confuse unfathomable revelations of the incomprehensible spirit of God with nonsense.

There is no Christian congregation which, although without all malicious distrust, does not take careful note of whether its preacher also lives as he teaches; for even wild people who, on the one hand, heartily desire and do their part to ensure that their pastor, their Mr. N. N., equals them, plays with them, so that he cannot punish them for it, even such people therefore despise him in their hearts and also occasionally speak disapprovingly of the change, even such people therefore despise him in their hearts and also occasionally speak disapprovingly of his conduct, since they know well that a servant of the church should not behave in such a loose and unspiritual manner.

We therefore claim on one side even more than Mr. Suhr, namely that the congregation should not only annually show their liking or disliking of their preacher, but that they should always pay attention to his teaching and his life with bright and sharp eyes and judge both according to God's word, which is only dear and desirable to every righteous preacher. Nor does he in any way claim to be exempt from the order of Christ in the steps of brotherly admonition according to Matth. 18, 15-17. For, of course, these also apply to every preacher if he has sinned against individuals; but if he has publicly taught falsely or given offense in his conduct, then he must, like everyone else, also publicly recant and publicly apologize. If necessary, however, i.e. if he does not do both, he must be deprived of his office by the congregation, considered a pagan and a tax collector, and, if possible, also banished, i.e. excluded from the fellowship of the church, by the synod or the participation of other congregations related to the faith. This procedure, however, is absolutely in accordance with the rule and order of God in His Word, and therefore every faithful preacher will gladly submit to it and not think in a good papist way that he, as a so-called sanctified person and as a kind of mediator between God and the congregation, is highly exalted above their judgment and office of judgment and subject only to their spiritual superiors.

Quite different, however, is that procedure which Mr. Suhr, against God's word, presents in good American terms as a duty of the congregation, namely: "to demonstrate their liking or disliking of their preacher by voting every year". Here, first of all, not a word is said about what alone should and may determine "the congregation's liking or disliking of their preacher"? to what standard the judgment about him is to be held? Mr. Suhr either did not know this again, or he deliberately did not say it, so that it would not be to his own disadvantage in the end, and so that he would please his democratic voters at the same time. But what can this standard be? Nothing other than the pure teaching of the divine word and the sanctity of the law.

and morality of conduct in the preacher. If the congregation finds both, it must necessarily "like" the preacher; if it does not, it must certainly "dislike" him, if it is a truly Christian and church-minded congregation. If, however, it is not one in essence, but a worldly, unrighteous bunch, it will, of course, as "sovereign power" and in its "divine authority", deign to show its highest "displeasure" where its preacher preaches God's word, as it reads, and e.g. by thorough interpretation of the word of God. For example, through a thorough interpretation of the holy ten commandments, she seriously punishes her carnal freedom, her hopefulness, her greed, her avarice, her lust for the eyes and the flesh, so that, if God wills, she will first come to the salutary knowledge of sin. On the other hand, she will not keep her great "favor" if her preacher lies to her and deceives her about her salvation, if he flatters her and wags his tail, if he gives her impudent, unbridled nature freedom, her hope noble pride and self-confidence, her greed for money wise use of circumstances, her avarice wise thrift, her eating, drinking, gambling, dancing 2c. The people call their permissible enjoyment of life, their unbelief, the rule of "common sense", their lack of discipline, even godlessness, "majesty and sovereignty (supremacy) of the people". And this pleasure of theirs will still increase, if their time and rent preacher confirms this excellent doctrine with his walk and example and e.g. joins in the permitted enjoyment of life of gluttony, boozing, gambling and dancing.

On the other hand, according to Mr. Suhr's excellent provision, the congregation's liking or disliking of their preacher is to be shown "by vote."

If, for example, a congregation in C. has a preacher of "common sense" and permitted enjoyment of life, and nine tenths of its like-minded congregation therefore have a great "liking" for their soul killer, then they will naturally be very eager to elect him anew every year. And since they are the majority, the one tenth that still has some traces of godliness and bible faith and therefore has a great "displeasure" with the teaching and life of their previous preacher, will be outvoted; And if this minority, which is in the right according to God's Word, does not yet have enough determination of faith to appoint a faithful teacher for itself after a vain testimony against the false teacher, then it is compelled to keep the wolf and the hireling as well, since, according to Mr. Suhr, God's Word and the conviction from it should not decide, but human discretion and the number of votes.

Voting in matters of church government, however, takes place only where, as here, God's clear Word does not give the decision, but where it is a matter of questions which do not concern the

The questions of faith and conscience, which belong to the sphere of Christian freedom, e.g. which ceremonies of worship are to be introduced or changed or abolished? at what age the male confirmands become members of the congregation with voting rights? whether a wooden or stone church is to be built? 2c. But here the case is quite different. For God's Word gives a clear and sufficient account of how a faithful and efficient servant of the church must be, and how an unfaithful and inefficient worker must be minded and mannered; so one has only to consider the doctrine, the life and the whole conduct of office of both, for example, the relevant passages in the letters of St. Paul to Timothy and Titus. Pauli's letters to Timothy and Titus and compare them with them, and it is by no means at the so-called free choice and discretion of the congregation, e.g. to dismiss the faithful and efficient teacher and to keep the persistently unfaithful one; and if it does the latter, then force goes before right.

A third perversity in Mr. Suhr's opinion contrary to Scripture is that this liking or disliking of the preacher is shown every year. If, for example, Mr. R. N. already teaches wrongly the first and other times when he comes out in public, or if after a few weeks he shows himself to be a man of permissible enjoyment of life, i.e., a drunkard and a carouser, then he will be discredited. as a drunkard and carouser, who is safer to be found in this or that grocery than in his study room, then he should immediately be reprimanded in the proper manner; and if he does not accept such reprimands or does not change and mend his ways even after repeated admonitions in the community meeting, then it would be very foolish to wait until the end of the year, but he must then immediately be removed from office by the community. For what incalculable damage cannot be done to many souls, for example, by a dangerous error preached publicly and apparently supported by the holy Scriptures! - —

But if the minister of the church teaches and lives according to God's word, and if he faithfully and earnestly attends to his ecclesiastics, then also in this case it is completely wrong and contrary to the divine order, even of the indirect profession, that every year a vote is taken on him whether he should be kept or not?

God's word says: "The elders who preside well are counted worthy of double honor, especially those who labor in the word and in the doctrine. And with this it is quite natural that the congregations do not have the right to dismiss faithful and well-deserved preachers arbitrarily. But according to Mr. Suhr, the tenant preacher in Cincinnati, who forcibly transfers the accidental conditions of the local civil community to the conditions of the ecclesiastical community founded in God's Word, contrary to the Holy Scriptures-according to this journeyman, his tenants must be dismissed against their will.

We are the masters and it is entirely up to us and depends only on our will whether or not we will have the preacher again for a year.

But does this mean that a faithful preacher and pastor is worth twofold honor? Is there a trace of healthy knowledge that the almighty, majestic God, who could annihilate all pompous democracies in an instant, acts with people, and thus also with them, only through the preached word and by means of the holy office of preaching, for the bliss of their souls? Is there anything else than dishonor of this office and of the servants of God, who are certainly also servants of the church, but for the sake of Jesus (2 Cor. 4,5.), not for the sake of a legal contract and for the sake of earthly reward.

There are still other things to be touched upon in this strange testimony of Mr. Suhr, in which he kicks the scriptural order of the holy office of preaching to the curb and also makes himself from a servant of Christ to a hired servant of men; but we leave them aside, because they are more loose talk than crowded error.

May the impartial and truth-loving reader have found some instruction from the above discussion about the relationship of the congregation to the sacred office of preaching, which is founded in God's Word, and vice versa; and may he finally recognize from it how the holy Scriptures, on which the ministry and its order stand, guide safely between the two cliffs, namely between the folly of the Roman and Episcopalians, that by divine right alone the pope or the bishops are entitled to the church government, and on the other hand the delusion of the monarchical or republican enthusiasts that this government belongs solely to the secular prince or the mass of the people. - —

A testimony of Luther against the causing of divisions in the church.

It is the greatest and most harmful annoyance of the churches to cause discord and division of doctrine; which also the devil drives to the highest, and comes commonly from some arrogant, obstinate and ambitious heads, who want to be something special, fight for their honor and glory; They cannot hold it equal with anyone, think it would be their shame, if they should not be praised as more learned and greater in spirit (which they do not have at all) than others; they do not grant anyone the honor, although they see that he has greater gifts.

Item, out of envy, anger, hatred, or revenge against others, seek to make ruthlessness, and to attach people to themselves. Therefore the holy apostle earnestly exhorted the Ephesians to the necessary works of love, that they should exercise humility, patience 2c. toward one another, and that one might bear with another 2c.

It is clear and obvious enough from the experience of the

What damage and destruction in the church is brought about by the annoyance of division and discord of doctrine: For in addition to the fact that many people are deceived, and the crowd quickly falls by chance when they hear something new from the hopeful, poor spirits, proclaimed with great pretense and fine words; it also follows that many of the weak and otherwise good-hearted people fall into doubt, do not know which they should stay with; from which it further follows that the doctrine is despised and blasphemed by many, who seek cause to contradict it. Item, that many become quite reprobate and epicuric, and regard all religion, and what is said of God's word, as nothing at all. Even those who are called Christians become embittered in such quarrels against one another, biting and devouring themselves with hatred, envy, and other vices, so that love grows cold and faith is extinguished.

Such disruption in the churches, and all the ruin of souls that happens because of it, are guilty of such stubborn, red heads, who do not stick to the united doctrine, nor keep the unity of the spirit, but for the sake of their own conceit, honor and revenge seek and cause something new; and thus bring upon themselves much more terrible and unbearable condemnation than others. Christians should therefore be careful not to give cause for division or discord, and with all diligence and care (as St. Paul admonishes here) keep up the cause of unity. For it is not so easy to keep them, there are also many and various causes among Christians that easily move them to dislike, anger and hatred; so the devil also seeks causes, fomenting and blowing where he can; Therefore they must see to it that they do not give place to such irritation as the devil or their own flesh drives in them; but fight against it, and do and suffer everything they should, whether it concerns honor, goods, body or life, so that they, as much as is in them, do not let the unity of doctrine, faith and spirit be divided. - See: Luther's Works, Hall. Edition, Tom. XII, pp. 1178-80.

The Evangelical Review.

ted by Wm. M. Reynolds, Prof. in Pennsylvanian College.

Two quarterly issues of this English quarterly, the organ of those English Lutherans who consider a reparation of the American Lutheran Church necessary and strive for it, have already been published. Perhaps some readers will not be unhappy to receive an overview of the contents of these issues. The first contains the following articles: 1. *Introduction-the objects and position of the Ev. Review.* 2. *Theological education in the Luth. Church in the U. S.* 3. *The Gospel in the Old Testament, translated from the German of Dr. Umbreit.* 4. *Stier's discourses of the Lord Jesus.*

Luther's larger and smaller Catechisms.

6. *chrysostom considered with reference to training for the pulpit.* 7. *remarks on the study of prophecy.* 8. *Schmid's Dogmatik of the Luth. Church.* 9. *Corporal punishment as a means of discipline in schools.* 10. *Hymns from the German of Luther.* 11. *notices of new publications.* 2) *ag gnmte \$eft 1. The Swedish Churches on the Delaware.* 2. *the principle of Protestantism, translated from German by Dr. Thomasius.* 3. *catechization.* 4. *The relation of our Confessions to the Reformation.*

5 *Earnestness in the Preacher.* 6. *Proceedings of the Gen. Syn.* 7. *Exegetical Elucidation of Mark.* 9, 49. 50 *translated from the German of Dr. Baehr at Carlsruhe.* 8. *Winer's Bible Dictionary.* 9. *Rudelbach and Guericke's Journal.* 10. *Hymns from the German of Luther.* 11. *Paul Gerhard: a Ballad.* 12. *Litterary Intelligence: a. Guericke's Church History, b. Harless' Sermons, c. Rudelbach's Christian Biography (No. 1. "Cyprian"), d. German Booksellers' Semi-annual Catalogue.* 13. *notices of new publications.* The first two issues already contain 320 pages. The whole volume of 4 issues is issued for three dollars in advance payment, two copies for five dollars, to be obtained at the address: >Vm. N. Re^nolda, Clett^burA, Da.

(Submitted.)

Frankenmut, November 8, 1849.

The Mission and the Weylische Kirchenbote.

Recently, the last issue of this year's "Mission Messenger" came to our attention and in it an essay entitled: "A letter from Brother Schmid in Ann-Arbor", the reading of which - we may well say - made our hearts quite melancholy. We were painfully reminded of Paul Gerhard's words, which he impressed on his son in his will when he was 70 years old: "And beware of syncretists, for they seek the temporal and are faithful neither to God nor to man. - It is true that the letter is apparently so benevolent, does not polemicize outright, but only gives vent to the full heart now and then by a little side blow. Should one then immediately swing the sword against it and not rather keep silent and bear it? But the letter does not contain misunderstandings, but untruths and scatters them into the world. The letter is entirely made to present a bad thing as good and to cast shame on the good thing of the Lutheran Church - here in the country called the Old Lutheran Church. There we cannot, we must not remain silent for the sake of truth. Now it is only known that the father of lies in this last sorrowful time against the good, old Lutheran church-because the new, which is not Lutheran, he leaves unchallenged - has concocted the great lie: its essence consists in the old Lutheran forms and in causing division over opinions of an unessential kind, especially concerning the cult. It is not so well known, but it is nevertheless a fact that Pastor Schmid in Ann-Arbor has been instructed many times that this is a crude lie, and that the Lutheran Church and those who sincerely adhere to it, even if they are reviled with the name "Old Lutherans" and thus labeled sectarians, are above all concerned with the confession of the truth, The Lutheran Church is concerned above all with the confession of the truth, of the full revealed divine truth, and with doctrine and practice in accordance with it, whereby it admittedly loves its good old proven and excellent forms, which so faithfully express the Lutheran essence, in spite of all disgrace, but only disputes them when they are condemned as Roman out of blind ignorance or diabolical malice, or when it is a matter of ceremonies, by the use of which the truth, too dear to the enemies, would be denied. Nevertheless, he helps to spread this lie in his letter and to cover the neo-Lutheran mixture with the good pretense that it is fundamentally honest Lutheran and only has to let itself be heresied by us rude people of the cultus 2c. He does this by the following notable untruths. First, he begins quietly: for about half a year we have noticed in the letters of our missionaries Auch and Maier a direction and mood expressed as if they could no longer remain in our missionary society according to their conscience and inner conviction, if we would not all join the old Lutheran Church or the Missouri Synod according to doctrine, confession and practice. - Then further down it says we testify here again that by God's grace and the power of the Holy Spirit we have always held purely to the words of the Holy Scriptures as taught by the Lutheran Church, and have never been ashamed of the confession of our church; But that we should absolutely, as our missionaries and several brethren of the Missouri Synod wish, join the said Synod, and thus also adopt the practice and ceremonies of the old Lutheran Church, which are unknown to most of us and must after all be regarded as incidental, we can never and never do, and thus nothing remained for us but to leave our brethren Auch and Maier with the mission station Sibiwaing to the Missouri Synod. - Finally, in the concluding remark, which condescends to instruct, it says, among other things, literally: "Therefore we think that it is foolish to impose any previously determined form on a Christian congregation gathered from among the heathen; for the spirit creates its own form 2c.

Now I ask, must not after this representation every unobservant reader, who does not know and know the thing better once, to the belief

What do you mean by saying that the Lutheran church and the old Lutheran church, which is reviled here, are two different things, of which the latter bears the badge that it pretty much makes its ceremonies the main thing, to such an extent that it even imposes them on Christian congregations newly gathered from the pagans? - But this is a lie, and that it is a lie is well known to Pastor Schmid. Or shall we testify to him again and again that we want nothing more than to belong sincerely and wholeheartedly to the Lutheran Church, and that we are concerned above all with the faithful and full confession of the truth of the Bible, as it has always been confessed by the Lutheran Church? Of course, doctrine and practice must agree with such a confession, that is obvious. I cannot teach that one should not call upon the saints, and yet kneel before their images; I cannot say in the sermon that the Spirit is given through Word and Sacrament, and yet want to tear Him down from heaven with my crying prayers - otherwise I make myself a liar. Nor can I preach: stand firm in freedom; do not become servants of men, and yet, in order not to offend the false brethren, the Reformed, distribute the Lord's Supper without necessity, just in their way. - —

Further, must not every uneducated reader believe after that letter that the missionaries Auch and Maier are such cranky heads that they could no longer stand it in a purely Lutheran community, if it did not join another foreign one, the Old Lutheran Church or the Synod of Missouri? whereby now even a third, the said Synod, is added to the second, if it is not an apposition and this Synod is supposed to be the Old Lutheran Church. - Is it not furthermore presented as if their complaint had been that they had pressed in vain for unconditional adherence to the aforementioned synod and thus for acceptance of the old Lutheran practice and the old Lutheran ceremonies? And are they not finally pilloried with the foolishness that they wanted to impose the old Lutheran form of worship on young Gentile Christians? -in which imposition, of course, the foolishness alone would lie. - Well, Mr. Pastor Schmid, think about it and give God the glory and confess that these are vain lies. At least the missionaries Auch and Maier have always complained to us that although they are called Lutheran in Ann-Arbor, they do not want to be unapologetically Lutheran, but rather follow the practice of the Unirte 2c. and are deaf to requests and ideas. We read the same complaint with eyes in one of their letters, which they presented to us for examination, lest by undue zeal and unseemly expression they should be found wanting. So we have also during our presence in Ann-Arbor nothing of all the above, but certainly from Auch's

Mouth heard the repeated complaint that one is at least unit in practice 2c. And now completely, how may Mr. Past. Schmid make the people believe that the brethren of the Missouri Synod would also have desired him to join their Synod in this matter? When would even one syllable have been spoken of this in our negotiations? Unless Pastor Schmid had misunderstood the statement, since at the end of our presentation, as the love of truth demands, we did not first leave reformed people who wanted to join us in the delusion that they too had the right doctrine of the Lord's Supper: if, by the way, he despised our youth, he would like to seize an early opportunity to hear Pastor Walther, for whom he expressed reverence, speak about it, and that, as a result of this misunderstanding, he thought that perhaps he should be drawn into the net in this way. But no - he could not possibly have meant that, his own conscience gives him testimony that we Hiezu were far too open and trusting towards him. Or perhaps his short memory played a trick on him. And indeed, Pastor Schmid must have a short memory, otherwise he would not have been able to write in the same letter about the separation in 1846: it had occurred because of certain differences in opinions of an unessential nature, especially concerning the cult. The documents about this are available (see Lutherans, Vol. II, No. 25) and are quite different, and Pastor Schmid himself admitted this time that he was responsible for that separation and that he would act differently now, if he had to do it again. But he does not deceive himself. With such a perfect state of heart, he would not have acted differently now, at least not better. For this letter has painfully convinced us that Pastor Schmid is not merely prejudiced, but that he is really dishonest. That is indeed a harsh, but a true word. May it lead him into his inner being, and the merciful God, the faithful Savior, give him grace to recognize this rotten spot and to repent. If, however, he does not want to obey the, albeit unbending, yet fraternal voice of truth, then he may take the blatantly anti-Lutheran Mr. Weyl as his master, who in No. 22 of his Kirchenbote writes about the same topic in a completely different way, namely thus:

"The Michigan Synod has transferred its mission station of Siboying among the Indians together with missionaries to the Missouri Synod.

"On this occasion Missionary Auch and Maier made the following statement, which is just as stiff and bigoted as the dumbest popes ever made. The paragraph in the 'Lutheran' thus reads:

""Missionary Auch, who publicly and solemnly declared before the Committee that he and his college, and that by no human persuasion, but by

The Lutherans, who had come to the conviction through their faithful study of our symbolic books "that only the Lutheran church professes the beatific faith purely and unadulteratedly, while the other ecclesiastical denominations, contrary to the Scriptures, hold soul-destroying errors which, as long as they were held fast, made it impossible to stand in brotherly faithful fellowship with them", made it impossible to stand with them in faith-brotherly fellowship" - gave hereupon in his and his colleague's name the round notice that he was in complete agreement with the conditions set, which would be entirely in harmony with our synodal constitution already examined by them.""

"Such men are bigots and servants of men, who are not so much concerned with the conversion of poor Indians as with proselytizing for their party. A seemingly holy zeal may animate them, as we see in the popes and all zealots, but the deep, true motive is sectarianism, and that is an abomination to God." - —

Truly Mr. Weyl is incorrigible, and that is, as in reviling, so in lying and deceiving. For he cannot lie any better, i.e. more boldly, that he is still Lutheran, than by writing in such a way about a simple Lutheran confession. And to improve himself - well, he certainly does not want to do that, for which the essay in No. 21 of his Kirchenbote, titled: "Nachträgliche Beleuchtung" 2c., in which our just complaint about his dishonest way of fighting is quickly transformed into an apology of Jesuitism by some bagus-player-arts. Every blow too much to a branded conscience and a man who thus chivalrously beats himself to the ground. But woe, woe, that he may go so far in a community that descends from Lutheran forefathers and still calls itself Lutheran. - —

August Crämer.

Russian Poland.

Another dissolution of the Union.

The "Neue Preußische Zeitung" contains, as the "Freie Deutsche Katholik" reports to us in its last number, the news from Russian Poland that, on the presentation of Prince Governor Paskewicz, the Emperor has

ordered that the Protestant Church of the Augsburg Confession (i.e., the Protestant-Lutheran Church) be restored to its ecclesiastical independence, that it be given a new organic statute, that the union of the former Lutheran and Reformed consistories be abolished, and that the Lutheran consistory be given the supervision and direction of the church and school system of the Lutherans in Poland, while the synod of the Reformed church and a Reformed consistory to be formed will order and direct the affairs of this church. - Among other things, it also states: The union efforts in

Prussia (from 1817 on) later exerted its influence on the Protestant churches of Poland. On the part of the Reformed, the striving for a closer union with the Lutheran (or co-leadership of the same) started. The latter, however, resisted. According to a statistical calendar published by the Lutheran Consistory in Warsaw in 1838, the number of Lutherans in Poland divided into 47 parishes was 199,958, while the number of Reformed in 7 parishes was only 7886. The Lutheran Church was thus rich in souls, but poor in external resources; the opposite was the case with the Reformed Church; but the latter was by no means inclined to extend the union it was striving for so far as to share its earthly treasures with the Lutheran Church. In 1828 an imperial order appeared, accompanied by a statute, uniting the consistories of both churches in Poland. All opposition fell silent. From now on, the principle of the alleged union was carried out to the mutual advantage of the small reformed church, but to the disadvantage of the large Lutheran church. Those servants of the Lutheran Church who sought to save its independence were silenced in one way or another by secret, especially political, suspicions of the government. However, after the revolutions of 1830 and 1831, new testimonies of right and truth reached the government, and finally, in 1835, the government was induced to set up a commission to thoroughly discuss the matter. The result was that this commission recognized and pronounced the necessity of the separation of the Consistory and the reorganization of the Evangelical Lutheran Church on the basis of the church law given by the Emperor for the Evangelical Lutheran Church in Russia. The execution, however, was stalled by all sorts of intrigues of the higher reformed officials. But the cry of distress of unjust oppression reached the ears and hearts of the higher authorities again and again. The commanding general of the 3rd Russian Army Corps, v. Rüdiger, this brave and excellent warrior, had and kept a heart for the plight of the Evangelical Lutheran Church and championed its cause so long in higher and highest places, until the settlement of the grievances took place under God's blessing to an ever higher degree. But Prince Paskewicz also rendered outstanding services to the cause, even though one cannot expect or demand from him and other high-ranking persons belonging to the Greek or Roman Church a lively interest in the affairs of our church.

Right Christmas Party.

Scriver tells in his Soul Treasure of a godly virgin of his time, when some of her playmates, since Christmas was just before the

When the people who were at the door said to her that they wanted to visit her on the holy days, she answered: "I will not be at home on the holy days. But when they asked her with astonishment where she would go on such a high feast and what had moved her to such a decision, she replied: "I will go to Bethlehem to the manger of my JEsu, so I will not be at home for those who come to talk to me only about worldly and vain things. - Remember this, young men and virgins, yes, all you Christians for the approaching feast!"

(From an old manuscript.)

Christmas Talk.

What, dear child, makes you so happy today?
 O, today I am heartily glad! Tell me, what is your joy?
 Jesus Christ is born today. Has it only been learned today?
 No, already eighteen hundred years ago. Where did this first become known?
 At Bethlehem in the Jewish Land.
 To whom was this joy made known?
 To the shepherds through the mouth of angels. Does it belong to them alone?
 No, to all people in general.
 What did the angels say there? An everlasting word of joy!
 What was it called? - Was it so joyful? The Savior is born to you.
 Who is the Savior? Do you know? The only begotten Son of God.
 For what purpose was God's Son born? To seek here what is lost.
 Who is lost? do you know? We sinners, that is too certain.
 Doesn't He also concern us in this way? - He accepts the sinners.
 How? would I also be accepted?
 Today you can still come to Jesus. How if I dared to take this step?
 Bring only repentance and faith. Does Jesus also have patience with me?
 He took your guilt upon himself. And shall I also be blessed?
 He is introducing you to heaven.

(Submitted.)

Awakening through a dream.

A certain Christian K. had received a thoroughly Christian education from his parents in his early youth. However, he later fell into evil societies, and there, unfortunately, the good seed sown in his heart was suffocated to such an extent that hardly anyone could equal him in unworthiness. No thought of God entered his soul. Going to church and Christianity were only ridiculous to him. He spent days and nights in the taverns drinking and gambling. Nevertheless, God gave him a righteous and pious wife. This proof of divine grace, however, touched his heart just as little as another one later on, which saved him all his possessions in a great danger in a most strange way. Only through the most severe suffering could he be won over. Therefore the Lord first gave him two of his children, whom he loved very much, shortly after each other. Immediately afterwards, his wife became so dangerously ill that he despaired of saving her. This worked for the moment, but as soon as the danger was over, he was completely back to his old self. God therefore had to resort to an even harder means. He let him fall into a very serious illness, in which he not only suffered the most cruel pain, but also came close to death. The suffering finally awakened the long numbed conscience. The sins of his youth and all the misdeeds of his life so far appeared in the most terrible form before his troubled soul. The hand of the Lord was so heavy on him that one could feel his end in every moment. In the meantime, he only fell into a deep, long sleep, and after awakening he very urgently asked for the preacher, which astonished everyone who knew of his former godlessness. No sooner had the preacher appeared than he discovered to him, under a stream of tears, how he had now, to his horror, fully realized his damnable condition and how he only wished to be able to tell all sinners what was waiting for them. In his sleep he felt as if an angel had led him to the judge of the living and the dead. All those who had been offended by him, those who had been angered by him, those who had been seduced by him, had appeared against him; the judge himself had put all his crimes, even the most secret plots of his heart, as well as all the proofs of divine grace that he despised, before him and the whole world in a terrible light, had already opened his mouth to the judgment of terror: "Go,

you cursed one, into the eternal fire that has been prepared for the devils and his angels! - Then suddenly a light cloud took him away from the horrible place, and he awoke. - Weeping and sobbing, he asked the preacher and his wife to pray with him and for him that God would protect him from what he had seen in his dream. They did so sincerely and had the joy of seeing that the sick man gave the most unequivocal evidence of the sincerity of his conversion, not only now, but also later, after his recovery.

What a vivid proof is this story not only to the word: "He punishes him with pain on his bed, and all his bones violently, so that he spares his soul from destruction", but also to the other: "In the dream of the face in the night, when deep sleep falls on the people, when they sleep on the bed: then he opens the ear of the people, and frightens them and chastises them, so that he turns the man away from his nobility, and protects him from hope! (Job 33:15-17.)

Wolfs.

Ecclesiastical message.

On October 31 of this year, Mr. Anton Weyel, last a sophomore at Fort Wayne, who received a vocation from a small congregation, was married before of the same ordained by Pastor Selle assisted by Pastor Stubnatzy. The post office of the dear brother is: Crete P. O., Will Co.

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In 1703, for the sake of the Lutheran religion, she left her homeland and all her possessions with six mostly uneducated children.... 0.05

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Printed by Arthur O'Shansen, Hernsgrader -es "zeiger des Westen S.

Theological supplement to the 6th year of the "Lutheran".

"God's word and Luther's teaching forgive now and nevermore."

Published by the German Evangelical Lutheran Synod of Missouri, Ohio and other states.

Edited by C. F. W. Walther.

St. Louis, Mo, 21 Dec 1849.

(Submitted.)

Some remarks on a Correspondenz-artikel des deutschen Kirchenfreundes, titled: "Der deutsche evangelische Kirchenverein des Westens." October issue 1849.

If peace is to come, if we are all finally to go one and the same way, the first requirement is that we be true and sincere toward one another. We Reformed, Uniate, Lutherans would like to be members of one church (we Lutherans also want and desire this, we are finally believed to be so), but we are not yet so; therefore, if we have something to say to each other, if we wish to set something apart, I think it would be good if we also called each other by name, so that one knows immediately to whom it applies. Indirect speech and insinuation, blinkered attacking, is generally more French manner than German manner. Why, therefore, does the correspondent not say outright: that Synod, "which, with its views as the only true ones, jumped boldly and boldly on the scene and claimed for so long that it was absolutely necessary, until it brought it about that here and there a need for it was expressed", that Synod is the Missouri-Ohio Synod, since from his point of view he could not have understood any other under those words; although the sentence itself, which is supposed to be such a sting on us, Expresses inconsistent and untrue things at the same time? For this is a strange synod, which constantly asserts that it is absolutely necessary, and by this assertion has now even brought it to the point that here and there a need for it has arisen. The assertion of an absolute necessity arouses curiosity, but by no means the need for this *non plus ultra*, which arises only when the necessity is recognized and felt as such. But the Missouri-Ohio Synod never claimed that it was absolutely necessary; and one could therefore be in doubt again whether it was really meant,

if one did not know that even those who are very much in favor of the so-called "peace", like the Correspondent, when it comes to the Lutherans, can get into a frenzy that likes to go too far, but unfortunately "makes one wait a long time for the heavy artillery of the proofs for the legitimacy of the attack. - —

It also belongs to this indirect way of speaking when it says on page 387 among other things: "But whoever knows the history of the united church, especially that in Prussia, where mainly movements arose, not only after the shouting of fanatical parties, etc.", because under the "fanatical parties" Mr. F. B. can only understand one, the Lutheran one. B. again understands only the one, the Lutheran, because the Unirte and reformirte did not shout, only the Lutheran did not want to deny their Lord by silence and evasion, when one wanted to cheat them in that shameful, deceitful way of their jewel of faith. - —

Perhaps the author also had the Missouri-Ohio Synod at least in mind when he says: "The Lutheran Church as such has never denied the existence of a unity (between Reformed and Lutherans), but this has been done all the more zealously by individual parties in the Lutheran Church. If among the individual "parties" the Missouri-Ohio Synod is meant and attacked, which according to the whole context is very probable, then this would in fact be only another one of those Don Quixote windmill rides undertaken in false zeal; For the Missouri-Ohio Synod never denied a certain unity, a certain commonality, despite all the "principal difference"

that existed; but that both a radical, principal difference, of course, in certain doctrines, and at the same time a commonality in other doctrines of two confessions cannot be conceived, as the correspondent asserts, is only an empty assertion, refuted by history itself. - But we would still like to ask here who those "individual parties" are supposed to be at all? We

We know only of one, emanating from the Lutheran church, which in a fanatical spirit, falsely and exclusively opposed every other ecclesiastical direction, namely those in many respects reform-minded, fanatical sects of the 16th century, especially those at Münster. For what Mr. F. B. says about the Wittenberg faculty under Calov clearly shows that he does not understand what the Lutheran church means by recognizing a unity among all Christian sects. We Lutherans believe that there are true disciples of Christ among all sects of Christianity, namely, all those "who now and then in the world from the going out of the sun until the going down truly believe in Christ" (Concb. N. Y. edition p. 140). However, when false-believing "teachers" defend their "abominable errors against the evangelical teachers," thus remaining in error and approving of it, the Lutheran church "as such," entirely in accord with the *consensus repetitus* of that faculty, has always resolutely denied the existence of unity with such teachers, but has been all the more zealously attacked for it by those apostate, lares, so-called Lutheran parties. It can only be explained by a strange, momentary mental bias, how the correspondent can cite it as something unheard of, that in that consensus "it is expressly said that between the confessions of the Augsburg Confession and the Reformed no fellowship in Christ (*fraternitas in Ch.*) can be entered into", because the Lutheran church has always and at all times asserted the very same thing, but the opposite is only the ecclesiastical spirits especially of the present time. *) Yes, if the Lu

Even Spener, whom the Unionists always like to celebrate as the one who led the Lutheran Church out of its unkind polemics against people of other faiths, writes in his theological concerns: "It remains a foregone conclusion that no *heterodoxus qua talis* can be saved. However, I allow that where one talks to people who have not studied *theology*, they will not understand such *phrasin*, therefore, no

2

If the Protestants and Reformed were only so far along that they could recognize a *fraternitas in Christ* among themselves with a clear conscience, then the true union would really have happened. Or does one know and want a more intimate union than the fellowship in Christ?—How can Mr. F. B. draw the conclusion from the just mentioned words of 60U86U8U8, "there one did not recognize the slightest unity", in which words is that? It is only between the confessors of the Augsburg Confession and the Reformed, as such, that fellowship in Christ is denied, and there can be no fellowship when Reformed and Lutherans are spoken of in abstracto as separate bodies, because and as long as they are opposed to each other in their confessions; in *concreto*, on the other hand, some members of the Reformed Church, if they truly believe in Christ, can stand in the most intimate communion with the Lutherans, in communion with Christ, because they then belong with them to the one true church, and have in fact, even if unconsciously, departed from the Reformed confession. - —

The way in which the German Protestant Church Association of the West came into being, as described by the Correspondent, gives us a glimpse into the nature of the association itself, into its characterless weakness because of its lack of conviction. Correspondent says: "nevertheless they planted the banner of the evangelical church confidently and joyfully, not because it was their favorite banner, but merely because they saw that it was necessary. So the association confidently planted its banner, its creed, not because it was that of its own heart, which had come to a firm, joyful conviction through the Word of God, because it therefore loved its creed, indeed, if the correspondent so wills, because it was its "favorite banner," but "merely" because they saw "that it was necessary; because "a large part of the German immigrants populating the West came from uniten lands, and desired teachers of the same confession. Thus, the need, the justification of the whole association was not in the conviction of the founders gained through the Word of God, but in the desire of the immigrants. Thus the association was not built on the eternal rock of the divine Word, but on the impassive wave of human desire; in founding the association, one did not look first to the honor of the Lord and His expressed will, which after all is and should be the sole nature of Christians, but to the need of the people; - and because this people now "undeniably has little outward church life and even less inward Christian life from the old homeland with it," the association was not built on the eternal rock of the divine Word, but on the impassive wave of human desire; one did not look first to the honor of the Lord and His expressed will, which after all is and should be the sole nature of Christians, but to the need of the people.

It is a wonder that they give unequal answers. (Vol. 4, p. 73.) Here dear Spener gives us at the same time the key to the "unequal answers" which one so often receives here from American "theologians" to such assertions. Let us therefore, dear Lutherans, be patient!
The ed.

and therefore, succumbing more quickly to the unionist spirit of the time and the stingy addiction of the corrupt heart, demands preachers who do not stand in the way of ecclesiastical arbitrariness and who can be most easily entertained by a union of the parties; so this desire, this need must be met - and this is the noble reason for the origin of the association. - Yes, even more, one even gave away one's own "well-founded conviction" to the demands of those little-churched and even more wavy Christian immigrants; what we would not dare to say so nakedly, if the correspondent himself did not say: "The demand, which a part of the Protestant church, factually present in the Protestant immigrants, made on them, and the salvation of souls linked with it, was considered higher to them than one's own view and conviction, no matter how well-founded otherwise. Doesn't Mr. F. B. know that it means: "I believe" - have a well-founded conviction that something pleases God, - "that's why I speak"; doesn't he know that everything that does not come from faith - from conviction - is sin? - —

Moving on to another point, the so-called "confession of the Protestant Association," we must repeat the accusation that "the Protestant Church has no confession," which is rejected by the Correspondent, for the simple reason that it is true. That the Protestant association has no confession of its own, belonging to it, it will not be able to deny itself, but it does not have a foreign one either, but only a composite of two foreign ones, belonging to other churches, which, however, in reality again does not exist anywhere, but must first be sought for by each member of the association, must first be studied out, must first be made anew, and can be made broader or narrower by each, according to the measure of knowledge or also of the will. Therefore, when the Evangelical Association in its statutes Cap. I. § 1. says: the Evangelical Association "professes the interpretation of the Holy Scriptures as laid down in the symbolic books of the Lutheran and Reformed

Churches.... insofar as they are in agreement," he is in no way expressing a confession, but only indicating the way in which the confession of the association can be formed, and thus instead of an open, clear confession, instead of a banner, instead of a banner, instead of a banner, instead of a banner, instead of a banner, instead of a banner, Instead of an open, clear confession, instead of a banner that clearly unfolds its colors and signs so that everyone can easily recognize it and follow it, it has only a signpost that does not indicate which way one should go, but leaves it up to everyone to choose the middle course between two ways that one should not go. Or is perhaps the *consensus* of the confessions of the Reformed and Lutheran churches fixed? Why has it never been expressed, established, formulated? Because the whole matter is a impossibility, is a nonsense. This *consensus* can only be either an inner, organic, or an outer, mechanical one. The inner *consensus* between the two confessions, or the true, organic union of the two, has been sought often enough for 300 years, but has not yet been found and cannot be found, because both confessions contradict each other in some doctrines and are principally separated from each other, and these present, radical differences may be outwardly glossed over into one, but in truth they can never be brought into harmony, never be melted together into a true *consensus*. The eternal Word of God itself eternally separates the Lutheran Church from the Reformed Church as such. If the Protestant association has understood this inner organic *consensus* by its confession, it has very naively presupposed something as generally known and given, and has planted as its banner, its sign of confession and recognition, something that is not yet there, is yet to be found, but by its own contradictory nature can never be found, and is therefore a bare impossibility. If, however, the Protestant association understands by "insofar as they agree" an external patchwork only of that in which the confessions of the Lutheran and Reformed churches agree, that is, that external, mechanical *consensus*, and confesses nothing about that which does not agree, then "it not only provides a welcome shelter for indifferentism," but, since it does not want to confess anything about the article of God, the person of Christ, grace, baptism, the Lord's Supper, the office of the keys, the church, etc., it is not a confession. etc, for in these articles the Lutheran and Reformed churches do not agree, in fact the "most desperate indifferentism" itself, and his confession, because it confesses nothing about the most important articles to be confessed, - a nonsense. - —

But if the correspondent nevertheless wants to prove that this consensus nevertheless contains all the points necessary for salvation, and therefore says: "Since Löhe also admits that one can also be saved in non-Lutheran churches, those pieces of truth, which he is not so kind as to deny to other churches, must nevertheless be essential pieces, through the adherence to which one can attain salvation. Thus, even according to the words of one of the strictest Lutherans, in the confessions of the Reformed and Lutheran churches there must be a great deal in agreement, namely, all the points necessary for salvation"; so we must call this argumentation a thoroughly mistaken one. For one can also become blessed in the Catholic, as in general in every Christian sect; but this does not come from the fact that every Christian sect also has "all" the points necessary for salvation, but because the Holy Spirit keeps the chosen, simple soul in the "one small gem,

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The Catholic Church preserves the "truth" that every particular church still has, and from there introduces us more deeply into the whole truth, and graciously protects us from the soul-destroying errors of false doctrines. For otherwise one could claim with the same right that the Catholic Church agrees with the Reformed and Lutheran Church in "all points necessary for salvation," which is demonstrably not the case. Indeed, every Christian sect could assert the same reason for its complete agreement with every other in the doctrines necessary to salvation; and in this way there is no reason at all to be seen why the Protestant association has set itself such narrow-minded limits, and does not say that its confession is the *consensus of all the confessions* of all the Christian sects of the whole world. - —

As nothing as the confession of the Protestant association is in itself, it is nevertheless, since it is a cloak of dishonest meaning and unfair conduct, a dangerous weapon of the seducer and murderer from the beginning, a bad sign of the times, a public confession of lies. For what do the members of the evangelical association, as well as of the entire evangelical church, do? They profess to be Protestant, but they are reformed in theory and practice. The evil enemy has set out to undermine the Lutheran Church under the glittering, seductive "evangelical" mask, to rob it of its jewel and crown, its filial obedience to the Word of God. It is precisely the decidedly Lutheran, purely biblical, anti-reformed teachings that are to fall, against which the spirit of the Lutheran Church stands, no matter how loudly it cries out: Union, Union! Peace, peace! *)

*) Mr. F. B., who at the end refers to the hymnal published by the local congregation, says among other things: "Not only linguistic, but also changes concerning the meaning, which are found in some hymns, seem to indicate that the editors by no means had the principle of giving the hymns unchanged. Thus, for example, in Luther's: "Nun komm, der Heiden Heiland", verse 6 in the passage: "Daß dein ewig Gottes Gewalt in uns das krank Fleisch enthalt" the last word is changed into the just opposite "erhalt". We readily admit that this, as well as a second change criticized by Mr. F. B., are errors, but only errors made by mistake, and are therefore cordially grateful to the correspondent for revealing them. But if he thinks that the word "erhalt" is just opposite to the old "enthalt", then this is an error, to which the dear man may have been led by lack of knowledge in old writings. We only remind you of the following passages that occur in older Bible editions: "But contain us in the Word. Jer. 15, 16. "The joyful spirit contain (*Samach, hyposterizei, consensus.*).

me." Ps. 51, 14. "The LORD containeth (as above) the righteous?" Ps. 37, 17. "Contain" here has not the meaning of *continere*, to abstain, restrain, restrict, but c, ürmrv, to hold, support; and this is the case also in our song, which is -a translation of the famous Ambrosian hymn: *Veni redemptor gentium*", in which verse 6. reads: "Aequalis aeterno patrti, carnis trophaeo accinAvro, iuiirmu nostri oorporis virtuto kirmuns perpotim." Since "the evangelical association will try to solve the task of creating a text that is possible according to the meaning and, taking into account the circumstances, also according to the language.

As for the editor's concluding remark, it belongs to the above-mentioned category of veiled insincerity. He says that he has included this "interesting" correspondence unchanged, because he gives free rein to recognized collaborators, but that he must reject the "responsibility of the polemic against Old Lutheranism" contained therein, namely because of the conservative and irenic character of his journal. The character of a journal, however, is determined by the character of the essays contained in it, but a polemical essay does not become irenic if the editor of the journal rejects the responsibility of the polemic. This is ridiculous, as if someone wanted to excuse the blow he dealt to another by saying that he did not deal the blow, but his hand. Nor does a polemic become a "thoroughly dignified one, keeping itself free of all personality," if the editor affirms this in a note, but the polemic itself puts forward things like this: "The tactics of the attackers (in the "Lutheran") not infrequently consist in trying to make the Protestant clergy suspicious before the congregations by accusing them of dishonesty and deception," and portrays Guericke as a man who "did not have a bad desire to greet the Köthen friends of light and the Berlin barricade heroes as avenging angels who were sent to punish the Prussian royal house because of its reformed confession and because of its preference for union."

Why wear an irenic mask, which only poorly covers the polemical impatience? One gets further in open combat! - —

B-.

(Sent in by Pastor Fuerbringer.)

Of the forbidden degrees of marriage.

The divine order of marriage differs from every other human community in that it is a sexual union; but what raises it above the satisfaction of animal lust instincts is that a fulfillment of it in Christianity cannot be conceived without that spiritual valuation on the basis of which it is an optional union of two God-imageable

beings and at the same time the participation in the personal vocation for the whole life. Therefore, the main condition, under which this kind of community of life is to be entered into, remains to **produce** the bodily-spiritual attraction and natural inclination of the heart of a sexually differentiated human being in the **purest possible text**", **so, judging by the given linguistic criticism of a member of the association, the recommendation of a previous deeper historical study of language might well be in place.**

Editorial.

The first step in this process is to establish the relationship between the two people, which takes place and finds its goal in the union of the two persons to the exclusion of all others, to which the awareness of the community of grace and faith as the sole source of true trust and pure love, as it is in accordance with God and never ceases in the hereafter, must necessarily be added. How the marital relationship is established, whether or not it takes into account the gifts suitable for the other party, the guidance of God and the parental will, essentially determines the subsequent fate of life in it; and it is not always possible to make up later for what has been done wrong here. The fruit of the union, the generation of children, is as a fruit and effect not both the next purpose - for this is the full completion of twofold needs, Genesis 2:18 - and the added divine blessing of marriage, which in itself can be pleasing to God without being accompanied by fruitfulness. A man shall leave his father and mother and cleave to his wife, and these two shall be one flesh-this is the divine substantive provision for the most perfect personal union, as the image of a higher mystery, on earth, which has become the ground of sin, but also of salvation, which the life-giving Spirit prepares for the fallen natural man.

It expands to a community of several, even many, in God-ordered dependence on the founders of the family, and the existence of such families is the natural effect and consequence of marriage. Within this circle, however, the mutual relations are not established by voluntary agreement; rather, it is innate natural determination alone and an innate spirit of inclination and dependence that unites and separates here from God's ways, beyond whose limitations man may not go in freedom of will. The neglect of wise severity and discipline in justice, or the harshness that only works anger and servile timidity on the one hand, and on the other hand the lack of deference to the heads of families, as well as of self-denying love among themselves - "for if obedience is in the mind, love will not be far away" - they are the cursed sowing of the disruption of generations, as well as of whole peoples.

A special way to break through the barriers set by God between parents, children, brothers and sisters by unnatural affection is the entering into marriages, which connect members of a family trunk, who are already connected with each other by blood relationship, and who were just hereby divorced from each other by marriage, to a desecrating sexual community. Who should not wish that the same would exist only in thought and name among the people, so that one would hardly consider them worth mentioning.

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if general experience did not teach us that the divine law for this purpose would be incessantly violated. It cannot be denied that in the development of the human race, depending on its conditions and those of a people or other community, the order of God takes on different forms, while its essential content remains recognizable and inviolably sacred under all circumstances. From this changeability of form, i.e., of the individual application and appearance of the law, which is demanded by the manner of reproduction, propagation and education of mankind, it is possible that the order of God will take on different forms in each case. It can only be explained how there is such undeniable vacillation among the most renowned theologians and teachers of canon law, even among the faithful, about the significance of the law, and how some of them are guilty of unfounded rigorism and approximation to canonical human statutes in an unconcealable contradiction with the confession of evangelical freedom. But it is always far preferable if too rigid a fence is drawn around family relationships with regard to sexual intermarriage, than if the authorities, as happens all too often nowadays, allow marriages contrary to nature, which violate personal superiority or subordination and mutual connection by nature, to be concluded with the most irresponsible indifference among the people. Admittedly, as far as one side of the divine law of nature for the so-called marriage degrees is concerned, which is based on the relationship of the procreators to the procreated, of the grandparents to the grandchildren 2c., and on the owed deference of the young to the older family relatives, and is supposed to protect them from the completely overthrowing equality through intermarriage: it is, with the exception of a few of the crudest peoples who have sunk to the level of animals, so deeply founded in the innate moral feeling that it has only been philosophically denied by strong minds, namely by the exceedingly depraved bearers of the 'spiritual and political upheavals of their own inner feeling. Nor is the objection valid that the man remains the head of the woman and that therefore only the woman needs to be the younger in order to make marriage natural: for the disgrace of one's own blood is not thereby abolished, and only within the destiny of the sexes for each other, within the conjugal community, is the woman's occupation subservience, but the community itself, as the circle enclosing the spouses, a perfect equality of both, since each part is indissolubly bound with body and spirit to devotion to the other. This is precisely what is most reprehensible in a marriage, when personal compensation through sexual-spiritual love is replaced by the unjustified rule of selfishness in the possession of the other as a serving tool.

In the innermost part of our consciousness the language of a spirit (God) makes itself known, which, having remained creatively inherent in the chaotic depth of human hearts, moves their inner waters (the emotional life), so that they are pointed away from their own ego and the world to something higher, which alone is the true reason and fulfillment of their existence. It is a basic determination in our soul according to the voice of that spirit which carries us and also renews the heartbeat of a life pleasing to Him in us, towards - a purely - spiritual organ, which was to convey the original connection with God and was capable of impressions and impulses, which now can by all means only arise independently of the will of the person. Since the walk in divine obedience has been contrary to man's selfish inclination, since he, as a free creature, continues to strive to go beyond what he is in some moment of his existence, but since the possible communion of God with him, which conditions the purposeful development of his ego, has ceased to exist, the reappearance of this torn bond is a demand of guilt, an unfulfilled admonition: Thou shalt. Man is no longer capable of desiring in its truth that to which the basic force of his being, his basic desire, points, but, putting arbitrary things in their place, he becomes more and more averse to and alienated from the life of God, being subject to death, as often as the instinct of conscience expresses itself as unsatisfied. Although the will is evil, cognition blind and insensitive, feeling dulled and nefarious, nevertheless, the rule or idea of perfection, which was communicated in the beginning of creation, remains on the basis of the mind as a reflection and image of that which is holy, so that it may be reflected as human knowledge of the true and the good, i.e., so that the consciousness can be influenced by the effect of God. The only difference is that man, once he has gone in the wrong direction, is accustomed to wilfully misjudge the peaceful division between himself and the language of conscience, and the spiritual power of the soul to listen to it hardens. The same voice bears witness to a duty or obligation to respect him on whom our existence depends - whom, as the beginner and originator of all things, the eye of reason, compelling the sensual mind to a vital unity, teaches us to find in creation, - and that in the self-

conscious relationship of all creatures to the Lord of hosts the true morality is comprehended, the purpose of life proceeding in obedience and love of the rational creature towards the great God and Creator, to harmonious connection with the expression of the holy final purpose given back through the whole universe, that everything is according to its essential perfection and corresponding to it.

work. But since there is also a dependence of existence between parents and children, inasmuch as the latter have to thank them for their life, the feeling of the disgracefulness of a dishonorable performance as a necessary consequence of the feeling of dependence on God also spreads to the human producers, who already bear God's image in themselves according to the light of nature. (The relations to the temporal and spiritual government are quite different, neither one nor the other being originally based on the state of nature, but the one imparting spiritual rebirth, the other being based on the divine sanction of the state). And one can see from this how essential it is on the part of God to create such an instinct in the minds of men, through which a natural abhorrence of incest between parents and children, and in general of the straight ascending and descending line of relationship as a whole, arises. The application also to marriages with the siblings of parents 2c. or the surviving spouses of the same persons, to whom the respect against the parents passes, follows likewise from this, only that these marriages, as belonging to the collateral line, also concern more the other side of the legal relationship to which we now come, and can therefore be excused by imperative necessity. At the same time, it follows from the foregoing that it is incumbent upon the authorities, who, though they are not responsible for the realm of conscience, are nevertheless responsible for the law as a rule and guideline of external duties, to annul completely and irrevocably, without exception, all marriages that are in themselves contrary to nature, i.e. without being allowed to suffer cases of admission, which are therefore never, in any way, to be permitted if they have already been consummated.

(Cf. Spener's Theological Concerns II. p. 555.)

It is the revealed divine word that here gives the most exact explanation of the human feeling darkened by sin and illuminates it with its bright light. The divine basic law that everything, which is already of one flesh, must not be mixed again in a fleshly way, is clearly and distinctly expressed in it. In the plan of the great work of love, which Jehovah began through the creation and continues through the victory of the Son of Man over the destroyer into the eternities, the human race is a main piece and again with this for the present world the system of procreation, marriage, family and upbringing. The particular of this plan can teach only the revelation, which was also originally general and is missing only there, where they have let the people untergehn or even still to it resist their production. All crimes, which are contrary to the divine plan, especially to the development of man and his history demanded in the same, belong to the category of "crimes".

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the very great and important (hence the death penalties on the one kinds of them in God's people); and the so very common lack of understanding of them is one of the most striking proofs of the sad ignorance of men in things which have to mean much more than they usually know. Therefore, we have to take a look at the second page of the divine law of nature for the marriage degrees of blood relations, the transgression of which is often accompanied by no less terrible consequences. By the same the side or collateral lines are set, both the same, which connects brothers and sisters to one blood and sex, but also the sibling children 2c. (only not in relation to marriage at first), as well as the unequal (so-called, because in the side relationship ascending and descending), which refers to such persons, whose one is closer to the common progenitor by one or more degrees than the other. The latter we mentioned above temporarily, and it comprehends, for example, grandfather and nephew, aunt and niece, great-uncle, great-nephew 2c. in itself, while the straight ascending and descending line as the basic, inviolable, includes parents, grandparents, great-grandparents, children, grandchildren, great-great-grandchildren 2c. Since man and woman become one flesh through the sexual relationship and conjugal love, the siblings of the spouse, yes also of the fiancé and the bride are equal to the bodily siblings in the collateral line, since conjugal engagement already brings the previously separated families closer together like marriage itself. Likewise, the stepmother is considered the flesh of the father and the stepfather the womb of the mother, the stepchildren the children of their own blood, as well as the parents-in-law and children-in-law claim the position of real parents, children and siblings. For it is evident from the nature of marriage with what unconditionality the members of the house received by marriage establish a close relationship, much less other forms of reception, e.g. adoption, or even discipleship, domestic service 2c. To the extent that the degrees of kinship touch the natural life of an individual, they are more or less morally inadmissible for marriage.

But it is the will of God - recognizable without a special historical manifestation of the divine law, but also without darkening it much more in the human breast and weakening it to the point of insensibility - that the family spirit unite the growing generations of men with each other, that in civil life the conjugal community relates the distant and divorced families to each other, that the blessing which mankind is to experience in and by virtue of the family as self-forgetting, educating love and as self-sacrificing assistance and care among each other is conditioned by a bond of community embracing it closer and closer. An infinitely higher Such natural relationship gains importance by the foresight and for the sake of the Kingdom of Heaven, without which every earthly connection is unholy, which shall penetrate the world empires like a leaven and transform the nations and states into a holy family, into God's state and people on the highest level of theocracy. Now, to the extent that this order and intention of the supreme ruler over the human race is arbitrarily violated, the physical and spiritual judgments of God will take place, which will avenge and punish the peoples and nations. The gradual spread of mankind in general, as in a particular nation, and the decisive rejection of all marriages within the immediate family circles should therefore go hand in hand, because the possibility of other marriages is given; and it is, if unnatural, against the divine destiny of man to limit the procreation of his kind to existing sexes, and the earthly vocation of the individual to marry outside the personal family relationship. It is unnatural, against the law of nature, not in itself, except for marriages in the straight ascending and descending line, which is an unalterable commandment to avoid as shameful, because it cannot be otherwise in the setting of a world where children are begotten by parents; But it is a relative duty (towards the further development of the human race) to extend conjugal unions to the wide circles of earthly life, and that, if we take into account the accidental state of the world, This is already demanded by the emergence of civil associations and societies in the form of a state, which is necessarily required for the sake of sin and therefore divinely sanctioned, for which it is one of the most important advantages if the families belonging to them are brought closer together as far as possible and, as it were, organically interpenetrate each other, for the purpose of general security and physical welfare; but then

That the states in their present external concept (not according to the natural determination that runs through the national formations and the idea that encompasses all legal forms of earthly community) are not a necessary development of this created world, as the philosophers want, but an accidental one, was already explained by Augustin and drew attention to the origin of them by the Cainites, (vs oiv. vsi 15, 20.) It was the will of the heavenly regent towards the like-minded that, if not before, then after the

flood, when Nimrod and others troubled the more peaceful families, His justice, which was in protection and punishment, should be embodied in human common life, and thus every existing community of the people, to which the emergency defense was transferred and in which men bound themselves by law and the exercise of legal power, became the manifestation of divine order on earth. (Cf. 1 Petri 2,13. with Rom. 13,1.) Therefore, the different forms of government in the world are only so many approximations to a full type of God's government that stands above all and almightily guides their destinies, the one closer, the other farther away from the divine archetype that Christ, whose governor the gods on earth find, will represent in the kingdom of glory before His Father. (1 Corinth. 15, 24. ff. Revelation.

also preferably by the destiny, which applies to all people and nations, to be taken up into the kingdom of redeeming love through Jesus Christ, the King of kings (Daniel 7:14).

And just the fact that with the restriction of the ancient people of Israel to a small space, to a living together within narrow limits, the strictest legal regulation regarding the marriage degrees was positively given (Deut. 18, 20.), testifies, even if it was not already illuminated from the punishment of God over the doomed early inhabitants of Canaan (Deut. 18, 24. ff.), obviously testifies to the law of nature, insofar as it was all the more wrong to sin against it, the easier it was for this Messiah people, who were supposed to pave the way for the Lord to the other Gentiles and were fenced off from them to such an end, to accomplish the marriage among themselves through the whole country. Of course, it is also clear from the assumption that in the Old Testament not all marriages of the forbidden kinship were of the same vice, nor did the temporal-legal punishments affect them with equal severity; that the levirate marriage, since the next brother of the deceased had to marry the widow left behind, if she was without children by the first husband, for the sake of the procreation of the family of the latter (Deut. 25, 5. Matth. 22, 24. ff.), raised the otherwise unlawful degree (3 Mos. 18,16. 20, 21.), called Niddah, to the legal one; indeed that the children and first descendants of the primordial man-

St. John 21, 23. ff. 22, 3. ff.) But the law of nature in the sense of the socialists gives nothing but a theory of coercion by civil penal laws and separates the connection of the justice of external actions against others from the one straight line of human life direction, which reveals itself through the knowledge of the highest in the conscience. And the fact that the form of the sovereign power, the manner of its history - not its being in itself, its existence in general, according to which it remains God's creature and foundation - is based on free human acts and contracts, does not, however, deprive it of the inviolable dignity which God has bestowed on the bearers of majesty, as long as they are. Only the bloody revolutionary atrocities of a so-called popular sovereignty without God's grace and authority, which is a *contradictio in adjecto* and therefore a lie, as well as the idol of a political absolutism based on mere human will, are the incompatible opposites, which, by their violent separation of individual freedom from subjection to the general, deserve to be called nothing more than outrages against nature and its divine authority. Injustice from above awakens the more dangerous injustice from below and stirs up new, more sinister powers, "for this is the curse of evil deeds, that they must always give birth to evil"; and in such general ruin the judgments of the Most High are carried out, in which the guilt-ridden executors of them will not escape the days of vengeance by the wild current of the people's spirit that has stepped out of its bed. Luther had a heart for the plight of the German subject like none other; but in the anguish of seeing his pure cause mixed up with the murderous peasant revolt in Southern Germany, he commanded the robbers and arsonists to be beaten to death like mad dogs. His doctrine is not freedom from the law, which is hellish slavery; but in the law, peace of conscience, which the wicked do not have, for they are like an impetuous sea that cannot be still, and its waves throw up muck and filth.

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Even Abraham, as can be inferred from Genesis 20:12, was sexually united with his stepsister (according to others with his brother Harau's daughter, Fiska-Sarai, just as Nahor was united with the older sister of the same, Milka, K. 11:29) - from the perception and consideration of these circumstances, I say, it will have to emerge as undisputed that the individual regulations about all such relationships are connected with the constitution of a people and the condition of human gender in general. Although, therefore, marriage between siblings and in-laws (of the first kind) should not ordinarily take place, exceptional considerations can nevertheless cause an exception here; from which it can rightly be concluded 1. that in our Christian folk life the reprehensibility of such marriages must make itself known, indeed it is not against the pious consciousness, if in communities, as they have developed out of the European occidental church up to recent times, also some degrees are forbidden by the authorities (and therefore dispensable), which otherwise can present no obstacle at all; 2. 2c. that it is also advisable to leave unresolved marriages between such relatives as in-laws, brother and brother's daughter (cf. Deut. 20, 20. 21.), except between brother and sister and step-siblings for the sake of the too close blood and the annoyance (cf. Deut. 20, 17. Deut. 27, 22.); and 3. that finally, even if the individual must willingly submit to what civil law says, it must never go too far and lay down prohibitions in such excess as the Roman Catholics do, not for the sake of the common good, but in order to establish a spiritual bondage of conscience. Incidentally, there can be no doubt that, as the ancient Hebrews also teach, in order to prevent both the suspicion and the immense danger of fornication in such close mutual intercourse, concern for the welfare of the individual requires that all the above-mentioned marriages be recognized as permissible only in cases of emergency and that their prohibition be based on Genesis 2:24; and what was really sinned against in the Old Testament is, . Like the polygamy of the progenitors of the Jewish people, it was only the natural outflow of a prevailing attitude, which, at least in the case of the latter, did not seek to atone for a wicked desire, but rather to produce children for the sake of the sex to be preserved according to the promise of the covenant, and was therefore overlooked and borne by God, not approved of, but in the interaction of His grace with human weakness.

If we have therefore obtained the derivation of the forbidden degrees of marriage from the divine law of nature witnessed and described in all men's conscience as a fixed result, as it was already indicated by the church father Augustin, also by Plutarch himself: so

we are at first compelled to seriously oppose the ungodly opinion as if those prohibitions belonged to the particular laws of the Israelite theocracy, which were no longer valid after the abolition of the preparatory divine economy in the New Covenant. Neither can we agree with those theologians who essentially distinguish them as a positive, generally valid revelation of divine will from the natural one through the conscience; for every general moral provision in the law of the Old Covenant, which is completed from Paradise to Sinai, must also be able to be explained from the natural law, if the Gentiles are judged according to it (Rom. 2, 14. 15. 12. 16. 1, 32. compare Corinthians 5, 1.), and it has to be fulfilled in Christ JEsu, the God-human archetype, through faith in Him in us (Rom. 3, 31. 8, 4.). In so far as the degrees of relationship presuppose the divine institute of marriage, we can understand the content of the natural law under the hypothetical duties. Above all, however, we are led by the previous investigation to the fact without contradiction that the prohibition of marriage 3 Mos. 18.- whose basic law verse 6 is expressed in the following words according to the Hebrew meaning: No one among you shall come near to any person belonging to his flesh to have sexual relations with him (in and out of marriage), for I am the LORD - apply not only to the persons indicated by the letter, but also to the unnamed persons of the same degree. Although the teachers and church ordinances of most Protestant countries have observed this rule of extensive interpretation here, some, after the procedure of the rabbis, moved by Luther's authority, have abandoned it in the opinion that such a specification by name has its good reason in divine revelation and that the forbidden marriages must be limited to those listed therein. As far as Luther is concerned, it is not difficult to prove that he was unequal in many respects, as he also declared marriage to the bride or the wife's sister after the death of the first (and with the brother's widow) permissible in the points before us in 1522, In 1535, however, he declared it contrary to nature and subjected it to divorce himself; accordingly, the Wittenberg consistory passed a verdict during Luther's lifetime with the most definite words, even awarding the pastor who had not resisted such a case an eight-day prison sentence; Similarly, Luther

(1530) again advised to separate a marriage with the deceased cousin's (father's brother's) wife (against 3 Mos. 20, 20., compare Gerhards loc. cit. VII. x. 1084), but considers the marriage of the same degree with the brother's or sister's daughter, as well as that with the father's stepsister, according to his above-mentioned principle, not at all contrary to the Word of God. However, what does all this have to do with Luther's divine vocation?

according to which he was a chosen instrument of God, known in heaven, on earth and in hell? Can tasteless reproaches and limited justifications obscure a man whose greatness of faith and enthusiastic power of love (not to destroy, but to build up) had its focal point in the fundamental confidence that God could create ten D. Martinos every day? While he confronted the Gospel of the Cross with popular eloquence without equal with the anti-Christian compulsion of the law of the papacy, and in confidence in the sole power of the Word fell into the reins of the storm of the times, the tremendous contradictions in which his century, at whose head he stood, forced him, fell as a reflection abruptly into his life movement struggling after the one high goal. In him, a holy glow and flame, kindled by the fire of divine love, united with a profoundly sensual and creatively rich abundance of thought, but the establishment and completion of that for which he had broken the ground and laid the foundation was not granted to him. Luther is a man from whose writings almost (as from the Bible, to speak foolishly) all heresies can be proved, to which he himself was hostile in his mind. One compares only the continuing Concordia formula with the first. Therefore, it is sometimes unwise to assume something on Luther's authority without conscientious examination of other weighty voices and witnesses of the church, and to place one's own divine certainty of it from the Word of God at the end. *)

Thus, if we impartially appreciate Luther's vocation for the reformation of the church, the main moment of him is to be placed in the gift of prophecy in the broader sense, as the first in rank (Rom. 12, 7., compare 1 Corinthians 12, 28. ch. 14.), but not in the cybernetic charisma. Rather, if we are not to conceal the historical truth (in comparison to Luther's insight and proclamation of the mysteries of the kingdom of heaven), a deeper degree of the latter is found in him. This is also evident from his treatment of all articles relating to legal relations and constitutionalism. In the humility of Christ, he himself confesses that he writes more for the sake of conscience than of law, and testifies to his great respect for Bohemian church discipline and order. It is also quite according to the nature of the matter. Throughout history we find the gifts of the church always distributed in three ways: 1. an excellent productivity full of inner strength and life, combined with either weak at all or, if strong, nevertheless energetic, vigorous and coarse effectiveness outwardly, since the spirit of order appears as an oracle in the interior and, like the ray of lightning, conquers the place; 2. an excellent effectiveness outwardly, only in the form of an oracle; and 3. a strong and powerful effectiveness in the form of a ray of lightning. 2. an excellent outward effectiveness, organizing with dignified skill what is merely given, already planted, and using the intellect intelligently in this, without possessing the latter's penetrating sharpness and clarity of thought, just as these are not made, They are not able to find their way more easily into the composition of external forms and to shape them under the urge of circumstances, but they are able to make themselves servants of everyone for the sake of those whom their souls love, to win over many people everywhere and to help souls from death; 3. 3. a more average interpenetration and balance of the two gifts, without the one predominating over the other. And the

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That 3 Mos. 18, 20. has such an interpretation, which extends further than the words read, is quite undoubted by the following two reasons. First, it nullifies God's wisdom and perfection, so abundantly revealed in the Old as well as in the New Testament, if there, where there is nevertheless one cause, should not be equal disposition of the law; from this rule, which is as certain from the inside of the scriptural theory as in arithmetic, that two times two cannot be five, God would depart if His law were to be understood in such a way that marriage would be forbidden to the persons named, but not to the unnamed, although these and those stand in the same degree of relationship. And secondly, from the opposite view arise the most inconsistent consequences, namely, that many marriages, e.g., between a grandmother and her grandson, between a grandfather and his great-granddaughter, (even between a father and his natural daughter?) should be permissible, for the shamefulness of which, nevertheless, an inward natural feeling prevails with most heathens, which only remains outside with people where the instinct of conscience no longer stirs, 'and the voice of the natural light gradually falls silent. Against objections raised here and there, the great Martin Chemnitz, so free from scholastic-philosophical falseness, happily rescued these principles, which were then followed by most of our theologians, including John Gerhard. Only the dubious Phil. Jak. Spener was the first of the more respected teachers to make an exception.

Mainly it was 3 Mos. 18,1 8. which moved the latter, in a violent dispute which arose among his colleagues about the marriage of an otherwise respected theologian with two sisters after (not next to) each other, as Lutheran princes had done earlier, to remember in the mildness of his attitude that such a marriage would not become illicit by an explicit word of God. Although, according to the above, this cannot be approved, we may, however, because of the analogy of Scripture, admit to him that the intention of the divine Spirit in the aforementioned passage was preferably to forbid the children of Israel, who might refer to the example of their progenitor Jacob, to have simultaneous marriages with two sisters, and that for a similar reason the partial repetition of v. 9 in

The natural individuality of man is the foundation from which grace erects its spiritual building. Thus we must count the apostles Paul and John, Luther and Melancthon to the double direction of the first class, the apostle Peter, the long-suffering Bugenhagen, who was loyal to Luther, and others more to the second, to the third row the apostle James, whose apparent leveling of faith was supposed to compensate for the dead contrast that had penetrated the church, and among others the Brunswick superintendent and co-author of the Concordia formula, Martin Chemnitz. In a wonderfully infinite variety, these gifts in the realm of nature and of the spirit, which sanctifies, are sometimes limited, sometimes increased, sometimes modified.

V. 11 is directed against Abraham's example (Gen. 20, 12.), whose kind of marriage was less common among the nations than that between stepbrothers and sisters full of a common mother. In general, the customs of the Orient, which are more or less common among us, are the reason why the cases of marriage of several persons of the same degree are not specially designated in the Scriptures, because the opportunity was closer in the case of one than in the case of the other, as, for example, the nephew, the son, the grandson, and the sister of the same degree. For example, according to an old law, if a nephew's father was no longer alive, he would inherit his father's brother's widow, but not his mother's brother, who belonged to a completely different family; likewise, an unmarried aunt was less distant from domestic cohabitation than a niece.

In order to be able to overlook the forbidden degrees more easily and with a clear view, two main types of counting have been tried. One is peculiar to the old Roman civil law, and is found in every European land law where the *corpus juris Rom.* applies, although here and there according to the special observances of each country with additions or reductions; in all likelihood it is also the basis in the United States. The other way of calculating the degrees of relationship is that of the canonical or old papal law, which was also retained in Lutheran countries for all matrimonial matters (i.e. legal cases arising because of the conclusion or separation of marriages, and therefore reaching into the territory of the consistories - disputes e.g. about the marriage property, education and maintenance of children, inheritances 2c. are not matrimonial matters, belonged before the civil courts). (Incidentally, one of the most important consequences of the custom of leaving marriage and divorce cases to ecclesiastical courts might be that a Catholic sovereign was not authorized to rule in marriage cases of his Protestant subjects; for the consistories were originally intended to be the old presbyteries of the church, in which the secular ruler, as primarily sent to the external church government, if he belonged to it,

would have nothing more than the presidium in person or through his minister).

In the civil law it is constantly said: As many generations (sexes) are, so many are degrees of relationship. In canon law, however, this rule applies only to the straight ascending or descending line; for the two collateral lines there are two special rules, one for the same: as far as the persons are distant from the common trunk and stand apart, so far or by so many degrees they stand apart from each other; the other for the unequal collateral line: by so many degrees the most distant person is distant from the common trunk or stands apart, so many degrees both persons, of whom the question is, stand apart from each other. According to the canonical and the civil law, in a straight line

Jacob is distant from Tharah by three degrees, for there are three generations; on the other hand, in the same collateral line, according to civil law, Laban is related to Jacob in the sixth degree, but according to canon law, only in the third degree; and in the unequal collateral line, according to civil law, Laban is related to Abraham in the fourth degree, to Isaac in the fifth degree, but according to canon law, to both in the third degree. The latter type retains at least one advantage in that it is more logical; for that Jacob and Laban are relatives only in the third degree follows from the general principle: Which things are connected with one and the same third, are also among themselves as with the third connectirt; and if Milka, Haran's daughter, is in the second degree of the family, but Nahor in the first, then Nahor and Milka cannot be related to each other in the first degree, otherwise the person more distant from the tribe, Milka, would be more closely related to the other, Nahor, than to the progenitor Tharah; consequently they are related to each other in the second grav, as canon law teaches. In the case of affinity, this counts three types: 1) when by means of one person the blood friends of one part become brothers-in-law of the other, 2) when by means of two, 3) when by means of three the affinity arises; e.g. Ishmael's wife was Rebekah's sister-in-law in the second type by means of the two brothers. The rules which applied to the blood friendship in the Lutheran consistories were also observed in the sister-in-lawship; in the straight ascending and descending line the marriages are forbidden to infinity, and in the side lines they are, as often as the one part is only some degree removed from the common trunk. The second and third kinds of affinity do not put any obstacles in the way.

Since the Christian must rightly be concerned to gain a clear insight into these apparently intricate relations, it is most advisable to summarize everything forbidden by divine law in the following four provisions: I. In the straight ascending and descending line, all marriages to infinity, if such a case were possible, are contrary to natural law and therefore to be called incestuous. II. In the same collateral line only marriages between brothers and sisters, brothers-in-law of the first kind and stepbrothers and stepsisters; but nowhere in God's word are forbidden marriages between progeny children where neither father nor mother is common, e.g. if Sarah had been begotten by Abraham's stepmother with a stranger, her first husband - and between siblings. III. In the unequal collateral line, if one person is only one degree removed from the common stock, God has no pleasure in his marriage with the others up to the infinity of the line, because this is the result of the relationship of the parents to the children.

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be considered according to the fourth commandment. IV. In all these respects (I. II. and III.) the same is true of the affinity; but for both, the blood friendship and affinity, side lines in a mitigated degree.

Accordingly, without divine and in Protestant countries also human rights being against it, father and son can marry two biological sisters or mother and daughter and vice versa, two brothers two sisters or mother and daughter, the sister husband her brother's wife, but not without necessity her brother's daughter, even the daughter husband his stepmother-in-law as in-laws of the second kind 2c. Only in such cases as the latter, or when the father takes the daughter and the son the mother to wife, it is to be wished that it may not occur, so that also not accidentally somehow the prosperity and the decorum would be violated or even unseemly jokes would be induced. That already in the old church the marriage between siblings (first on the advice of Ambrosius by the emperor Theodosius) etc. was forbidden, was promoted by the love for the virginal state and monastic life in general. Before that, the rights must have been far greater, so that even cases of marriage between in-laws of the first type could have been found; for only at the church meeting in Neocaesaria in 314 A.D., even before Constantine attained sole rule, was a canon against it established, which the Christian emperors then incorporated more and more affirmed and expanded into the political law. From the Decretalia of Pseudoisidorus it is evident that around the 8th and 9th century the obstacle of kinship had already reached the seventh degree of the civil law. In the 12th century, the canonical calculation of the degrees was introduced, and even after this, the impediment up to the seventh degree was legally accepted in the time of Pope Alexander III, but in the 13th century, it was restricted to the fourth degree by the Lateran church assembly under Innocence III, which the Roman church still observes to this day.

The first part of the book was published in the German language.

Under the title: "Ueber die preußische Kirchennoth" ("On the Prussian church distress") there is a missive in the journal of Rudelbach and Guericke, which we intend to publish in the "Lutheraner" in a detailed excerpt. The decisive testimony therein is all the more worthy of attention, the less Dr. de Valenti wants to be counted among the so-called Old Lutherans. Here we give only the following for the time being:

Against the Berlin Evangelische Kirchenzeitung, published by Hengstenberg, de Valenti remarks in particular: "It makes itself and others believe as if they were the true disciples. and fighters of Christ under its symbolic flag and to lead them in the victorious struggle against the anti-church and anti-Christian powers of the time. But that no salvation can be expected from the Berlin Protestant Church Newspaper in this struggle is clear to anyone who knows the requirements of a genuine confession of the Protestant truth. - Instead of calling Schleiermacher's heresy what it is, namely, the general salt-dulling element of our time, it calmly tolerates it when, for example, a Sartorius, in a diocesan letter of 1842, places Luther and Schleiermacher side by side in its columns as two "excellent church teachers. Instead of rejecting Hegel's equally antichristian and blasphemous folly with force and emphasis, she praises, as already mentioned, together with Dr. Tholuck, the so-called speculative doctrine of satisfaction and reconciliation of a Goeschel as the dawn of a new day in revelation-believing theology. Yes, not satisfied with the disgraceful recognition of such fashion-believing misnomers fluttering around and 'hopping' on the rotting pool of crypto-atheistic Zeitphilosophie, it itself determines sin "not as the deed of an individual, but as the absolute deed of the eternal Spirit (!!!), which governs God Himself." (1834. Nro. 2., p. 12 and 13.)

Finally, she is not ashamed, in her quarrel against the crowd of Schleiermacher's world explainers, who have closed ranks against her, to single out the leader of the choir as a wise master builder, who, besides wood, hay and stubble, has built so much gold, silver and precious stones on a good foundation for his disciples that they should only have continued to build in this vest in order to rise above their time just as their master did, in order to then be able to become for their contemporaries what they once were, The first thing he did was to point out that he was a wise master builder who, in addition to wood, hay, and stubble, had built so much gold, silver, and precious stones on a good foundation for his disciples that they should only have continued to build in this vest, in order to rise above their time just as their master did, and then to be able to become for their contemporaries what Schleiermacher once was for his contemporaries, namely, a church light that shines far and wide and is effective in blessing.

How now? Has Dr. Hengstenberg has forgotten, or has he never known, that Schleiermacher does not even seriously believe in the extra- and super-worldly personal existence of God, that therefore the true personal God is missing in Schleiermacher's teaching, that he has denied the fall of Adam, the pre-worldly existence of the Son of God, and therefore the deity of Christ, as well as his resurrection and ascension, and accordingly Christ, as the covenant and life head of his church, both in the state of his lowliness and his glory; that he further denies the continuing effects of grace of the Holy Spirit, which proceed directly from the transfigured Savior, and substitutes for them his so-called common spirit, which he then commands his disciples to honor as an essential part of the divine being, even as the actual God immanent in the world?

Is it unknown to Prof. Hengstenberg that Schleiermacher declares the consciousness of sin, i.e. repentance, to be an essential part of sin, but sin itself to be an essential part of man's original perfection, etc.? But what does all this do? Mr. Hengstenberg gives us the following symbolic (!!) reassurance. He admits, namely, that Schleiermacher's doctrine "in itself united completely incompatible things, but that such a unification of contradictory things in the second and to some extent still in the third decade of our century was well in time (!!!), even justified in a certain sense (!!!). According to Mr. Hengstenberg, that which today is a soul-murdering lie and completely contradictory to the Gospel, was a few years ago in the church justified truth, bringing salvation and life. *O sancta simplicitas!* (Holy simplicity.) How now? If Dr. Hengstenberg recognizes such a swarm spirit and arch-sophist, yes, such a crypto-atheistic Marcion of our days, as a church teacher standing on good ground, must not then the war and noise with the friends of the light, the nongovernmentalists, as lately with the Schleiermacherian unionists and neo-symbolists, in spite of all noisy air-brushing on both sides, nevertheless appear to be a mere war of jiggery-pokery, during which the old misery and ruin advances inexorably?

Therefore, the writer of this paper here, as well as on every other occasion, most solemnly defends himself against the presumption of the Berlin Protestant Church Newspaper, by virtue of which it so much pleases itself to be regarded both by friends and enemies as the symbolic faithful organ and as the confessionally faithful martyr and sacrifice of our days. It is this neither for the Reformed, but even less for the Lutheran, how much less for the so-called Uniate Church. Yes, this symbolic (!!) elevation of the Berlin Lutheran church newspaper belongs to the most powerful errors of our time, which can only be explained by the twisted and distorted mind of the unbelief and pious delusion and fashionable faith of our days.

By the way, it should be noted that the faith of faithful and sincere witnesses of the truth has never doubted the true help of the Lord even under these sad circumstances. - For the sake of the truth and for the piety of many honest, but still weak and short-sighted disciples of Christ, let it be said: It is not the cunning and power of the friends of light, communists, demagogues, etc., but the vanity and delusion of the Lord, but the vanity, blindness and presumption of those who, like Dr. Hengstenberg, are considered by many blinded pious people to be advocates of the Protestant church faith without any ground of truth, is what we have to mourn and lament the most. - Poor Zion! Not your enemies, but your false friends, comforters and helpers are corrupting you!

Volume 6, St. Louis, Mo., December 27, 1849, No. 9.

The inaugural speech of Dr. Spokesman.

(Conclusion.)

Dr. Sprecher continues in his speech: "Seven years after the Augsburg Confession (the only symbol ever generally accepted by the Lutheran Church) was handed over, namely in 1537, the Protestant princes instructed their theologians at a convention in Torgau to examine the Augsburg Confession once again according to Scripture and to change everything in it that might be found to be inconsistent with this infallible rule. (See Dr. Tittmann, "Die Evangelische Kirche," Leipzig, 1831. p. 3.)"

Dr. Sprecher obviously wants to give a hint with this note how the Lutheran Church itself had always been uncertain whether the Augsburg Confession in its doctrinal articles could stand a strict examination according to God's Word, and how it had therefore been their intention that this confession of theirs should always be examined anew by their more enlightened descendants, cleansed of its errors and improved.

That the learned speaker, as it seems, misled by Tittmann, gives the above historical note, in which even Torgau is confused with Schmalkalden, we will gladly forgive him, since it does not seem to be his specialty to study history from the sources, and he could not know that his guide, whom we counted among our teachers in 1831, often looked deeper into the champagne glass than into the sources of Reformation history. But the matter is as follows. Pope Paul III had promised to call a general council and invited the Protestant princes to appear there in their representatives so that the disputed religious affairs could finally be settled. On condition that the concilium be a "free and Christian" one, the Protestant princes and theologians were not averse to appearing, but not because it was deemed necessary.

Luther had not thought that a council would examine and purify the publicly known teachings of the Protestants, but that the Word of God recognized by them would continue to shine in the countries and realms still enshrouded by Pabstism. Therefore, when the papal nuncio Peter Paul Vergerius, among others, appeared in Wittenberg on November 6, 1535, in matters concerning the conciliar meeting, Luther said the following against him: "We are certain of all things through the Holy Spirit and must not be subject to a concilii, but to other poor people who are oppressed by your tyranny; for you do not know what you believe. Now then, if you have a mind to do so, make one; I will come, God willing, and if I knew that you should burn me." (Luther's Works. Hall. A. XVI, 2294.) When the aforementioned pope announced a concilium to be held in Mantua in May 1537, the Protestants held a convention in Schmalkalden in February of that year to discuss a definitive answer to the question of whether they, too, wanted to participate. According to the report of the immortalized Dr. Tittmann, the Protestant princes commissioned their theologians to carefully reread the Augsburg Confession and to delete what they would find incompatible with the Holy Scriptures. This account of the matter was undoubtedly taken by Tittmann in his book "Die Evangelische Kirche" (The Protestant Church), which unfortunately is not in our hands, from Johann Aurifaber's short "Bericht, was sich mit Luthers begeben" (Report of what happened to Luther), in which, however, such a thing is reported and at the same time it is reported that "the theologians and among them also Bucer, in the name of the entire Strasbourg ministry, signed the Augsburg Confession and its Apology anew with their own hand" and that this happened on February 24, 1537. Assuming now that Aurifaber had really understood correctly why it was done at that time, and had

If the Lutheran confession is reproduced, then only so much can be rightly concluded from it that some Protestant princes at that time thought it possible that there might still be something erroneous in the confessions mentioned, and that they therefore, since it was to come to the final decision by a general church assembly, considered a final revision (Musterung) necessary. We have no doubt, however, that the dear Aurifaber, as he has not exactly proven himself to be a critical genius through his collection of Luther's table speeches, has also misunderstood the matter at hand. In addition, Aurifaber was still a young man of seventeen years at the time when the convention was held in Schmalkalden, and only after that he went to Wittenberg University to study theology. So he does not speak as an eye and ear witness, but tells the matter as he heard it. But how do the eye and ear witnesses express themselves? First of all, Luther states the order he received in the preface to the Schmalkaldic Articles with the words: "(It) was ordered to me to put articles of our doctrine and to bring them together, whether it would come to action, what and how far we wanted to or could give way to the papists, and on which we intended to finally insist and remain. *) Furthermore, Melancthon writes about this in a letter to Camerarius on March 1 from Schmalkalden as follows: They had met at the command of the princes "to decide on which articles to hold fast and to assert them to the utmost with disregard for common tranquility and all human things; and which ones, on the other hand, to submit to the

It should be noted that Luther sent the Augsburg Confession, which had been sent to him for revision before its public delivery in May 1530, to the Elector again with the answer: "I have read over 21 Philipp's Apologia; I like it almost (i.e. very much), and know

nothing about it to improve, nor to change it, nor would it be suitable; for I cannot tread so softly and quietly.

Pabst and church police should slacken in order to restore the peace of the churches. We have also been ordered to go through the articles of the Confession a little, and to hear who, for instance, is of a different opinion in an article and rejects something of it. And the princes have expressly assured us that they want to remain with the formula of concord." Melanchthon then tells how Bucern and especially Blauren, who were not completely trusted, especially in the article on Holy Communion, were first violently confronted before they were allowed to sign the Augsburg Confession, its Apology, and the Schmalkaldic Articles and their appendices. (Luther's Works, op. cit. p. 2460.)

From these reports of eye- and ear-witnesses, first of all, it is irrefutable that the princes ordered the joint rereading and signing of the Confession and Apology on the part of their theologians, not so that these confessions could be examined again, but so that the theologians, especially those who were added later, could be tested as to whether they were in unity of faith on the basis of them; because the honest electors were far from wanting to unite with false believers against the common enemy, the pope, which carnal maxim now so often wants to assert itself.

What the princes further understood by the things in which one could and would like to give way for the sake of common peace, can be clearly seen from the above passage in Melanchthon's letter to Camerarius. They did not mean any of the doctrinal articles that they had confessed in Augsburg with the declaration that they would "kneel down before His Imperial Majesty and have their heads cut off before they would deny God and His Gospel," as Margrave George of Brandenburg, among others, expressed it; They rather meant adiaphora, means in which, for example, out of love for the unity of the church could be given way, among which especially the papal - episcopal jurisdiction, ordination 2c., Ceremonies, use of church goods and the like belonged to it. How far the Elector was from the idea of any necessary changes to the Augsburg Confession when he demanded that the theologians assembled at Schmalkalden review and compare them, we can see from the letter of reply that this dear Prince issued to Luther as early as January 7, after Luther had sent him the already drafted Schmalkaldic Articles. Darm it says, as Junius states in his history of the Reformation: "He (the Elector) read through the articles twice, and found himself convinced, even though he was a layman, that they were founded in truth, and were in complete agreement with the Augsburg Confession.

I will therefore also confess them at all times where necessity requires it, whether before a council or before the whole world. (III., 291.) It was precisely the agreement of the Schmalkaldic Articles with the Augsburg Confession that made the Elector so confident and joyful in representing them as his confession. In this regard, the following is also noteworthy. When Luther fell ill in Schmalkalden, so severely that he gave up his life, all the princely persons present at the convent in Schmalkalden visited him. What Luther spoke to the Elector at that time in the face of death is found in a protocol that the famous historian Freiherr von Seckendorf found in the princely archives in Weimar. It says: "Luther said that after his death a discord would occur at the University of Wittenberg and his teachings would be changed. This aroused in the pious 'Lord' anxious thoughts, which he soon after, when Luther recovered again, and he (the Elector) came to Wittenberg on the 5th of May, opened to Luther and Pomerano (Bugenhagen), with Dr. Brück leading the word. He said that His Electoral Grace had heard that Melanchthon and Creuziger used other phrases in the articles on justification and good works than Luther, and complained especially harshly that Melanchthon had changed some words in the publication of the Augsburg Confession. This, said the Elector, and other things happen because we and you, Doctor Martinus, are still alive, what will happen if we both close our eyes? Our eldest prince is a child and our brother still young, and there is a great lack of skilled people. He then admonished Luther not to hold these things in low esteem, and testified: "Although he knows that Melanchthon's erudition and fame are attributed to the university, he would rather miss him than let the truth be destroyed, even if the university were to die over it. He would do less sin in this than Duke Georg, who let the University of Leipzig fall out of love for the old error. (See: *Hist. Lutheranism* III, 161. 165. Junius' Ref. Gesch. III, p. 317.) Here the prophecy of the prophet was fulfilled quite gloriously: "The princes will have princely thoughts, and will keep them." Isa. 32,11. In view of such truly touching faithfulness of a godly worldly ruler in preserving the pure doctrine for himself and his people, it indeed fills with melancholy to read how one does not shy away from wanting to tear the crown of faithfulness from such a head. It should not be overlooked here that the Elector spoke so disapprovingly of

Melanchthon's changes to the Confession even before he made the infamous change in favor of a union with the Swiss to the tenth article of the Confession concerning Holy Communion.

As is known, this happened only in the year 1540.) Luther immediately punished Melanchthon with the words: "Dear Philippe, the book is not yours, but the book of the whole confessing church; therefore it is not your place to change such a book so often and in so many ways. (S. Vertheidigung des Evangelischen Augapfels. Leipzig 1673. II, 343.) The Elector, however, had Melanchthon speak even more seriously to his conscience by immediately dispatching his faithful chancellor with the following instruction found by Mylius in the Saxon archives: "It is said that M. Philippus has presumed to change, mitigate and otherwise print the Confession of the Elector and other princes and estates, made for the Imperial Majesty at Augsburg, without the Elector's Grace and the others' prior knowledge and consent; which he should have refrained from doing, since the Confession of the Elector and the other Estates is in particular; of which the Elector and the other related Estates are charged that they are not certain of the doctrine, and are also unstable; at which the people were also annoyed." (S. Dr. O. UMi ex^{lie}. "IvE. 1596. x. 6.)

We think that it is herewith clearly and historically proved that the Lutheran Church of the Reformation age has never been in doubt whether the Augsburg Confession was in perfect agreement with Holy Scripture; that it has never occurred to her to have to subject it to revision from time to time; that the changes made, among others, by Melanchthon cannot be regarded as acts of our Church, but as uncalled-for, highly indelicate private undertakings. by Melanchthon, among others, cannot be regarded as acts of our church, but as unauthorized, highly criminal private undertakings; that the so-called General Synod of the American Lutheran Church has thus in fact left the communion of the Evangelical Lutheran Church, that the same wants to recognize only a so-called essential agreement of this basic confession of our church, and that therefore several of the most important articles of faith laid down therein (such as those concerning original sin, the sacred office of preaching, the church, baptism, Holy Communion, confession and absolution, church ordinances, the secular regime, the so-called millennialism, etc.) must be rejected.

By the way, Melanchthon seems to have become Swiss-minded in the doctrine of the Holy Communion only in 1543, as the edition of his *Loci* from that year shows. (See: Guericke's Kircheng. III, 403.) In this year, therefore, the Elector had the matter investigated once again by the Chancellor Brück, who reported that "Dr. Martinus says that he would never have thought that Philippus was still so stiff in the Phantascyen. I told him what Your Elect. Your Grace considered Philippi's opinion, and that he would press until he saw his time, and especially if he were to experience the doctor's death. Dr. Martinus thinks that if he does, he will become a wretched man and will have no peace of mind for the sake of his conscience 2c." (Luther's Works. XVII, 2628)

The Lutheran Church is not allowed to deny and reject the Sabbath (2c.). What the excellent Rudelbach writes in the preface to his "historico-critical introduction to the Augsburg Confession of 1841", in which he begins as follows, speaks from the soul of every sincere Lutheran: "The fundamental confession of our Protestant Church is, thank God, not merely a weather-beaten cathedral, like those of the Middle Ages, whose heroic thoughts we marvel at, but whose restitution the later-born will scarcely succeed in restoring (for God gave us another heaven-striving element to cultivate in the spiritual song and in the history of His Church), but a living temple, whose walls still mock all pygmies who shake them, and whose dome will be completed with the cross, when the church itself in its perfection goes to meet its bridegroom and eternal high priest. The Augsburg Confession, though once the Magna Charta of the religious freedom and joy of faith of our fathers, has now lost its meaning; like other documents from the medieval life of the peoples and the first dawn of the awakening human spirit, it must give place to a new era of peoples and the far-fluttering banner of spiritual freedom under it. Well, here it is not a matter of exchanges of words and air-brushing, but of action and outspoken struggle. The Augsburg Confession must rise by itself, living-historically, above all school quarrels, legitimize itself as the true "Symbolum nostri temporis" (symbol of our time). (Symbol of our time), as the Concordia formula expresses itself, and let us add, as the ""*Symbolum extremae mundi aetatis*"" (symbol of the last age of the world), as the great Pharos (lighthouse) of orthodoxy, to which all the ships of the Church must look for light and safe harbor, if they do not want to fail."... "And now, dear brethren, where you may ponder the damages of the church, and loudly confess your joyful hope for the restoration of the same, let us act together with the confession, like the wise virgins with the oil before the arrival of the bridegroom at the midnight hour! For surely it is better than the vessel with which many confuse it, and even the flame of love cannot rise without this vital oil of truth. Let us take heed of the great word, that when the cockcrowing is done, then it is too late to buy for the individual as well as for the nations, to whom Christ the Lord is preached! Yes, therefore, let us scare away all sleepiness, all spiritual sluggishness, all carelessness, and become burning in the spirit of confession to Him who has won our hearts -- and how should He not have our mouths! For behold, it is time to arise from sleep; the night is past and the day is at hand!"

Emergency Call of the Evangelical Lutheran Church in Prussia to Faith-Based Germany. *)

The General Synod of the Evangelical Lutheran Church in Prussia bequeaths to all Lutherans abroad and to everyone who hears this call for help, especially the grace of our Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit, now and forever. Amen.

Do not be surprised, dear brethren, that we refrain from addressing this open letter to you, complaining of our manifold lack and appealing to your brotherly intercession and help for God's sake. We are moved to do so by the great distress into which the Lord has plunged us because of our sins and those of our fathers, by the confidence that your hearts will not remain stony and insensitive to the cry of distress from your brothers, who are members of one body with you, and above all by the faith that the old God is still alive, who can direct men's hearts like streams of water and guide their feet along the path of the Good Samaritan. But this same God, who still lives and is as rich today as he was forever, confess this letter and bring its contents to your ears and into your hearts, so that you may show mercy to us.

We have already tried to bring our plight to your knowledge once, namely through a document published by our church council. The Lord has not left this attempt unblessed; it has brought us fruit, namely gifts of love from you, and certainly even more intercessory lips and hearts. While we thank all donors and prayers from the bottom of our hearts and wish God's rich reward, we must nevertheless testify that these gifts received (a total of 127 Thaler) are not in such proportion to the existing need that a repetition of our public request would deserve the reproach of insufficiency or even impudence. And because good friends have assured us that in general our fate and present needs are still very little known abroad, and that a more detailed enumeration and description of these needs would be particularly necessary if we wanted to reach the hearts of our brothers and sisters of the faith abroad, we confidently and with all due respect allow our request to be accepted.

*) We communicate this cry of distress not only to arouse sympathy for the sufferings of our brothers in the old fatherland, but also to show why we may expect less and less support from there, since the distress on the other side is obviously in many respects more crying than here.

The present state of the Evangelical Lutheran Church. An appeal for help, addressed to the foreign countries of the same faith, by the Ober-Kirchen-Collegium, etc. Leipzig. 1847." once again publicly proclaim our lamentations.

The sins of our fathers and our sins the Lord sought to visit upon us by permitting the well-known attempt at

union, which wanted to and should deprive us of everything that was indispensable for the continued existence of a Lutheran church in Prussia. The Lutheran confession was to cease to be the only public and general doctrine of our congregations as a result of the union of Lutherans and Reformed into one church. Our old agendas, based solely on the Lutheran confession, were to be taken from us, and in their place a new agendum was to be imposed, which would deny the Lutheran doctrine to the Reformed and cover up and blur the existing doctrinal difference with ambiguous forms. These attempts to destroy our church even extended to the name it bore from the fathers. Lutherans, a Lutheran church in Prussia should henceforth, even according to the name, no longer exist, - only Protestants and a Protestant church. It was fulfilled in us what is written Ps. 83, 5. 6.: "Well, they say, let us cut them off, that they be no nation, that the name of Israel be no more remembered. For they have joined themselves together, and made a covenant against Thee." But now our church was so wounded to the point of death by the preceding unbelief, the head so sick, the heart so dull, and the reawakening life of faith still so young and full of childish attempts, that thousands of our congregation, without any resistance, indeed most of them without knowledge and will, exchanged the new union church for the church of their fathers. Hardly a congregation as a congregation, almost only individuals resisted and did not want to consent to the denial of their confession, to the destruction of their church. But because only a few resisted, force went before justice. Our complaints, pleas and appeals to the old rights and privileges of our church went unheard; - Our resistance was regarded as criminal disobedience to the authorities, the few pastors who were faithful to the confession were deposed, the small groups who were faithful to the confession were dispersed, and we were left only with the choice of either denying our confession and the church founded on it and allowing ourselves to be incorporated into the Union Church, or to sacrifice the church goods and houses of God inherited from the fathers, but in so doing to save the church, whose foundation and heritage in the highest sense of the word does not consist in stones, silver and gold, but in the word of God, which abides forever. Now the Lord, the God of all the wretched, strengthened the weak and the poor to choose rightly and godly, to seek first the kingdom of God and his righteousness, and to let their heavenly Father, who knows well, take care of the rest,

what his poor children on earth need. The remaining small groups gathered into Lutheran congregations, the congregations into a Lutheran church. But the test of faith that the faithful had to pass was heavy, and the burden that was placed on their shoulders was great and crushing. They had to provide for their ecclesiastical needs from their own resources. In addition, they had to maintain the church and its institutions and servants as before. And because they refused to do so, so as not to indirectly deny their church and its rights, executions and seizures occurred, which made many families poor and drove thousands across the ocean to America and Australia. The small community of Lutzen, for example, had to pay 2000 Thaler in garnishments, which were used to build a road. There are colonists in the community of Hakenwalde (in Pomerania) who were indebted to the tune of 1000 thalers during those years of persecution, who had all their cattle, sheep, and even their seed corn seized, so that they and their families, who had otherwise been prosperous, finally had to be sustained by the love of their fellow believers. Add to this that our pastors were persecuted and often imprisoned for years; that when they were free, the long journeys they had to make to visit and strengthen the Lutherans scattered throughout the country caused great expense; that we were regarded by everyone, even by well-meaning people, as obstinate troublemakers and restless heads, and that our writings, in which we wanted to defend ourselves, were forbidden, so that we either remained completely unknown to our fellow believers abroad, or were painted by the brush of our enemies as a new sect and band of Lutheran separatists; that finally, even though the number of those who withdrew from the Union into the Church of the Fathers grew from year to year, our joy was increased by this, but always at the same time our distress, since all those who withdrew, clergy and laity alike, had to leave and sacrifice the church and parish properties seized by the united Church, and their dispersion and isolation could only increase the demands made on us to provide them, too, with ecclesiastical and worship care. Put all this together, and you have the whole hot furnace of misery, into which God threw us for our sins, but into which he only threw us in order to make us, as we firmly trust, chosen in the same.

Of course, much has changed and improved in our situation since the accession of our dear King. We now have free religious practice again and can build our congregations and our church in peace and quiet. By God's mercy, our numbers have increased to 27,000, and the inner

The history of our church reminds us (we may confess it in all humility, since none of it is our work, but all is God's!) of the most prosperous times of the Christian church. Also, we are at least free from the personal parochial burdens to the pastors of the Protestant regional church. However, because we still have to pay all the basic taxes to them, and because we always have to help maintain the church of the Protestant Church in addition to our own, because we have to build and endow churches and schools, because our parishes are very large in area and mostly very small in number of souls, because mostly only the poor belong to us, because many of our parishes are still pressed by heavy debts from earlier times, we almost collapse under this burden. Our hearts often grow weary, our knees stumble and our feet no longer want to walk. We often lack the most basic necessities, not to mention that we could have lent a hand to what is becoming more and more necessary, the establishment of seminaries for school teachers and preachers. In many parts of our country, the fields are ready for harvest, but there is a lack of new workers, and often of bread for the existing ones.

(Conclusion follows.)

(Submitted.)

Continuation of the abstract from the minutes of the quarterly conference of the Fort Wayne Conference District held at Fort Wayne on Sept. 26 and 27.

The chairman informed the conference of a letter that had recently reached him under his address, addressed by the conference of the Lutheran mission and church "in Tamulienlande" (East India) to the "Lutheran brothers in North America". In this letter, the emergence of the Lutheran congregations in and around Trankebar and Madras, their growth and flourishing under various struggles and sufferings, then their decline and languishing, and their recent state, which is promising for healthy church organization, is reported. Finally, the sister church there requests that the local church also send it greetings, an address and news in a letter, so that the unity in spirit between the two may be visibly witnessed and confirmed for the mutual strengthening of faith.

The Conference resolved that this letter be published in the Lutheran and at the same time that the St. Louis Conference be requested to answer it, *) and expressed its heartfelt pleasure on the following points:

1. that the Lord has established the Lutheran faith in different parts of the world and in different peoples, languages and tongues.

*) Already done. D. Red.

Church and, at the same time, send it out as a missionary community, for example, to Australia;

2. that the need for a lively gathering and ecclesial fellowship in it arises in so many places and ends;
3. That it seems as if, under the gracious guidance and blessing of the faithful God, a time is in prospect in which the orthodox church, now called Lutheran, will shine brightly again in all lands, in the adornment of the pure Word and Sacrament, The more serious truth-seeking souls from particular faiths will gather and unite in true union, and pure love will unite with pure doctrine both in testifying to and defending divine truth and in doing works pleasing to God. - —

How is it to be proceeded with, where people, in spite of all applied "patience and doctrine", have nevertheless separated from a right-believing congregation, because they do not want an article of the congregation's order, which is directed against the preacher's temporary doing and renting, and insists on proper calling, which is according to the word of God - how is it to be proceeded with, is the question, if such separated people accept a so-called licensed preaching office candidate of another synod, and this one is also willing to do so, if his president allows it?

First, the pastor of the congregation in question must hold a meeting with the candidate if the latter is honest enough to request it or not to refuse it. If it is found here, as usual, that those people have suspected and slandered the pastor in some other way, then the latter must first propose to the candidate that a disputation of the separated and the congregation, together with the pastor and the candidate, meet somewhere and when the truth will be revealed.

However, the candidate must be warned beforehand not to get involved with those people if they refuse this meeting, because then he must reasonably distrust them and rather assume that they have separated from the congregation without legal reason. If this is the case, however, and he then accepts service from them, then he makes himself partaker of their sins, strengthens and confirms their separatist nature, and is a rotten preacher; for people who have separated themselves from a right-believing congregation without a legal reason, even against the holy Scriptures, are not a special congregation, but a rotten crowd.

If the candidate, having learned that the separated ones persist in a separation contrary to Scripture, wants to act as a Christian against them, he can do nothing else than to earnestly exhort them to repent of

To ask God and also the congregation for forgiveness of the offense they have given and for reinstatement. - If they reject his admonition stubbornly and self-willedly, he has nothing more to do with them.

If, on the other hand, the candidate wishes to accept such people before he has convinced himself in the manner proposed whether they are in the right or not, the pastor must also report this to the president of the candidate and request him not to give his consent to such frivolous action on the part of the candidate.

4. how to deal with such sick people who have not lived in manifest sins, but rather have shown themselves outwardly churchly and worshipful, and yet where there is also no manifest fruit of the Spirit?

Answer: In the present prevalence of hypocritical Christianity in churches that are no longer raw and wild, it would be rather imprudent in the present case to be immediately at hand with consolation. On the contrary, it would be appropriate, first of all, in exploring the recognition of sin and repentance in the sick person, not to be so general and to be satisfied with the "yes" that is usually very readily given, if this is in response to the question whether the sick person also recognizes himself as a sinner?

If the nature of the illness or the patient's present condition allows it, it is advisable to ask a few special questions about this and that commandment in order to find out whether the patient has a spiritual understanding of it and whether he repents of his transgression and omission of each of them, whether the patient has a spiritual understanding of them and repents of his transgression and omission of each of them, and therein at the same time of the whole commandment of love, admitting himself entirely guilty on each individual point, or is under the delusion that in his natural, unregenerate state he can still keep the law in part according to God's mind and will?

At the same time, there are other questions to be asked in order to test the sincerity of repentance as far as the human eye can see. For example, whether it is enough to recognize the vanity of all earthly things with the intellect alone, and what must also be rid of them? Furthermore, what by right must afflict and weigh down a penitent sick person more than the pain and pressure of the disease? Whether there is a growing hatred and loathing for the formerly popular and habitual sins? What should pain and distress a penitent sinner more than the evil consequences of this or that sinful deed? What the sick person must desire more than the recovery of the body? etc. Only when the conviction is gained that a healthy knowledge of the holy law of God and of the indwelling sinful corruption with repentance and sorrow is present in the sick person, is it time to comfort and to heal the heart wounded by the law with the balm of the gospel, with the blood of Christ.

In the opposite case, however, the law must first be sharpened for the sick person and he must be urgently admonished (especially if the illness has a slow course and is not connected with too severe pain) to take a commandment and explanation before him every day, to earnestly call upon the Holy Spirit for enlightenment and to thoroughly examine his heart and life according to every commandment; For only in this way can he attain to the repentant, wholesome knowledge of sins, to the right divine sorrow and to the broken tax collector's heart that cries out: "God, be merciful to me a sinner!" And only then can the crucified and risen Lord Christ show Himself alive in his soul as his curse-bearer and debt-payer, as his righteousness- and salvation-maker.

(5) Can a pastor comfort with the gospel a man who holds to the enthusiastic restoration of all things, and especially to the final salvation of all the wicked, when at times, as he thinks, he falls into grave spiritual trial?

Answer: No! When he has already been told several times in detail what a dangerous error he is in; when he has been shown in particular how very foolishly he deals with the holy Scriptures; for instead of explaining dark, prophetic passages, which seem to indicate that redemption, by the clear doctrinal passages, which are decidedly contrary to it, and holding fast the certainty that those cannot be contrary to it, he does just the opposite, and instead of illuminating the darkness by the light, he makes it dim by the darkness. But from these clear passages it is clear with undoubted certainty, 1. that the gospel of Christ, as the only possibility of attaining to the forgiveness of sins and to salvation, is preached only on this earth; 2. that, if he believes to the end of his life, he will not be able to believe. 2. that if he believes until his death, he will enter eternal life, and if he does not believe until his end, he will enter eternal damnation; 3. that accordingly there are only two states in the hereafter, namely that of the blessed and that of the damned, but no middle place or purgatory of any kind.

It is also practical to put the question into the conscience of the fanatic, whether he thinks that if he himself has resisted the Holy Spirit in the Gospel until now and resists to the last breath, he will still have room for repentance after death? If he denies this, as he can hardly do otherwise if there is still some sincerity in him, he has of course denied it for all the others; for all who hear the gospel and have or could have the holy Scriptures could believe as well as he.

First and last, however, he is to be called upon to seriously examine himself, whether he is not perhaps in a secret, conscious service of sin? but if this is also not actually and especially the case, then the salutary truth is not to be withheld from him, that that

The error of the head comes from a lack of thorough repentance and conversion of the heart, which, blinded by the devil, seeks to keep a back door and refuge from the glow, punishments, threats and curses of the law in that delusion.

That anxiety and restlessness, which he considers to be spiritual temptation, is nothing else but a punishment of the Holy Spirit to make him first repent thoroughly and change his mind, and at the same time to consume that enthusiasm. - —

(To be continued.)

(Submitted.)

Stalled rejoinder.

A light-shy farmer, living in my parish, recently found himself moved to cool his heels at me in the Volksblatt aus Cincinnati No. 20. and to slander me as much as he could. Mr. Suhr, a preacher from Cincinnati, who also saw this newspaper article, as he himself said, hardly wanted to trust the complaints against me contained in it, because they seemed too conspicuous to him. And what did these accusations consist of? First of all, the sender of the above-mentioned article is furious that I do not allow myself to be treated by him and his peers as a completely obedient servant and to be treated like a cattle herder every year, but that I have seriously declared to the congregation that if they do not want to recognize the proper calling to the holy office of preaching, which is founded in the Word of God, I cannot possibly continue to administer the holy office with a good conscience, but must leave them. These are the "whimsical pranks," as the complainant puts it, that I have played on the congregation.

A second accusation is that I am not concerned about the sheep, but only about the wool. May the sender be so good as to prove this to me; if not, he is a slanderer.

Finally, the third accusation is "that I do not want to accept the children of those who do not sign my will (that is, who do not want to submit to a Christian order and sign a purely Lutheran church order) into the school". As for this accusation, we will come to it below. These are the accusations which determined Mr. Suhr to get to the bottom of the matter and, after he had been well informed, to have an essay with the heading "Brownstown Gemeinde" published in the so-called Protestant journals, in which he not only violently fervently opposes the ordinary calling to the holy office of preacher, which is founded in the Word of God, but also writes the grossest untruths into the world and slanders me. I am therefore compelled, both for the sake of the good cause and for the sake of

For my own sake, I will do what is necessary.

Right at the beginning I would like to show Mr. Suhr that I am not a so-called "Protestant", but an Evangelical Lutheran preacher, and I also do not serve a congregation that calls itself Protestant. For both I and my congregation profess without any reservation the Lutheran Concordia Book of 1580, which the so-called Protestant preachers and congregations here do not do, therefore we would like to defend ourselves against this designation.

When Mr. Suhr literally says in his essay: "He is all the more sorry to see the torch of discord thrown into the Brownstown congregation, as only a few years ago the fri'ch-finished Bötticher succeeded, through the most laborious and unselfish efforts, in regathering the members who were then scattered by parochial intrigues", etc., etc., then it is to be replied that only at the time when Mr. Bötticher came to the congregation as a preacher did the members of the congregation scatter and a real separation take place, it is to be answered that only at the time when Mr. Bötticher came to the local congregation as a preacher, the members of the congregation scattered and a real separation took place, so that several families, urged by their cunning, dissociated themselves from the congregation and built their own church. And only since I have been in charge of the sacred preaching ministry here, not only have those who left at that time joined the congregation almost altogether, but also several other families who had never belonged to the congregation.

That Mr. Bötticher is said to have administered his office "unselfishly" in the local congregation can be presented by Mr. Suhr as a hard truth only to those who know nothing of the whole matter or are misreported. When Mr. Bötticher came to the local congregation as a preacher and let himself be hired for one year like a servant, he was completely satisfied with the salary of 200 dollars per year. After the first year had come to an end, he was asked by the congregation if he wanted to stay again. To which he replied that he could not say with certainty, for he was thinking of going to Germany. But when a few months had passed, he told the congregation that he wanted to stay, but only if the congregation would give him a salary of 250 dollars instead of 200, which sum was granted to him by several members of the congregation. In addition, I would like to note that a preacher and his family can make a living in this congregation with an annual salary of 200 dollars. Since a not insignificant part of the congregation was completely dissatisfied with this unreasonable demand, it happened that the salary was increased by only about 38 dollars instead of 50, with which Mr. Bötticher, because he had to, was quite generously satisfied, and the congregation, which would have liked to keep him longer, neatly left.

2. Mr. Suhr says in his essay further

thus: "The congregation around Brownstown has until then, as all true Protestant congregations do and must do, annually indicated their liking or disliking of their preacher by vote. When Mr. Sauer applied for the vacant position, he knew about this arrangement; but at that time he believed his priestly dignity was not endangered by the congregation's vote, but now that he has warmed up in the nest, all of a sudden the annual voting no longer wants to get along with his black dignity," etc. etc. When Mr. Suhr says that when I came into the congregation and applied for the vacant position, I was satisfied with the annual votes and rents, and did not believe that my priestly dignity, as he likes to express it, was endangered by the congregation's noting, I reply that this is a gross untruth or, to put it in good German, a lie. For on the very day of the election, even before it took place, I declared in the church before the assembled congregation: "that if the election should take place, I would only accept it if they would properly appoint me according to the word of God and the practice of the old church and would delete the article of their church order according to which they only hire their preachers for one year. And so it happened that after hours of discussion, during which I tried to explain several times why I could not rent or hire myself like a farmhand or cattle herder, the majority of the congregation duly appointed me on the very day of the election, and a few weeks later I received a written appointment signed by the church council in the name of the congregation. Also, during the time I was here, I did not miss the opportunity to give the members of my congregation the necessary instruction on the proper calling to the holy office of preaching, and at the same time to show how this article of their church order, according to which they wanted to rent their preachers every year, was completely against the teaching of the divine word on the calling to the holy office of preaching, and therefore should not be tolerated in a Lutheran church order. Since several essential articles of

a purely Lutheran church order were completely missing in the previous one, e. g. not a word is said about the confession of the congregation as a Lutheran one, or, according to another paragraph of the same, a Reformed pastor can also serve the congregation with Word and Sacrament, so I made myself, since the congregation is and also wants to be an exclusively Lutheran one, After many years of patience (during which I had no lack of dismal experiences on the part of those who wanted to treat me as an obedient servant), I finally set about drafting a purely Lutheran church order that conformed to the Word of God. I then presented it to the congregation for consultation and discussion, noting, however, that I had only then I can longer administer the holy office in the congregation in good conscience, if it will recognize and sign such a purely Lutheran church order, and that I can in no way consider those who do not do this as members of my congregation. After all articles of the new church order had been read and discussed several times, it was accepted and signed by 50 of the 74 members of the congregation who were present and able to vote; of course, the supporters of the old church order were very angry about this and wanted to prove to me by means of the words Tit. 1, 1. that I was a servant of men.

When Mr. Suhr literally says: "If we declare Mr. Sauer's efforts to settle down with his congregation for his lifetime to be selfish and pharisaic, then his threats and measures seem to us" and so on. "He is not content," we read further on, "to put those who do not dance to his tune under guard and ban, and to refuse to serve them the holy sacraments, but he also bears a devilish grudge and hatred for these children, and will not tolerate them in the school connected with the church," etc., etc, - we reply that it never occurred to us to induce anyone to sign our church order by threats or any other measure. And if we Lutheran preachers declare to those who do not want to recognize the proper calling to the holy office of preaching, and who, after ample instruction and teaching, nevertheless insist with a hard heart that we must take them to the polls every year and let them serve us, that we will neither recognize them as members of our congregation nor serve them Holy Communion, this will not seem cruel and inhuman to any honest Lutheran. For what true Christian would expect us to act contrary to God's Word and our conscience, and to make ourselves partakers of alien sins by administering Holy Communion to those who neither submit to a Christian order nor wish to submit to the Word of God?

As for the accusation concerning the children, it is true that we left the children of our opponents in school without instruction. At first we did not even think of expelling the children from the school associated with the church for the sake of their parents' stubbornness; But since the latter, although they neither recognize us as their pastor nor want to have us as one who does not allow himself to be called every year, nevertheless insisted in all seriousness that they could justifiably lay claim to our services in every respect and that we had to teach their children, it happened that, with the agreement of the congregation (whose express will it was from the very beginning that the children of those who were to attend the new church should be taught in the school), we decided to leave the children of our opponents out of the school.

The Lutheran Church has taken the standpoint of the law, and expelled the above-mentioned children from school, or rather left them without instruction in school. To some readers of the "Lutheran" this procedure will appear to be a harsh one, and I must confess, although we had to confront our opponents seriously at the beginning, that it also appeared to me in this way, and that it appears to me more and more as such. For this reason, I have already made attempts, with the cooperation of the church council, to enable the congregation to accept the children of our opponent into their school, whereby I have offered to teach these children free of charge, while every real member of the congregation is obligated to pay an annually fixed school fee. But so far I have not succeeded in getting the community to agree to this proposal. So much for the illumination of the facts stated in Mr. Suhr's essay.

G. Sauer.

We, the undersigned church council of the first Evangelical Lutheran St. Johannis congregation, testify that the matter is as our pastor has stated it.

Heinrich Otte. Heinrich Sieg. Friedrich Surenkamp. Heinrich Driehaus. Friedrich Stuckwisch. Friedrich Kleekamp.

Church News.

After the inscrutable and all-wise God has decreed that our dear brother pastor Lorenz Flessa has become blind in both eyes and thus incapable of further administration of his holy ministry, and that the hope of recovery has diminished more and more, his congregation has seen itself compelled, albeit with heartfelt sadness, to consider the appointment of a successor to their beloved pastor who is leaving their midst. The choice was made and fell on the former pastor E. O. Wolfs in Perryville, Mo. The same has already assumed his new office on the 9th of this month, from. II. ^äv., old-stepped. The address of the same is therefore from now on: Union, Zeüerson 60th, Hlo.

The candidate for the office of preacher, Mr. Friedrich Reißner of Harburg, District of Swabia and Neuburg, Kingdom of Bavaria, has been elected as the successor of the aforementioned. The same, last teacher at Marienheim near Neu

*) We cannot withhold the remark that we are very sorry to hear how our dear Herr Amtsbruder Sauer, together with his dear congregation, could have allowed himself to be misled into taking such a measure, which we must declare to be absolutely reprehensible under the present circumstances.

Red.

bürg on the Danube, after preparing himself for the American Lutheran preaching ministry, came to America in the summer of the present year, then enjoyed instruction for a short time in the seminary at Fort Wayne, passed the examination pro munere here before an assembled conference of preachers, and was ordained on the 12th of this month by Pastor Grüber, assisted by Pastor Biltz, in the midst of his congregation in and around Perryville, Perry Co, Mo.

Since Pastor Schieferdecker has finally received a call to Altenburg, Perry Co., Mo., and, together with his previous congregations, has been recognized and accepted as godly, one of these congregations, namely the one in Centreville, has already appointed the theological candidate Mr. Heinrich Wunder from Franconia, until now a pupil of the Altenburg theological seminary, to its vacant pastorate. The same is then, after passing a public examination, on 16. d. M., vom. III Adv., in the midst of his congregation, he was ordained by the president of the synod and solemnly installed in his office. The post office is: ^lillstnät v. O., 8t. Olair O., III.

May this news move many hearts to intercession not only for these new workers in the vineyard of the Lord, but in general for our entire North American church, since at present, especially under its ministry, such great and decisive changes are taking place, and also, as we have had the opportunity to learn, several of our dear ministers are in hard struggle in the midst of their congregations. Compare the last part of the 12th verse of chapter 12 of the Revelation of St. John.

We have just received the news that Mr. Ottmar Clöter, who had already come over from Bavaria as an ordained candidate of theology and who had received a regular appointment from the German Evangelical Lutheran congregation in Saginaw City in Michigan, was ecclesiastically inducted into office by Pastor Sievers

at his and the calling congregation's request to the clear presidium of our synod. The latter writes to us about this, among other things, as follows: "On the morning of November 30, as on the day of St. Andrew the Apostle, the celebration of the installation was set. In the morning at 9 o'clock the members of the congregation gathered in one of the halls of the Saginaw Courthouse. The first thing that took place was the confession. Pastor Clöter held the confession and private confession; he himself received absolution from me. After the confession was completed, however, a public colloquium was held by both of us, with the entire congregation present. I had chosen the main points of the Concordia formula as the subject of the colloquium. The whole congregation was convinced with me that they had called a pastor who would establish and strengthen them and their children in the wholesome doctrine. He has also done so in the introduction of the

The congregation was impressed by our colloquium that the jewel of pure doctrine was preserved. It made a pleasant impression on the congregation to be able to convince themselves through our colloquium that the jewel of pure doctrine was preserved for them. After the colloquium I preached the introduction sermon on Matth. 4, 18-22. Topic: Don of the calling, 1. by whom and under which circumstances did Andrew receive his calling and by whom and under which circumstances do the rightful preachers of the gospel still receive their calling today? 2. To what was Andrew called, and to what are still today the preachers of the gospel called? - The sermon was followed by the introduction and commitment to the Word of God and the confessions of the church contained in the Book of Concord, and finally the communion." - We conclude this report with the wish and prayer to God that the divine promise of Ps. 84:7, 8 will be ever more gloriously fulfilled in Michigan, where many a small congregation already has particularly industrious workers.

Should I not sing to my God.

During the reign of Duke Carl von Württemberg, a man of good honor was once deprived of his office by the court and lost his livelihood, so that he was forced to retire to his mother's village, a small hamlet, and there finally even to take over the office of a night watchman, just to get by. There he called now with each hour, which he had to call at night as a watchman, each time still after the usual hour call the refrain *) of this song:

Everything lasts its time, God's love for eternity.

These words were his stick and staff, which he held on to in his misery and misfortune, and so he always consoled himself that God's love was eternal. He had been doing this for many a year, when a high-ranking ducal official stayed overnight in his town. When he heard the night watchman shouting like this every hour, he noticed it and asked about the person of this night watchman; after he had found out everything about him, he reported the whole thing to the duke. The duke, moved by this incident, gave the man, who had put his trust in God's love, bread and office again. The winter had now snowed out for him and the beautiful summer set in. (V. 10.) For the rest of his life, this man sang his morning prayers full of heartfelt thanks:

Everything lasts its time, God's love for eternity.

This song was written around 1659 by Paul Gerhardt.

*) Refrain, a repetitive phrase, especially end or ring rhyme at the end of each song or chant verse.

**St. Augustine's address to a preacher to a Christian baptized in childhood.
wants to rebaptize.**

What lack do you find in the one you want to rebaptize? You cannot give him what he already has, but make him deny what he has. What did the pagan persecutors of the church do? They drew swords against the martyrs, they let wild beasts loose on them, they brought fire against them. What for? So that whoever should suffer this would say: I am not a Christian. What do you teach the one you want to rebaptize, but that he should first say, "I am not a Christian"? For what once the persecutor brought the flame, you use language. You accomplish by seduction what he could not accomplish by bloody persecution. (In ev. Jot. exxos. Iraet. 5.)

Whoever now, in order to believe (in the Scriptures), demands miracles, is himself a great miracle, since, now that the whole world believes, he does not want to believe.

Augustine.

Terrible ending.

The following is told by Blessed Scriver in his "Siech- und Siegesbette":

Not many years ago, in a neighboring Saxon town, there lived a citizen who took it upon himself to heal other people's injuries, but did not feel his wounds of heart and conscience, and neither sought nor demanded a plaster for them; to swill his tongue in the noble beer that falls in the same town by God's blessing, and to curse and blaspheme bravely in the process, was a daily habit for him. He was finally afflicted with dropsy, which reminded him of his approaching end and God's judgment and, according to His goodness and long-suffering, gave him time to reflect and repent. However, in spite of all persuasion, he continued in his habit, and when he realized that death was present, he ordered his son to have a coffin made for him, so that he would soon be laid in it when he passed away, because he feared that his swollen stomach would burst. The son refused, saying that if he faded, the coffin would soon be found. The father shouted: "Go, you - that this one and that one take you! - and order me the coffin in another name! The son went and had the coffin made and put it in the house, then told the father that the requested coffin was now available. He requested that it be brought to his bedside so that he could see it; when this was done, he began to cry out: Get me the -, this thing is too short for me! The son replied that it would not be too short, but the latter repeated the same thing.

previous: Hole me - and thus went with the word, as it is called in the Lower Saxon language: Hale, hale mick de-! there into the unchangeable and infinite eternity. - Now, you Christian and God-loving souls, remember the saying:

Man, as you believe, so you live,

And as you live, so you thrust,

And as you push, so you lead, And as you lead, so you stay.

Therefore: here temporal, there eternal, judge yourself accordingly!

The queen of Madagascar, a Negro kingdom in Africa, notorious for her cruelties against the Christian missionaries and those converted by them, has, according to the latest news from there, departed with death. Her son and successor professed Christianity. (Truth Friend.)

I do not speak presumptuously, writes Chrysostom, but as I have it in my heart and as I consider it: I do not consider that among preachers there are many who are saved, but many more who are lost. (8om. 3 in ^ot.)

, E "

Changed address:

Hsv'tl 0. 8tra8en,

Rum" O., Randolpli Oo., III.

New address.

No. Julius Xooir, I^auoastor O., Oliio.

To the message.

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Chicago.

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Den 6. Jahrg. Die HH. W. Bohde, E. Beck, Frau Verwind, D. Baßler, Drege, Frau Diederly, Damm, G. Ebrtt, Estel, I. Fetting, Conr. George, Heinr. Gerken, k. Geier, Michael Hainlein 50 Cts, Frau Hellriegel 75 Cts, Jakob Horn, 1?. Heid, John Hoffmann, I. Jmwalde, Maria Köfter, I. H. Kirchmeier, Samuel Koch, Franz Leut- nrr, Heinrich Ludwig, Jakob Müller, I. H. Müller, Frau Marbini 50 Cts, Philipp Merz, G. Niclas, Andr. Pabst, Th. Nückert, I. F. Nadecker, Neußner .50 Cts, k Nich- mann, Michael Seibold, Joh. Ströbel, C. F. Schaible, Christian Spannagel, H. L. Timmermann, G. Traut- mann, C. W. Vogelmann, H. Wiegel, Fr. Waltzen, G. F. Winkrlmann, Wietlrr.

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Volume 6, St. Louis, Monday, January 8, 1850, No. 10.

Emergency Call of the Evangelical Lutheran Church in Prussia to Faith-Based Germany.

(Conclusion.)

In order for you to see our plight in more detail, we would like to give you a few examples of the situation of some of the most distressed of our communities.

In 1843, the Breslau congregation, which numbered about 1100 souls, felt compelled to purchase the former St. Catherine's Church if it wanted to celebrate its services in a dignified and undisturbed manner. The purchase price was 28,000 Thalers, and 4000 Thalers were needed for the extension. Almost the entire sum had to be borrowed and the interest had to be raised annually by the community. This was only possible by renting out the basement of the church as a wine cellar. This rent will be reduced by 125 Thaler from New Year's Day 1849 onwards, which sum will then also be raised by the community, while the previous interest could hardly be raised. In this community, church contributions average 3 Thaler per capita. - The congregation in Berlin, consisting of 1100 souls, has had to raise 1340 Thaler in addition to the pastor's salary, partly for the school, partly for church rent and other church needs, and partly for its poor, so that there are more than 2 Thaler per capita. Now, however, no one who is actually rich belongs to it. Only a few are moderately wealthy, the majority poor. Since the events of March, the hardship has increased so much, especially among the craftsmen, that it seems almost impossible to raise the money needed to maintain the church and school in the near future. - The parish of Szczecin comprises 11 preaching points in three administrative districts with 1500 Lutherans living scattered in 80 villages, two-thirds of whom are poor colonists and day laborers, widows and journeymen. All of them, especially because many of them are impoverished by the previous oppression, have hardly been able to raise the 300 Thaler necessary for the pastor's salary. Almost everywhere there is a lack of suitable church buildings and schools, and the workload is too great for the shoulders of a pastor. - The Lutheran congregation in the city of Magdeburg - a city whose name has had a good ring in the Lutheran church from time immemorial, which fought manfully against the Unionist Interim 300 years ago and was therefore also called "our Lord's pulpit" at that time, and which is, so to speak, the birthplace of the deepest and richest confession of our church, the Concordia Formula - this congregation now numbers 165 souls, who alone have to raise 350 Thaler for their share of the pastor's salary and rent, an unaffordable sum given the great poverty of its members. This congregation was promised significant support from the Kingdom of Saxony, whereupon it decided to appoint its own pastor; under the circumstances that have arisen, however, this prospect has become watered down; it has received only 60 Thaler from there, and it does not know how it is to meet the obligations it has entered into for the future. - The congregation in Liegnitz consists of 540 members, who have to raise 600 Thaler annually for pastoral expenses, interest for the debts incurred by a necessary church building, for school purposes, etc., which, given the poverty of the congregation, could not have been raised even before, if the Lord had not often miraculously and suddenly provided a remedy. - The parish of Bunzlau has 7 preaching points with 457 souls, who live so scattered that three pastors would find enough to do here instead of one. The congregation consists mostly of day laborers, poor weavers and glass grinders, who suffered particularly during the years of persecution due to seizures, and who incurred debts during the last upheaval.

whose business is almost completely at a standstill in these troubled times. They have therefore only been able to raise 130 Thaler for their pastor, especially since the dispersed situation of the congregation means that church service is linked to large travel expenses*); the missing 170 Thaler are to be added to him from the general church treasury in Breslau, and this is also exhausted. - The parish of Thorn, with 1100 members, has to raise not only the pastor's salary but also the interest of 3000 Thaler and 150 Thaler for its school. - The parish of Militsch, consisting of 520 souls, has to pay 230 Thaler in interest in addition to the pastor's salary, so that there is about 1 Thaler per head, which is an excessive expense for a parish consisting mostly of cottagers. - In the parish of Fraustadt, the necessary contributions per soul amount to 1 Thaler 11 Silbergroschen, which is unfeasible in the long run without outside help. - The parish of Freistadt has six congregations scattered in a circle 12 miles in diameter, and yet there are only 580 Lutherans in this area. They have to raise 360 Thaler for their various ecclesiastical needs, including only 200 Thaler for the pastor, who is assigned to the general church treasury for the rest of his salary. This parish also belongs to those who bear the marks of Jesus on their bodies from the time of persecution. - The parish of Ubedel in Hinterpommern has 526 souls, who live scattered in 58 villages within a radius of 19 miles in diameter, and are so impecunious that they cannot even afford the fixed salary of 200 Thalers for an unmarried pastor, and here too the general church treasury is to step in. - The parish of Ratibor has 272 souls scattered in seven different rural districts. Because this parish is too far from Schwirz

Once one of our pastors had to spend 119 Thaler on such necessary travel expenses in one year.

is from where it used to be served, so in 1842 it made an offer to raise the entire pastor's salary alone if it could only get its own pastor. She received one. With tremendous efforts she raised the necessary funds until 1847. But due to the hard times, which as is known rested on Upper Silesia in the last years, it has come to the point that now only thirty members are able to contribute at all, who are supposed to bear the whole burden alone, but cannot, if the Lord does not help.- The congregation at Woiselwitz, near Strehlen, consisting of 567 souls, groans under the enormous debt burden of 7500 Thaler, from which it has to pay interest and also cover the pastor's salary and other church needs. She is in complete homelessness, and since various rental income, with which she used to help herself, has now fallen away, she does not know how she is to continue without brotherly support in the future. - The community of Züllichau, whose 500 souls have to bear a burden of 3000 Thalers in debts alone, is in similar distress.

But, beloved brethren, we fear to weary you by the dry enumeration of such emergencies, which are uniformly repeated in most of our congregations. to tire you. We did not want to name all the congregations and also not all the needs of the mentioned congregations. We only want to point out that the often mentioned general church fund, to which the pastors are assigned with regard to their salaries, is formed from the contributions of all the congregations, and was only able to meet its obligations to some extent because some wealthy congregations, out of love for their poorer sister congregations, contributed more than the salaries of their own pastors amounted to. However, this salary fund is now not only exhausted, but already indebted to the amount of 500 Thalers.

But the little we have told you will be enough to arouse your brotherly sympathy. That our church in Prussia, which had melted down to a handful of people, has been victorious in its struggle with the entire state power - a great power in Europe - and has not succumbed to all its innumerable financial problems, but has rather grown from year to year under these obstacles and difficulties, which are extraordinary for our time of middling faith, so that from the 14 parishes with 10,000 souls, which we counted in 1841, and from the 17 parishes with 16,000 souls of 1844 now 35 parishes with 27,200 souls have become, - this is obviously God's work, and our history is one of the signs of the times, through which the hidden God wants to be revealed to this wicked generation, to which only the hypocrites and adulterers do not want to pay attention.

But if we are God's work and building in Christ with our wonderful salvation and history so far, should you not want to become God's co-workers? May the Lord guide your hearts to active mercy towards us, your fellow members of your house and faith. If you abandon us, as much as is in you, to destruction, the days will soon come upon you in which you will sigh and say: "We were to blame for this on our brother Joseph, when he pleaded with us, and we would not hear him: therefore this tribulation now comes upon us. But again, if you show mercy to us, the word will be fulfilled in you, "He who has mercy on the poor lends to the Lord, and the Lord will repay him."

Now, dear brethren, we do not fear that you will shame our face and pass unmoved by this painting of our need and want. You will pray for us and with us; you will comfort us and advise us; you will open your gentle hand and help us. But whatever you want to offer us in comfort, advice and mild gifts for the sake of the love of Christ, hand it over to our Ober-Kirchen-Collegium in Breslau; it will accept everything gratefully, administer it conscientiously and also comply punctually with the special provisions which the kind donors would like to make with regard to individual states of emergency or congregations. We thank you in advance for everything your love will do. All that you do for us, who have lain with you under the heart of a mother, and drunk from a mother's breast, may the Lord, who is called and is a rewarder, remember it for Jesus' sake. He wants to and will remember you in all troubles that may still befall you and your children, - remember in the last distress, when your heart will be most anxious, - remember finally in the resurrection of the righteous on the last day, so that you will then hear from Jesus' mouth the sweet praise of grace: "Truly, inasmuch as you have done it to one of the least of these My brethren, you have done it to Me.

We greet all of you, who read this emergency letter of ours, in conclusion with the warmest brotherly greeting, and in spirit we join our hands in yours for an eternal covenant on Jesus' martyrdom, and command you to Him, who can protect you without fault and place you before the face of His glory, blamelessly with joy. To Him, who alone is wise, to our God and Savior, be glory and majesty, power and might forever and ever. Amen.

Wroclaw, October 4, 1848.

The General Synod of the Evangelical Lutheran Church in Prussia.

Gifts of love for these poor co-religionists, for transportation to the place of their destiny, are gladly accepted by

the Sunday paper writer.

(Sent in by missionary Pastor Baierlein.) **Some things about the natives of this country, and what is known of the Evangelical Lutheran Church is done for them.**

III.

Autumn.

When the pious farmer has worked the soil by the sweat of his brow according to God's ordinance, and in such professional work the early and testing summer heat has followed the budding and hopeful spring, and finally both have been followed by the proving autumn, then he may well look back and trace the blessing of God, which has crowned his professional faithfulness anew, according to God's promise. And if he finds his neighbor's barn fuller than his own, if he sees that God has been pleased to bless the work of others more visibly and more abundantly than his own, he will still have reason enough to sing "Now give thanks to God" 2c. with all his heart. - The mission territory is also a field, and its cultivators have received their share from the toil and sweat of the peasant, just as they, like him, make it more difficult for themselves through untimely worry, fear and hope. What the latter is accustomed to do, let him also be permitted to do, namely, to look back and trace the blessing of God.

The field that we have been assigned to work is small and far from the size we would have wished. The Lord of the field and the harvest, however, who instructs each worker in his daily work, certainly knows much better than we do what is appropriate for our strength, our diligence and our faithfulness; therefore we do not complain about the fact that our field is small. But the fact that Satan has so abundantly infested even this small field with his weeds sometimes makes us sigh and complain.

When we first look at our school in Frankenmuth and Bethany, we certainly miss many a student whom we loved and hoped for, and whom the father of lies, who does not want to admit that the little children come to the Lord Jesus and inherit the kingdom of heaven, kidnapped from us in many ways with the cooperation of the Methodists. Whether the word of life, heard here many times, will become a smell of death to them, or whether it will one day, and perhaps in the bitter hour of death - the seriousness of which will open the eyes of many, let them recognize the foundation on which they built so securely, and make everything disappear, will burst forth from under the chute that hid it, and will be the only support for the fleeing life, the only comfort and light for the praying soul, and the only sure stick through the dark valley of death, to the gates of paradise: This is God, not known to us, but we may hope and pray.

Sometimes the number of those left behind has been very small, but the great child lover has always known how to increase it, and in both places about thirty have been incorporated into his church through holy baptism. Our joy in this is great, but it is a trembling joy as long as the parents or other relatives are pagans alienated from God, whom Satan works on in the form of devils and angels of light and keeps them from the word and way of life. In addition, there are many other things that oppress us and stand in the way of the prosperity of our school, of which I will mention only one, that we are not yet able to speak directly and childlike to the childlike hearts of the little ones, since the bond of our tongue for the difficult Indian language is still bound, and without a suitable teacher and without aids will probably remain undone for some time. What difficulty arises from this one circumstance could hardly be described in many words. In the meantime, despite all the difficulties, it is a joy to see the red faces of our little ones so happy and so content, and to hear them recite Dr. M. Luther's little catechism with its explanations and sing his songs with quite some fluency. On the whole, their behavior is good; however, it is certain that paganism still emerges from time to time, and it cannot be expected otherwise.

As far as the ancient Indians are concerned, we have the same experience here. The word of God is not dead and rotten, but it is alive and powerful, and sharper than any two-edged sword. Before it, the thoughts of the heart must be revealed and the soul's reason uncovered. Under its influence the natural blindness of the heart, the night of sin, must give way, so that the King of Glory, our Lord Jesus, can himself enter and make his dwelling in it, and with him all heaven, new life and eternal bliss; or else the heart must be hardened and hardened, the night of sin must become seven times blacker, and the King of Darkness himself must enter, and with him all hell and eternal damnation. As the same sun melts wax and butter, but hardens the dregs of the street: so the sun of life softens and melts the icy rind of every natural heart that does not wilfully close itself to the influence of its rays. But he who considers himself unworthy of blessedness is hardened by his own guilt. Unfortunately, the latter seems to happen with many old people. For example, when I visited the Indian horde on the Swan River for the first time a little over two years ago, and told the chief that I had come to show him the way of life, he said: "That's right, I like to see such people, but those who are always jumping and howling should stay away from me. But when I left his favorite subject, the mockery of the Methodists, untouched and went for his heart, he changed

He was not afraid to use his own language and declared that he wanted to go where his fathers were, and if they were in hell, he would want to go there too. He remained in this attitude and later repeatedly declared that he did not want to go to heaven and become blessed, and that he did not want to hear anything about the Lord Jesus, the Redeemer and the Beatificator 2c. But he always treated us as friends who first sought him out and cared for him, the Methodists, on the other hand, as enemies and intruders. Last spring I visited him again and found that he had become a Methodist two days ago. But not out of conviction; for he himself immediately explained to me that he was nothing more arid than he had been before. And in order to leave me no doubt, he immediately broke out into his usual mockery of the Methodists and said: "You see, I have not yet grown wings with which I could fly to heaven, as the Methodists always do. But they have not left me in peace for one hour, so that I finally grew tired and was baptized, so that I might at least have peace from them in my old age." Thus in him was fulfilled what is written in 2 Thess. 2:11, that God sends powerful errors to those who do not accept the love of the truth, so that they may be saved, so that they may believe the lie and be judged with all those who do not believe the truth.

Here at Pine River I already found a number of Methodists. At the beginning, they made all kinds of attempts and made great efforts to lie and revile the German mission, in order to prevent the preaching of the Word from coming up at all. But when they could not prevent this, and their darkness was so punished by the light that even the Gentiles had to recognize it, they left our Bethany and built themselves up on another river. Not to leave us alone, but to be able to fish better in the doldrums. For there they not only go about their business unseen and unpunished, but they also continue to lie and revile all the more confidently, and seek by all kinds of persuasions to bring the poor Heikens away from here and into their vicinity. Their invectives are often really entertaining. And when they have exploited the present, they reach into the future and say: "Yes, the Germans are very good at first, that's true; but just wait until they have some influence," and they will let you have it. But we will always remain as we are," etc. Unfortunately, of course, they will always remain liars and deceivers, as

they are. But you know, dear reader, that there is no lie so crude, and no insult so palpable, that it should not be believed. That is why the impression here is different for different people. Some have allowed themselves to be persuaded and have already gone to them; others do not believe them, but still think they should beware of us and follow our influence.

by hearing the preaching of the divine word; still others, among them the chief, evidently harden and harden themselves in their paganism.

Finally, as far as our little Christian congregation here is concerned, the guardian Israel, who neither sleeps nor slumbers, has so far been able to faithfully preserve it. You know that it is a young congregation, dear reader, and therefore doubly accessible to the charms of the world and to seduction. But the Lord knows how to protect His own even in temptation, be they small or great, if only they surrender to His spirit and let themselves be guided by it. This is how it is. Some of the Methodists have been strongly attacked, but they have only learned to detest their nature even more. Otherwise, of course, not much more can be said of them than that they love the word of God, and that they confess the name of God and call upon him every day, morning and evening, in their huts.

But the Lord has not only preserved his little church here, but also increased it. Admittedly, not with large numbers that catch the eye, but through a soul that has also tasted His heart's blood on the trunk of the cross, and which, as we have reason to believe, has now really become the property of the Lord Christ and believes in Him not only with the mouth, but with the heart. It is the daughter of the chief, who already in January of last year wanted to be baptized at the same time as her child, but was rejected because she had not been taught. This instruction has now taken place, and she has repeatedly confessed that she repents of her sins from the bottom of her heart, believes in the Lord Jesus as her Redeemer and Savior from the bottom of her heart, and longs for holy baptism in order to be washed clean of her sins and to become God's own. Thus, on September 9th of last year, she was received into the covenant of God's grace and into His holy contending church. May the Lord keep her with the strong arms of His grace and receive her and us into His triumphant Church. Auras.

This is the situation in our field at present, and these are the fruits that the preaching of the Word of God has borne. No shining, eye-catching ones, of course, but nevertheless such that testify that our work has not been in vain in the Lord. What the future will bring is unknown to us and is not in our hands. But our comfort is that we are responsible for the faithful and pure proclamation of the Word of God, but not for the fruits of it. For certainly nothing is done with our power; we cannot destroy Satan's work either in the poor blind pagans or in the disgustingly arrogant Methodists, and we cannot build up temples of the Holy Spirit anywhere. But He can do it, our God, and He has promised to accomplish it by His Word and Spirit, His promise.

We have already begun to fulfill them. Therefore, no matter how gloomy things look here in some respects and especially at some times, all that is necessary for now is to be quiet, to faithfully do one's part and to wait for the help of the Lord, which will certainly come, even if his word only serves as a testimony to the old that they have no excuse at the last judgment. But you, dear reader, are kindly asked to do your part faithfully, namely to lift up your heart and hands and to intercede before the throne of grace for those who stand alone in the dark world of the heathen and have to wage wars against powerful and cunning enemies of the Lord. Admittedly, the victory has long since been won through our Lord Jesus Christ; but that this victory may also be ours, that the poor Gentiles may also be made partakers of this victory of Christ, for this you pray, dear reader, with a fervent and believing spirit.

And herewith this overview is closed; for of the two other hordes that we still visit, almost nothing can be said before hand, but of our new station Sibiwaing will be reported by another hand.

About the Prussian church distress and its remedy.

Thoughts from one and another missive sent in April 1817 by Dr. de Valenti.

Under this heading, in the third quarterly issue of 1848, the *Zeitschrift für die gesammte lutherische Theologie und Kirche*, edited by Dr. Rudelbach and Dr. Guericke, contains a more detailed report, from which we take the following:

"These 'missives'", de Valenti himself remarks, "were actually sent last year (namely 1847), partly to a high official (Minister Eichhorn), partly elsewhere, without, however, having been able to reach their actual destination." In them, the author gives the King of Prussia and Minister Eichhorn, in relation to state and church, several serious pieces of advice, which he urgently recommends to be followed. "It is still time," he says, "as I firmly believe, to prevent unspeakable misfortune, if one gives ear to the voice of truth, which is admittedly often sharp and incisive for the time being." To the question, what is his profession for this step, the author answers: "This lies partly in my uncontaminated love for Prussia and its illustrious monarch, which often and much offers up heartfelt prayers both alone in the closet and in community with my faithful house community, and partly also in my much-tested and well-founded conviction that the hints and advice given by me will now come soon enough to be able to prevent great, nameless mischief and misfortune."

The real purpose of his writing gives de Valenti himself with these words: "I would like to work the conviction that even the royal power, despite the appearance of the opposite, is not at all called upon to bring any essential reforms into life in the Prussian church, and that especially the continuation and completion of the already existing union in name must not only bring about no salvation, but unspeakable and incalculable misfortune in church and state."

The author justifies this judgment first of all by refuting the widespread assumption as if a Bible-believing monarch, devoted in love to the crucified Savior and standing at the head of the most powerful German-Protestant state, was already called to this work as such. He punishes the sinful trust which a large number of short-sighted believers have placed in the pious King of Prussia; mentioning that he had heard from the Privy Councillor Bunsen himself that since David's time no king had ascended a throne like this one, he adds: "This sinful trust in a man who will only prove himself in the fire of trial is a clear sign to me that the Lord will disgrace such false hope in some way, both for the salvation of His Church and for the salvation of those involved and of all of us. - Oh, that this would be done in such a way that these blinded people would be truly converted without severe judgments, or at least that the innocent would not be dragged into the judgment of these dangerous pious flatterers for the sake of such shameful idolatry."

The reader knows how this prediction was fulfilled. As is well known, on March 18, 1848, a terrible revolution broke out in Berlin, by which the Prussian state was shaken most violently, the king was deeply humiliated, and the so-called Union was completely torn apart.

As a second reason for the above verdict, de Valenti refers to "above all the easily verifiable fact that the ecclesiastical union in Prussia, which is currently being pursued, is by no means to be regarded as a union of Reformed and Lutherans, but rather as a dangerous, spiritual conspiracy of degenerate and false Protestants. It is, namely, as far as the vocal leaders are concerned, a mere external, voluptuous - spiritual - sensitive and worldly pleasure-seeking love union of such degenerate pious people who have no longer retained a healthy Reformed or Lutheran-Protestant vein in doctrine and life. Yes! The actual main members of both parts, who mediate the union, find just such so-called believing theologians, who have long since left the apostolic-Protestant standpoint *) common to both churches in doctrine and life, who have settled for the crypto-theology.

*) Since de Valenti page 431 says of himself that he is

"wholeheartedly to the faith, confession and

(secretly) atheistic, thus false science of a Hegel or Schleiermacher more or less spiritually fraternized and in this way betrayed the most sacred faith and doctrines of both churches in a heartbreaking and faithless way to the antichrist spirit of the time. The evidence for this judgment lies in the following writings of the author, which can shed the necessary light on Göschel, Nitzsch and Schleiermacher. Although Göschel, for example, is not as directly involved in the present attempts at union as, for example, Dr. Nitzsch, he is (was) nevertheless the vocal leader of a large group of those who now want to unite on a completely non-Protestant ground to form a so-called united state church and who, despite the abundance of pantheistic, truly blasphemous nonsense, which, for example, in Göschel's writings, is (was) not even supported by a Hengstenberg and Tholuck. The first is a union of the two, and the second is a union of the two, and the third is a union of the two, and the third is a union of the two. But such a union is not a union between Reformed and Lutherans, which in fact and truth, i.e. in spirit and faith, has long existed. In fact and in truth, i.e., in spirit and faith, it has long existed, but a betrayal committed against both churches, i.e., a recognition of the antichristian spirit of the times, which, if the plans of the uniting persons succeed, progressing from one concession to the next, must in Prussia in the end infallibly bring about the downfall of Protestantism (at least of the state church) and with it, in the political sphere, an immeasurable misfortune.

"Another more detailed reason for the aforementioned judgment," de Valenti continues, "lies in the present spiritual standpoint of high persons. (Namely, the King of Prussia.) In order, in such decisive times as ours, to profess in some way, as an inner one, the ecclesiastical theology of the Lutheran Church," it is all the more striking when he speaks in these passages of an apostolic-Protestant standpoint common to both churches and of a union which in fact and truth, i.e., in spirit and faith, fearfully exists between the Lutherans and the Reformed. One could consider these statements justified by the fact that he says on page 433 that "Luther's faith has found more and more recognition in the Reformed Church, especially since the last revival of faith. In another place, however, he speaks of an "already existing inner spiritual union of both churches, which has been sufficiently proven by history," and rebukes blessed Scheibe for having unwisely "reopened the old church wounds, instead of testifying against the monster of the Göschel-Hegelian, as well as the Nitzsch-Schleiermacher fashionable gospel, which devastated both churches. From this it is clear that the author, who is otherwise dear to us, is obviously mistaken about the relationship of the Lutheran Church to the Reformed Church. The word which Luther held up to the Reformed in Marburg: "You have a different spirit than we do" has been proven by history to this day. While Luther humbly submitted to the Word of God in a childlike manner and took his reason captive to the obedience of faith, he remained on the old "apostolic Protestant standpoint," which the Reformed left by following the conceit of their sinful reason in important articles of faith.

or even to be able to appear as an external reformer or champion of the church in the face of the enemies, this requires more than the beginning of a so-called faithful revival of the penitent and a lively sense of the needy.... This means a faith that is not only armed against the power and lift of impudent unbelief, but also against the false holiness and false science of a degenerated pietism and thus also especially against the highly dangerous ropes and temptations of such pious flatterers, who hide their claws and horns behind the shiny dress of a false so-called mediation of faith, i.e. of a self-clever, witty, and unintelligent faith. The inner spiritual content of the latter is described in Ps. 50,16-18, compare with v. 9-13, after life. Enough, who wants to work in our time as a right David and Hezekiah in blessing, must not only consider the Baal altars of the obvious antichristian unbelief, but above all also the dangerous, false-pious sacrificial heights of a world-conversion-addicted and thereby world-shaped fashionable Christianity. Therefore, in the exuberant knowledge of Christ (Phil. 3,8-10.) and his high priestly work for us and in us, consequently also in true self-knowledge and world denial, in order not only to be able to keep the fourfold dangerous, namely the learned, the witty, the fashionable and the Berlin conceit from himself with the shield of faith, but also to be able to victoriously banish it with the sword of the spirit and with the world-conquering power of God in the immediate surroundings. But whoever dares to summon the demons of time without this armor of the cross and without these provisional victories in the next circle, Ap. 19, 13-16, compare with Luc. 14, 31-33, might prove to be all the more magnificent, the more powerful the means are, which are used for such conjuration."

"A third reason for the above judgment lies in the fact that in high places the actual content of faith, consequently also the Christian core, as well as the truly theological, i.e. scientific character of those people is not yet known at all, who have presented themselves as the most zealous helpers in the execution of ecclesiastical plans of union and liberation. Indeed, a deep life experience, as well as a long study, consequently also a certain profession belong to it, in order to be able to judge the lying poison of the just prevailing, so-called faithful science, i.e. of a vain, pious-spirit-rich fashion and toilet theology, which has already penetrated into the inner life marrow of the church, not only darkly suspecting, but from own thorough examination. For quite some time now, Schreiber has spared no effort to look around precisely and diligently, both in the field of old Protestant theology and in the maze of modern science.

and his writings will infallibly convince that he is not guilty of vain self-restraint. In these writings the conviction has been substantiated that from the present leaders of the so-called faithful science for the wounds of our time and especially of our church not only no salvation, but on the contrary greater dangers and greater calamities are to be expected than from the most obvious enemies of our most holy faith. Now, under such undeniable circumstances, would it not be more advisable to create one's own salvation with fear and trembling, to confine oneself to the small faithfulness to be practiced in the next calling in life, and to leave the true deliverance of our poor church, which according to the divine promise is to be expected as infallible, to the Lord Himself?" - —

After de Valenti has thus justified the judgment pronounced above, he answers the question: "what is to be advised for the Church of Prussia in the crying needs and dangers of our time?"

"The first thing to be considered here," he says, "is the restoration of the Lutheran Church according to its old historical rights, which have been trampled underfoot by the forcible introduction of the so-called Union just existing. That the old Lutheran congregation existing in Prussia has been tolerated for the time being is, however, to be highly acknowledged; but this is only a provisional, temporary act (action) of justice, which alone cannot make up for the injustice committed against the Lutheran church and the damage done thereby. In order to avert the severe consequences and punishments of this act of violence, as well as to help the existing Old Lutherans out of their present position, which is not separatist in the true sense of the word, but nevertheless cut off from the general right and therefore dangerous, there is no other means than a legally valid restoration of the Lutheran Church in Prussia itself. In what way this can best be done, however, is left to those to whom the Lord first gives the will and then also the accomplishment."

Then he advises to grant the dissenters a most necessary public toleration. "As far as the friends of light are concerned," he says, "it is difficult to keep this prodigal son in the father's house any longer; therefore, let him be released in peace and allow him to eat his porridge to his heart's content, and he will first become wise again, i.e. the separated communities will return to the father's house according to their better part. However,

these dissenter communities should not only be required to make a religious, but also a political confession of faith, so that one can find out whether or not they recognize the divine right of the authorities. He also advises the same in relation to the Gustav Adolphus Association, of which he remarks: "A society which, in the present conceptual and political situation

The fact that the confusion of languages can make neither a religious nor a political profession of faith is to be regarded as a blind, destructive world power, which sooner or later will follow and serve the current of the unleashed, wild elements of time without resistance."

"Especially seriously," he continues, "may one take care of the poor. Then be content with such improvements of ecclesiastical deficiencies, by which the just existing constitution and form is not essentially changed. Hire more preachers, remove the false teachers, and introduce a well-ordered and scriptural church discipline, which, of course, must not lack the apostolic ban. On the other hand, against all civil disturbers of the peace, use with all one's might the sharpness of the authoritative sword for the punishment of the evil-doers and for the praise of the pious. If the king and his faithful servants would thus completely despair of all their own strength, especially of their wisdom, and would be thoroughly cured of all dangerous self-idolatrous desire for reform, the Lord would mightily assist them."

By the way, de Valenti remarks: "Even the most exact external observance of all the advice given here concerning the special princely office would not be able to lead to the goal, i.e. to the glorification of Christ and the defeat of the enemies of the cross, without a preceding, thorough self-judgment. - "It is therefore presupposed that with such self-judgment comes the conviction that, for example, my complaints against a Goeschel, Nitzsch and others, as well as also against the short-sighted Hengstenberg, bloated with undigested much-knowledge, are founded in truth." - The gentlemen Göschel, Nitzsch and Tholuck are accused by de Valenti of "outrageous pantheistic poison-mongering and hobbies, and that they have long since fallen away from the basic articles of the Protestant faith. In general, however, he describes the fashionable Christianity of our time as a "pious freak, namely, a pietist scoundrel who is lazy of heart and marrow, who lavishly conceals the spiritual gifts and goods of his ancestors or of his own earlier experiences of grace, or who buries them in the sweat cloth.

(Submitted.)

"When he speaks the lies, he speaks of his own." Joh. 8, 44.

Zn No. 30 of the "Protestantische Zeitblätter" *) an "evangelical Protestant", who thought it good to omit his name, has written with

*) We have not yet had the honor of making personal acquaintance with this journal; nor do we have any desire to do so, for, judging from the few samples that the "Lutheraner" has brought of it, this journal, apart from its blasphemous tendency, must be an arch gossip. We would almost ask our dear brethren to disregard further such gossip; after all, they are only withered leaves that the wind of the "Zeit" carries away of its own accord. D. R.

I have written against me with great audacity and in a rather confused manner. It is said that a Protestant preacher in C. hates it on behalf of my enemies. But should a preacher thus be able to write foolishly and confusedly? Well, let the author or the authors of the essay be whoever they want, so much is certain that they are Protestants who protest against the truth.

In the above-mentioned sheets it is said: how a German Protestant congregation in and near Wapakonetta had unhappily rushed Old Lutherans to their pastor, whose name has slipped the reporter's mind; who, by his blind zeal for the cause of the Old Lutherans, changed the harmony into discord by wanting to lead the congregation back to the standpoint of rigid Lutheranism, which also included the auricular confession, which he had already formally introduced. Those who did not want to go along with the church maneuver, he imposed the interdict and denied them the sacraments. Weak and unintelligent people, who intended to remain children of understanding forever, made the game easy for such servants of darkness. The Father of Light, continues the unknown, may enlighten the congregation, where the said intruder is employed as a preacher, so that it faithfully adheres to the principles of the Evangelical Protestant Church and, in accordance with its freedom, shows the wolf in sheep's clothing the door. She should not be deceived by the halo in which her pious confessor certainly walks. That this is often only the cloak of wickedness, the unnamed man wants to show with the example of the chief of the Old Lutherans, with that of Stephen. Now, in conclusion, he tells the story of the fallen Stephen.

When I read at the entrance that the "reporter" had forgotten my name, I wondered how that could be possible, since it consisted of only four letters. But I was no longer surprised when I found that the "reporter" had also forgotten that the Lutheran Church, or "Lutheranism," had never had anything to do with "auricular confession. It is to be deplored that no means is too bad for the opponents of truth, if they can only suspect the church that rests on it. If the "reporter" is a completely ignorant person, he should keep his mouth shut until he learns what belongs to "Lutheranism" and has read at least the twenty-fifth article of the Augsburg Confession, and not blaspheme, since he knows nothing about it. If, however, he knows this article and knowingly lies against the truth in order to seduce others, it is only the sadder with him; then, of course, he is no longer a "child," but has already become a man - in wickedness. What he calls "auricular confession" is the ordinary registration for Holy Communion, which I have introduced in my congregations. This is admittedly Denen, who do not want to let go of their favorite sins, but still want to go to Holy Communion because they are used to it, are a thorn in the side. The more "insightful" have learned to understand that they, as they are, cannot be admitted by me to the table of the Lord; that is why they say: they are "subject to the interdict"; of course innocently, because, as the "reporter" says, they "worship God in spirit and in truth"; but that he does not understand by this a praying in faith is clear. He means, like the editor of the "Protestant Zeitblätter," the idol of the spirit of the age. The "reporter" mainly talks a lot in order to make people understand how "love" is so completely lacking in me. I would like to ask him: is this love and "tolerance" to accuse a person, whom one has perhaps never seen, of such things? to falsely accuse him of having "infiltrated" the community; yes, to scold him as an "intruder", a "blind zealot", a "wolf in sheep's clothing"? There one certainly looks for love in vain. It seems as if the "reporter" himself, while writing these words, had thought that one might doubt his love for his neighbor, of which he was so full of words just before; therefore he tries to prove by the example of "the chief of the Old Lutherans," Stephen, "that fanatical zeal for faith is often only the cloak of wickedness. Should not the "reporter", who certainly does not want to be the last of the "more insightful", know that the eleven young men of the Lord were not to blame if a Judas was found among them? We think that already every "thinking Christian" should think about it. But he only wanted to reach his goal, namely to say: see, this is how the old Lutherans are. But he carried out his intention badly. Listen to how powerfully he proves by himself that his proof against the Old Lutherans proves nothing. He has heard or read that the place where Stephen was abandoned in Illinois is called "Devil's Baking Furnace"; he would have liked to say a few more words about this; but how could this be done other than by telling the outcome of the matter? After he has told how Stephen's sin became apparent, he continues: "Thereupon, at a meeting of the remaining preachers of the settlement, he was deposed from his office, then brought on a barge to the other side of the Mississippi and left there to his fate. Very significantly, the place where he was abandoned is called 'Devil's Baking Furnace'."

What does he mean by this other than that the old Lutherans do not tolerate among themselves anyone whose sin has become apparent to them and who does not want to repent, even if they had "idolized" him only a short time before? The honored reader of the "Lutheran" also learns from this sufficiently that the enemies of the truth, as wild waves of the sea, only want their own

Foaming at the mouth of shame. "When they speak the lies, they speak of their own." But praise God that they can be recognized. Let us confidently sing with blessed Luther:

"They let one lie, after all, they have no devotee; we shall give thanks to God in this. His word is come again: The summer is hard for the door, The winter is gone. The tender little flowers are coming forth; He who has begun this. He shall well finish it."

Paul Heid.

We, the undersigned, hereby declare that our pastor Father Heiv 1. has not "smuggled himself in" with us, but has come to us according to a proper calling; 2. it is just as false when it is said that he has introduced the "auricular confession"; 3. he "denies" Holy Communion only to those who display their unbelief through godless living, or adherence to godless doctrine, and do not want to repent. Those who call us "children of the understanding" because we intend to hold fast to the confession of our church also say that we "claim the church's assets. However, no one has ever tried to dispute their share, although it was they who not only blocked the church, but also boarded it up, and when the children of the congregation were to be confirmed, they could only be persuaded to open the church by the constable. Finally, we thank the "insightful" for the admonition to "use our freedom"; according to this we remind them that they have not yet learned the eighth commandment.

Georg Koch. Georg Hofmann. Christian Häußler. Friederich Hüdepohl. Loren; Sammetinger.

Church Council of the German Lutheran St. Jobannis Parish near Wapakonctta, Auglaize Co, O.

December 17, 1849.

**(Sent in by Past. Schliepsirk.) The dedication of the church at Centreville,
St. Clair Co, Ill.**

A splendid, joyful church consecration, which I recently attended in Centreville, prompts me to share some of this celebration with my friends and fellow ministers. Early in the morning (on Sunday, October 21) I drove together with my dear wife and a dear Christian farmer family from my parish through forest and prairies to that small town. Already we saw happy guests hurrying from all sides on wagons and horses. Brother Schieferdecker was already holding the general confession with the communicants in the church when we arrived. His joy was very great when he saw me in his house after confession. He immediately asked me to hear the afternoon confession.

to take over the sermon. I promised, although I had only prepared myself for a small speech that I intended to give on the evening of the feast. I was very surprised when I saw the church. For the still young and small congregation I had imagined a small church, but I found it very spacious and especially the beautiful, high and wide windows, even more the well-dressed and with wreaths lovely decorated pulpit and the altar attracted my attention. A great many people were present. The singing at the service was delicious, pure and bright-sounding. After the main sermon, the wonderful hymn: "Wachet auf! ruft uns die Stimme" 2c. after Layritz was sung.

The main sermon was held by Pastor Schieferdecker. He preached on Exodus 20:24, "On the blessing of the house of God; namely, 1. wherein this blessing consists, and then 2. on what it depends." He especially pointed out that the blessing of the house of God was a blessing that could only be found where God had established the remembrance of his name. If his name is remembered in the house of God, where his word, his works and miracles are preached, then his special blessing can only be found there, and nowhere else. He also pointed out that it was a pleasing sign that the first church in Centreville was a church of the pure Lutheran confession, expressing the hope that God had in mind to build there his Lutheran Zion, to place the word of his truth on a lampstand and to make that house a house of blessing extending to children and children's children. The afternoon sermon I preached on Psalm^84, 2. and 3. after which I sought to introduce the glory of the house of God. This wonderful day was concluded by the choir of singers singing many more songs (in several voices) in a tone of Christian cheerfulness, in keeping with the solemnity of the celebration. On the following day, Pastor Johannes arrived at our house and, at the request of Pastor Schieferdecker and his congregation, preached a sermon for the afternoon after-celebration. He held it on the Gospel of Matth. 22 of the previous day, which was very suitable for the consecration of the church, and in it he presented the invitation to the royal wedding in a quite comforting and refreshing way, especially for the servants of God.

May God always let His pure Word resound in this newly consecrated little church, and may many children be born to Him through it, who will abide by the right doctrine of our Lutheran Church and serve the Lord their God according to His will.

Test of Faith.

Luther tells us that I had a table-goer in Wittenberg named Matthias de Vay, a Hungarian, who also lived in my house in Wittenberg. This one, after

When he came home to Hungary and became a preacher there, he had become at odds with a papist preacher. When the pope accused him before the monk George, the brother of Voivoda, then governor and regent of Ofen, and in the interrogation one had harshly condemned the other, and the monk could not make the parties one, because each wanted to be right, then monk George said: "Wait, I will soon know which part is right or not"; and he led the way and set two tons of powder in the marketplace at Ofen, saying: "Whoever wants to defend his doctrine, that it is right and the true word of God, let him sit on one of the tons; then I will put out fire, whoever remains alive when the fire is lit with the powder, so that he does not burn up, because his doctrine is right." Then Matthias of Vap quickly jumped on one of the barrels and sat on it, but the pope did not want to jump on the other barrel with his assistance. Then the monk George said: "Now I see that the faith and the doctrine of Vay is right and your, the papists', religion is wrong"; he punished the papist priest and his assistant for 4000 Hungarian guilders and had to pay and maintain 200 soldiers for him for a while, but he let Matthiam de Vay preach the gospel publicly. (Luther's Works. Hall. Vol. XXII, 72. 73.) - Guericke writes in his Church History that this Matthias "Devay" was called the "Hungarian Luther", had worked in Hungary since 153t and finally died in 1549.

A preacher without an audience.

In the last number of the Apologist we read the following, we would like to say funny, story, if it did not contain at the same time a most sinful misuse of the Word of God:

"Recently we read of a Methodist preacher who preached without having a single audience, and yet it had a good success. His order was on a Saturday afternoon in a schoolhouse, no one came into the house, only a few children were playing nearby. The preacher, however, was not deterred, sang, prayed and preached, while

the children sometimes stuck their heads in the open door." (What might they have thought of the man, dear reader?) "When he had finished, he told them he would preach there again in two weeks. And when he came the second time, the schoolhouse was full." We are not surprised at this; who should not be eager to see such a strange man! - Dr. Nast gives this story the heading: "How a preacher can get an audience." Excellent advice! This probably belongs to the very latest measures.

"The Messenger of Peace."

Under this title the first number of a religious magazine has recently appeared in our city, which from now on will be published monthly as the organ of the "German Protestant" i.e. united or mixed "Gemeinen Nord-Amerika's". The paper is published by the "Evang. Kirchenverein des Westens". According to the Prospectus that precedes it, its purpose is "to serve for edification. On the basis of this," it further states, "the Messenger of Peace can and will never get into a dispute with other German papers, and just as it will never make attacks, it will also never reject them, if they are directed against it, other than with silence.

If one could see from the paper itself that the editors had meant these declarations sincerely, then certainly no one would have anything against it, and it would indeed be cruel not to let such a harmless messenger of peace go quietly on his way. Unfortunately, however, already the first number which this alleged "messenger of peace" brings us shows that he is not a speller, and that therefore also his own words must not be understood as they read. Already this first number is - who should expect it? - in the form of a peace messenger's bag is nothing other than a quiver full of denatured and poisoned arrows, which, as everyone soon sees, are directed first and foremost against us poor Lutherans and are, however, not shot at us from open battle formation, but secretly, as if from a peaceful bush. For if those members of Christianity who take their name from a human being are at every opportunity side-swiped, and if they are portrayed as proud enemies of Christ, who "prefer to bear the name of a party, taken from human beings, rather than the name of Jesus," this hardly refers to the Israelites, Muhamedans, Campbellites, etc., but at any rate to us poor Lutherans. But what are we to make of the declarations of the "messenger of peace" that he never wants to make attacks and never wants to answer attacks? We honestly confess that we regard the first declaration as dishonest and the other as cowardly. One may find this judgment harsh: a true German Lutheran cannot be hypocritical and adheres to the good, old German proverb: Honesty is the best policy. If the "Messenger of Peace" wanted to justify the name "Protestant," then it was by no means necessary that he, on his first walk, already gave away the character he outwardly displayed, blasted the war trumpet and boasted his name at the expense of others. That the name Protestant is an excellent name is an undisputed fact; least of all is this denied by the Lutherans, who have claimed this name from the very beginning.

and carried, denied. If the "Messenger of Peace" wanted to solve his task properly, he should have proved point by point that the name Evangelical belongs to him before all others. That, that is the matter at hand. What is the use of a good name without a good cause, and what is the harm of a contemptible name if it designates something honest? What good did it do the Jews to have the name of the Israel of God when they rejected the word of the Lord, and what harm did it do the Christians to be called Galileans and a sect when they still held to the word of the Lord and the apostles' teaching? Thus, it is of no use to the unrighteous to call themselves evangelicals if they do not prove that they really have the pure evangelical doctrine in all things; and it is of no use to us Lutherans that we have received this name taken from a man, since this name designates the more golden evangelical doctrine, which, drawn from God's Word, is before the eyes of all the world in our public church confessions.

How bad the honesty and sincerity of the dear "messenger of peace" is, however, we feel compelled to show by a second example. On page 3 of the first number, he says that Elector Frederick III of the Palatinate (who, as is well known, deposed and expelled more than a hundred faithful Lutheran preachers solely because of their faithful adherence to the doctrine of the unaltered Augsburg Confession which they invoked) was "one of the most pious gentlemen at the time of the Reformation and a faithful confessor of the Augsburg Confession at the time of the Reformation and a faithful confessor of the Augsburg Confession", and yet four lines further down in the same essay it says: "In the doctrine of the Lord's Supper neither he nor his theologians had ever agreed with Luther ***) and still less with Luther's

*) The Elector proceeded, especially later, so unchristian and tyrannical that even cheaper thinking reformers complained about it. Among others, Rudolph Walther, who was otherwise so fond of the Lutherans, wrote of him in 1576 to Beza: "Volim illuw rsdus "gonäig üomivos "cliidkü-v hui mocksstiug p>i-uck "ntiushU6

I wish that he used people for the execution of these things, who seduce more modestly and more intelligently. Yes, Crato writes to him already in 1574: "In the Palatinate, where the minds are not instructed and fortified in the true doctrine (he means the Calvinist doctrine), they have changed everything outwardly for the time being (a beautiful reformation!); but since some seek more to please the prince than God, I fear that the truly godly will have to go into exile after a short time." S. Cyprian's Lessons 2c. Dom. II. p. 328. Finally, Hubert Languet wrote to the Electoral Palatine Minister v. Wittgenstein: "That I pass over the question whether it is permissible to do violence to consciences. For I respect that those dominate the consciences who take away from them the ecclesiastics of the religion which they hold to be the true one," lb. From these testimonies of the reformers themselves, the reader may gather what a godly man this prince was, under whose protection the Heidelberg Catechism was published.

**) By the way, this is untrue. However, the Elector used to be Lutheran in all his teachings. His own eldest son, Louis VI, who followed him in the government and was wholeheartedly devoted to the Lutheran faith, wrote to him in 1575: "We may say with truth that we... in some

successors." - If this does not mean public mockery and joking with truthfulness, then we really do not know what being truthful means. We fear, however, that the "Messenger of Peace" wanted to prepare his readers for the revelation of the secret that he, too, was a "faithful follower of the Augsburg Confession. And it is certain that once readers have understood that one can be unfaithful and faithful at the same time, then it will not be difficult to convince them that the Unirt Evangelical Church and all its members, together with the entire American Lutheran General Synod, headed by Drs. Kurtz, Schmucker and Sprecher, yes, that all Christians and finally all pagans, Jews and Turks are all "faithful followers of the Augsburg Confession. We have nothing to add but the words of God: "Woe to those who call evil good and good evil, who turn darkness into light and light into darkness, who turn sour into sweet and sweet into sour. Isa. 5, 20.

Those or recipients of the "Lutheraner" who are still in possession of surplus copies of No. 1 and 2 of the sixth volume are kindly requested to return them to the expedition of this journal.

F. W. Barthel.

E " WM

Mailbox.

Mr. P. S. in S. would connect me very much by Uebersendung of the conscious.

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Volume 6, St. Louis, Monday, January 22, 1850, No. 11.

**Missionary sermon preached on the Feast of the Epiphany of Christ,
1850, at St. Louis, Mo. *)**

I. N. J.

O Lord Jesus Christ, we praise You, we glorify You, we adore You, that when our fathers, apart from the citizenship of Israel and alien from the testaments of promise, sat without God and without hope in darkness and the shadow of death, You rose upon them as a bright morning star, which still shines upon us, their children's children.

But behold, darkness still covers a great part of the earth and darkness many peoples: O break forth soon upon them also, as the sun of grace and truth, that they also may walk in Thy light, and their kings in My splendor. To this end, bless the work of Thy servants in all lands, and awaken more and more who say to Thee, "Lord, here I am, send me." Let many hearts also be awakened today to participate in the blessed work of conversion of Your redeemed world, which is still far from You. O Lord Jesus, to whom the Gentiles are given for an inheritance and the end of the world for a possession, hear us for the sake of Your glorious name. Amen! Amen!

Beloved brothers and sisters in Christ JEsu!

If one takes a superficial look at the government of God regarding the distribution of His means of grace among the nations, one can easily get the idea that God has always wanted to bestow His grace only on individual nations. This thought also once dominated and still dominates to this hour the

*) If we did not reject the request of our dear listeners to share this sermon with the readers of the "Lutheran" like other such requests, this was by no means because we considered this sermon worthy of further dissemination through printing, but because our dear listeners hoped that it would promote the cause of the mission, and if this sermon could serve as a mite for it, we did not dare to withdraw it from this holy work.

Jewish people with few exceptions. The Jewish people thought that they alone were destined for salvation by God, while they considered the entire Gentile world to be rejected by God forever. This, however, was a grave error, completely contrary to God's honor.

Divine revelation in the Holy Scriptures, Old and New Testaments, assures us of the opposite, first of all by presenting God's grace as a general one that extends to all people. In the second book of Chronicles, in the 19th chapter, we are told that "with the Lord our God there is no respect of person", and Peter and Paul repeat this statement in the New Testament with the same words. But it is said even more clearly among others in the prophet Ezekiel, in the 33rd chapter: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being and live." Paul says the same thing in 1 Timothy 2: "(God) wills that all men be saved, and come to the knowledge of the truth"; and Peter in his 2nd Epistle, chap. 3: "(God) is patient with us, not willing that any should perish, but that every man should turn to repentance." From this it is evident that God does not want any Gentile to die; that he does not want even one Gentile to perish, but rather that everyone among them be helped and that everyone among them come to the knowledge of the truth that saves.

But God did not leave it with such testimonies of the generality of his grace; he also revealed from the beginning with explicit words that the redeemer promised in paradise concerns all nations, thus also all Gentiles. It is already said in the first promise of the same that he, as the seed of the woman, will crush the head of the serpent; by which first description of the work of redemption every doubt is already cut off whether there are people who have no part in the redemption.

For if through Christ the power of the one into whose power men had come is taken away, then it can no longer be a question whether he or she is also redeemed from his power or not. Therefore, the Lord said to Abraham, Isaac and Jacob, from whom the chosen people of God descended, that through one of their descendants not only their people and family, but all peoples and families of the earth should be blessed. Therefore not only Jacob calls the expected Redeemer still on his deathbed "the hero", to whom "the nations would cling" (Gen. 49,10.), but the whole long procession of the holy prophets from Moses to Malachi, the last of them, call as with one mouth also all Gentiles to wait, to hope, and to comfort and rejoice in the Messiah, as the "comfort of all

the Gentiles" (Hagg. 2, 8.). And as soon as the forerunner of the Savior was born, God opened Zechariah's mouth so that he rejoiced loudly that the Jewish people had been visited by the exit from on high: "so that he might appear to those who sit in darkness and the shadow of death.

But as God promised the Redeemer not only for the Jewish people, but for all people, also for all Gentiles, and sent him into the world, so he also proclaimed his grace to all people without exception at three repeated times and at different times and called them all into his kingdom of grace. The first time the gospel was proclaimed to all men in paradise by Adam, the root and head of the whole human race; the second time by Noah, the second progenitor of all mankind living after him; and the third time by the holy apostles, who had and fulfilled the commission to go out into all the world, to teach all the Gentiles, to preach the gospel to all creatures. These are the three different times when God sent his call of grace to all peoples and nations of the earth, also to all Gentiles.

God has indeed chosen the Jewish people before all other peoples as a people of property, established a covenant of grace with them and given them the word of his revelation before all others; but by doing so, God has by no means turned his grace over to the Jews alone and wanted to take it away from the Gentile peoples and deny it. As the sun has its light not only for itself but for the whole world, so also the light of divine revelation kindled by God to the people of Israel should shine not only for Israel but for all nations. That is why God gave the Jewish people their dwelling place in Canaan, the center of the then populated world; that is why he let them move before and after from country to country and from nation to nation and finally scattered them all over the world; that is why he finally performed such great miracles and signs among them, the rumor of which spread to the farthest regions: So that the Jewish people would be a city of God lying on a high mountain, visible and accessible to all the world, a light shining into all lands as if placed on the world's candelabrum, and a spiritual lighthouse for all nations, and the Gentile world, sunk in blindness and idolatry, would have the opportunity to come again and again to the knowledge of the true God.

It is true that, in spite of all these efforts of God to give His saving Word to all pagans, countless millions of people have been deprived of the Word of God through the fault of their forefathers and have sunk back into the night of pagan ignorance and superstition. Therefore, the question arises: Why did God not see to it that the descendants of those who had misappropriated His word and thrown it away, were given it anew at any time? - There is at least one reason why God does not preach his word to those who know in advance that they will not accept it in faith, but will reject it. For example, as we are told in Acts 22, when the newly converted Paul, burning with desire to confess there the Crucified One, whom he had previously persecuted in his members at Jerusalem, wanted to stay in Jerusalem, the Lord said to him, "Make haste, and go quickly out of Jerusalem; for they will not receive your testimony about me." There is no doubt, therefore, that if God had known that those living in the darkness of the Gentiles would accept his word, he would have had it preached to them, even if it had had to be done by angels from heaven.

But, beloved, although we cannot accuse God of the fact that so many millions have already died and are still dying, who have never heard of their Savior; although we do not have the reason for it, like a certain part of Christianity,

blasphemous in an absolute counsel of God to pass by these millions; although we must rather recognize here a righteous judgment on men of whom God foreknew that they would not have accepted his word if it had been preached to them; although therefore the Gentiles are lost because of their sin: yet all the abandoned Gentiles languishing in comfort and hopelessness through the fault of the Christians, without God's word, are all accusers of the Christians before God, and God will one day demand from the hands of the Christians the blood of all these souls neglected by them. The conversion of the pagans is and remains a duty that everyone who calls himself a Christian has, in short, the mission to the pagans is and remains a Christian duty. Let me now speak to you about this in more detail.

Text: Matth. 2,1-12.

After the texts of Christmas told us about the revelation of the newborn Savior among the people of Israel, today's feast text just read tells us about the first revelation of the newborn Savior among the Gentiles. So, if twelve days ago we celebrated, so to speak, the Christmas of the Jews, today we celebrate the Christmas of the Gentiles, which concerns us first of all, since we are descended from Gentile forefathers. Therefore, today we are commemorating that work by which more and more Gentiles are to be brought to the knowledge of their Savior, the holy missionary work. So let me introduce myself to you now:

The mission to the Gentiles, a Christian debt;

I show you here:

- I. in how far the mission to the Gentiles is a fault of all Christians, and
- II. in how far this work is a debt especially now for us here.

I.

It was, my beloved, a miraculous way in which the firstfruits from the Gentiles were once led to Christ. In a country far from Judea to the east, probably in Persia, a miraculous star had appeared to several wise men of

that country, and God had revealed to them that this star signified the birth of the King of Grace, who had been awaited by the Jewish people for many centuries. Immediately, therefore, the wise men set out for Jerusalem, the capital of the Jewish land, and, arriving there, they said: "Where is the newborn King of the Jews? We have seen his star in the east, and have come to worship him." The news of the arrival of these strange guests from far away, and of their even stranger question, soon fills all Jerusalem, and at last penetrates to the chambers of the

King Herod. Everyone hears the news with shock. But what happens? The king immediately summons all the chief priests and scribes among the people, asks them where the Messiah is to be born according to the Scriptures, and after they have shown him from the prophet Micah that he must be born in Bethlehem, the king directs the wise men to this little town. Following the instructions they received, they finally found the one they had been looking for, fell down before the child, worshipped him, opened their treasures and returned home, carrying the eternal treasure of blessed knowledge in their hearts.

As wonderful as it is in this story that the wise men were led to Judea by a miraculous star, it seems even more miraculous that God did not choose the star to lead the wise men straight to Bethlehem without any detours, but rather that the Jewish king with his chief priests and scribes had to show them from God's word that Bethlehem was the place where Christ could be found. We cannot imagine that the all-wise God should not have done this out of wise intentions, not out of all-important causes. But what was it, probably, why God did so? Who would dare to try to fathom all the holy intentions of God? But one main reason - this teaches us the similarity of faith - was without doubt this: God wanted to indicate for all coming times that he wanted to lead the Gentiles to his dear Son not through direct revelations, not through miracles, not through stars, not through angels or otherwise through extraordinary heavenly appearances, but through men, and that through his already existing church, that the mission to the Gentiles was therefore a church, a Christian debt.

Unfortunately, in our days! Too many, even those who cannot be denied all Christianity, think that the mission to the Gentiles is a laudable work, but a work that can be done as well as left undone, and in which one can participate as well as remain involved; And since there are now so many needs and distresses in the midst of Christianity itself, more than can be done, many think that missions are a burden that should not be imposed on Christians in these times of need, a work that should rather be left undone now, so as not to hinder other necessary things. But, my dears, such Christians are in error. The Christian church is and remains at all times a debtor to the whole world still living apart from Christ. According to God's will, she should be the fertile mother, from whose womb more and more children are born to him, like the dew from the dawn, even from the heathen. It is on her that the heavenly star of the Word is lit for the Gentiles and that they are directed to Bethlehem. This

is not only painted before our eyes by our present feast history as by a living picture, the whole holy scripture gives testimony to it in express words.

Christ calls to the disciples at his departure from the world: "Go and teach all the Gentiles, baptizing them in the name of the Father, the Son and the Holy Spirit. He who believes and is baptized will be saved, but he who does not believe will be condemned. And behold! I am with you always, even to the end of the age." With these words Christ sends out the apostles into all countries and makes the whole mankind to their area and field of work; but they were by no means the only ones to whom these words applied. On the contrary, they stood here, as in all other missions and foundations of Christ given to them, only as the roots of the tree planted by Christ, which was finally to overshadow the whole world and under whose branches all the children of God were to be gathered. In short, they stood there as the representatives of the whole church. It was therefore the church of all times to which Christ gave this commission, the church to which he laid out this great debt; therefore he also attached to the command the promise: "And behold! I am with you always, even to the end of the world!" The holy apostles have died, and although they filled the whole earth with the sound of the gospel, there are still millions left, until this hour, who sit in darkness and the shadow of death. The word: "Go into all the world and teach all the Gentiles", therefore, continues to resound loudly over the graves of the apostles into the ear of the church of Christ and will continue to resound with the demand of guilt until there is no Gentile left to whom the gospel is not preached, until the certain fullness of the Gentiles will have entered Christ's kingdom, that is, until the last day. But who is the church? Is it the so-called clergy, priests and bishops? No, it is all the believing Christians. So to you, yes, to you who have become members of the church through a living faith, the word of the Lord applies: "Go into all the world and teach all the Gentiles". The moment you entered the church and were granted its blessed privileges, you also took over your share of the general church debt and promised to cooperate in the work of the holy mission according to your status and profession, according to your gifts and powers, as much as you are able.

But, my friends, this work is not only a Christian debt because Christ, their Lord, has expressly imposed it on them; even if Christ had not spoken that word, Christians would still have to recognize it as their debt. For, first of all, does not every Christian have an eternal debt of love to his God? But could a Christian say he loves God when he can calmly watch how the enemy God, Satan, holds millions of people, who are created for God, in his kingdom and in his ropes? Could a Christian say he loves God when he can calmly watch how God has still done the supreme miracle of his love for millions of people in vain, became a man for them in vain, suffered for them in vain, sweated bloody sweat for them as a worm lying in the dust, died for them on the stake of the cross in vain, reconciled them, redeemed them and acquired their blessedness for them in vain? Could a Christian say that he loves God when he can calmly watch millions of people who know nothing of God, and therefore, instead of serving God, serve sin and Satan? instead of praising God, for whom they are created, blaspheme Him? instead of sanctifying His name, profane Him? No, as certainly as the love of God remains a debt for a Christian, which he has to pay for all eternity, so certainly a Christian is also guilty of taking part in the work of the mission to the Gentiles, so that Satan, the enemy of God, can have his kingdom destroyed and the spoils, which he has taken away, destroyed, Satan, the enemy of God, his kingdom destroyed and the booty he stole from God taken from him, but God's kingdom, the kingdom of light, grace, righteousness, life and blessedness, increased, and the whole earth filled more and more with his knowledge and thus his praise and glory. So you, who are not a friend of the mission, who do not want to contribute your part to the promotion of this work glorifying God: you do not yet love God; but where there is no love of God, there is no faith; where there is no faith, there is no grace; where there is no grace, there is no blessedness.

But a Christian is not only guilty of loving his God, but also his brothers. But aren't the poor wretched Gentiles all our brothers and sisters according to the flesh? Did not One God create us? Do we not have One Progenitor and One Progenitor Mother? Are they not all flesh of our flesh, blood of our blood, and bone of our bone? How, then, can Christians say that they love the brethren, when they can calmly watch millions of their brothers and sisters go without God, without light, without grace, without comfort in suffering, without hope in death, in sins, in blindness, in God's wrath and disgrace and in unspeakable outer and inner misery, finally going away in despair, never seeing the light and thus being lost in body and soul forever and ever? Nevermore! We deny brotherly love to him who sees his brother fall into a flood of water and thereby endanger his earthly life, and does not hasten to reach out a saving hand to him: and he should have brotherly love in his heart who sees millions of his brothers sink into the flood of eternal death, and will not hasten to help them even with a mite? We deny brotherly love to him who sees his brother's temporal possessions seized by fire and does not hurry,

And who should have brotherly love in his heart, who sees the embers of a never-extinguishing fire beating over the immortal souls of millions of his brothers, and will do nothing to tear them out? We deny brotherly love to him who will not break the bread of the hungry, will not receive into his house those who are in misery, and will not clothe the naked: and he should have brotherly love in his heart who will not do anything to break the bread of life for millions of hungry, miserable and naked souls, to put on the garment of righteousness which is before God, and to open to them the blessed house of God, the church? O icy coldness that must be in hearts, which no pity fills at the sight of the eternal misery of millions of brethren! O unkindness, bordering on the miraculous, which would rather see millions of brethren perish eternally than part with even a piece of flashing dung an hour before death forcibly separates them from it forever! - —

But I do not doubt: as little as I have been able to introduce to you in the shortness of time, you are all convinced that the mission to the Gentiles is a Christian debt, and indeed a debt which Christ not only expressly imposed on his Christians, but which is also already contained in the debt of God's love and of the brethren, on which a Christian has to pay off - not only as long as time lasts, but even as long as eternity lasts.

II.

Let me now go further. Let me now show you, secondly, that the mission to the Gentiles is a debt for us here in particular, which God now demands of us more seriously than ever.

There have been times when the mission to the Gentiles was a mere pious wish of the Christians; times when the Christians longed in vain to contribute something to the conversion of the Gentile world. There have been times when, for most Christians, almost all Gentile lands were as if firmly closed and barred; when Satan held entire nations and parts of the earth in undisturbed, unchallenged possession, as if behind insurmountable bulwarks. Then the Christians could do nothing but sigh that God would have mercy on their lost brethren according to the flesh and open the closed entrance to them. Those times are over. There is now almost no country or empire to which Christians do not have free access. An ever-increasing world trade in earthly goods has opened the gates of all the kingdoms of the world and all the islands of the sea to the Christians with their heavenly treasures; the ever-faster shipping has brought the countries closer together; the partition of languages has fallen more and more; in power, wealth and morality, the nations of Christendom now surpass all the other nations of the earth. The world, of course, has no idea that all of these great

The changes in the world have no higher purpose than to make way for the gospel and the kingdom of Christ everywhere. Since it has become easier and easier in our days to send heralds of the Gospel to all parts of the world, the duty of the Christians to carry out the work of the conversion of the Gentiles with all zeal grows with each passing day. Since God is visibly hurrying in our days to bring the fullness of the Gentiles into His kingdom of grace, Christians are now doubly obligated to use this time of a great search for grace for the introduction of the lost sheep into Christ's sheepfold ever more faithfully and diligently. And since, in particular, even in the midst of the land we inhabit, there are Gentile messengers at work, who alone can continue when we open our hands of mercy, how would we excuse ourselves before God if we had done nothing to complete the most important and most blessed work entrusted to us as Christians and which these messengers are carrying out? Oh, how many thousands of Christians 300 years ago would have thanked God with tears of joy if they had been presented with such a glorious opportunity to contribute a mite to the conversion of the poor blind heathen!

But, beloved, there have not only been times when Christians have not had the opportunity to participate in this work; there have also been times, and still are, when thousands of zealous Christians have not had the means to do so. Oh, how many Christians there may be at present who, burning with zeal to come to the aid of their lost brethren according to the flesh, oppressed by bitter poverty, cannot spare even the smallest contribution to it! O how many a father of a household there may be, especially in our old German fatherland, which has always been sucked dry by war and revolution and other severe hardships, who today eats his miserable piece of bread with his own in tears, without knowing where food and blankets are to come from for him and his starving and half-naked little ones in these remaining winter months! How gladly many of these poorest in body would sacrifice something for their brothers and sisters, who are even poorer in soul, but have nothing but a heart that sighs for them. It is different with us here. God has led us here into a good land, into a land of great earthly blessings. All have here what they need; most have here also something more; and some see themselves as if showered with blessings of temporal goods. Oh, let us remember for what purpose this blessing is given to us! Let us not forget: we have not received this blessing to let it lie dead in the box; or to spend it on usury and draw interest upon interest; or to procure for ourselves a good, comfortable, soft, luxuriant life; or to adorn our bodies with miserable tinsel, and to build magnificent palaces, and to decorate our rooms with splendid

We have no right to fill and decorate our houses with our tools, or to expand our business endlessly, or to buy up one stretch of land after another, and so on. No, what we have is not our own property, with which we can do as we please. Our goods are God's goods, our treasury is God's treasury; we are only to be stewards of it, and God's Word is the book in which God has designated to whom we are to make payments from God's treasury. Above all, it is the infant Jesus, still poor, wrapped in miserable swaddling clothes, lying in the manger, to whom we, together with the wise men from the East, should offer our treasures and before whom we should lay not only the myrrh of our penance and the incense of our prayer, but also some of the gold of our temporal possessions. The infant Jesus comes to us in each of his poor members, in his poor church and in his poor lost sheep from the herd of the Gentiles, and asks us for a donation from God's almshouse, which is entrusted to us for the short time of our earthly life for faithful administration. How could the Christ Child ask for alms from us and we want to refuse him? What else would we do than the Bethlehemites, who sent him out into the cold, dark stable, while they were enjoying themselves in bright, warm rooms? - —

But I have to tell you one more reason why we have to recognize the holy missionary work as a guilt especially for us here. We live here in a land from which the remaining pagan original inhabitants were once driven out and are still being driven out. We live here among pagans, on whose fathers, shortly after the discovery of this part of the earth a little more than 350 years ago, people who called themselves Christians committed the most outrageous atrocities that ever shone on the sun. Among other things, in that time the Roman Catholic Spaniards cruelly murdered within ten years about 15 million Indians like game of the forest. I do not want to mention the terrible ailments that the Christians of the same name have given and are still giving to these pagans at all times up to the present day, and that they have thereby been largely responsible for their hardening against the Christian faith. Do we Christian inhabitants of this country not have to bear an immense

debt to these wretched people? Alas, woe to all the citizens of these states who do nothing to bring the comfort of the Gospel and its eternal goods to the wretched pagan natives of this Occident! We dwell on their mountains and in their lands, we feed our herds on their prairies, we cut our wood in their forests, we sail on their rivers: how frightened we should be if they were to accuse us before God on that day, and if, before God's judgment seat, we were to hear from their mouths, "Here stand

they, our enemies; from the earthly fatherland we possessed they drove us out, but the way to Your Father's house, O God, which they knew, they did not show us. Our temporal possessions they have taken from us, our blood they have shed, and our souls they have vexed, and the eternal goods which Thou hadst entrusted to them they have not only trampled under foot themselves, but have not granted to us either. Lord, avenge, avenge what they have wronged us for!"

Oh, my dear ones, let us then, no matter how many forget their guilt, remember it and take care that the bright star of the Word of God, which now shines for us, is lit for our poor Indian brothers. Let us not be harder than even a bloodthirsty Herod, who directed the pagan wise men from the East to Bethlehem to meet the Christ Child. Let us remember that even one soul is worth more than the whole world, for the world will pass away with all its glory, but the souls of men are everlasting, and a soul converted to Christ is eternally blessed in the sight of God. Suppose, therefore, that through all the sacrifices we make to the holy cause of the mission, only one soul were won, what rich reward we would have reaped for it! Yes, what would it be if we had also given all our possessions, yes, all our blood and life for the salvation of even one soul? It would be nothing, nothing against the fact that God Himself has purchased each one by His own blood. Apost. 20, 28. Therefore farewell! God does not tire of doing good to us, and we will not tire of doing good to our brothers. Even though we do not belong to the rich of this world, but rather to the poor, we still belong to the poor to whom the gospel is preached, and to whom God has given more than to all the rich of this world. But let us not despise even our small gift, which seems like a droplet to extinguish a world on fire; it is equal to God to help by little or much; the smaller our earthly gift is, the more and the more fervent prayers let us add to it, and God's blessing will be abundant.

Praise be to the Lord's glorious name from the tongues of all nations forever and ever. Amen.

Why do we profess the Evangelical Lutheran Church? *)

This question sounds narrow-minded, and many who hear it suspect an answer with which they cannot agree. To speak of a "Lutheran church" at a time when nothing but progress, the abandonment of the old, and the advent of new ecclesiastical conditions are being talked about.

This is the already promised tract of the Strasbourg Lutheran Tract Society, which was founded by Pastor Horning. D. R.

that seems alarming. "If only nothing wrong comes to light! If only the love is not hurt and the hope of future true unification of the separated church parties is not hindered!" - Be calm, dear reader! Fear nothing! Listen to the answer and examine the question from it. If, after calm examination of the answer, the question appears to you to have sprung from a fanatical spirit, then you can put the paper aside, and we will still be at peace. I do not intend to blow a trombone of noise. Here it is not a matter of quarreling but of peace, not of insulting those who think differently, but only of being faithful to what we have and of fulfilling the holy commandment: "Keep what you have, so that no one may take your crown from you. Nor is it obstinate insistence on the old. We do not want to weep wistfully for the evening light when morning light already lies on the mountains. Only this we say and prophesy, that the sun that rises is no other than the one that set yesterday, even if the new day brings no rain and wind like yesterday. "Jesus Christ yesterday and today and the same forever!" So, dear reader, let me answer and examine the answer.

I.

We are committed to the Evangelical Lutheran Church:

1) Not because it bears Luther's name. Luther's name is dear and valuable to me, and I thank God that there was a Luther. I will not be ashamed of his name and call myself Lutheran, as long as I cannot call myself without misunderstanding what I am, a Christian in the true and right sense of the word (Catholic). But I was not baptized by Luther, nor have I ever sworn by Luther's words; on the contrary, I know that the Lutheran Church does not repeat many things that Luther said. One has also never failed to recognize that the name "Protestant" is by far more beautiful than the name "Lutheran. We would also call ourselves "Protestant" without further ado, if the Unirten and others had not recently arrogated this name to themselves in Germany, and the rationalists in America. All the less can we at present dispense with the name "Lutheran. For this reason we also do not say "apostolic", because all sects themselves derive their unbiblical teachings and views from the apostles; whoever says evangelical, by the way, already wants to say apostolic. I do not confess to the evangelical-rebaptist, not to the evangelical-methodist, not to the evangelical-episcopal; and since the gospel cannot be completely denied to the Roman-papal church in many places and in some of its ministers, I do not confess to such an evangelical-papal church, because it is not completely abandoned by the Holy Spirit; I confess even less to those who call themselves "evangelical" (!!) and yet behave unbelievably, I also do not profess to be a member of the Union Church in Prussia and other places, which is praised by the false love that does not rejoice in the truth in all divine things; I also do not profess to be a member of the Reformed Church or rather of the Reformed Churches: I profess the Evangelical Lutheran Church; Evangelical is my name, and only for the purpose of differentiation in the present babel of Christian and anti-Christian sects is "Lutheran" my epithet; and neither Lutheran according to the new fashion, nor old Lutheran according to the opprobrium of the enemies. But it is and remains true:

The name is not why I dedicate my allegiance to the Evangelical Lutheran Church.

We are committed to the Evangelical Lutheran Church:

2) Not for the sake of the outward appearance it has in our days.

She has invaluable goods, for the sake of which I cling to her. But her form, her appearance before the world, I confess, is a servant's form almost everywhere. Because she is so rich in inward goods, she has failed from the beginning to perceive her form.

It is true that people should not look at their outward appearance but at their spiritual possessions. But that is the way people are, and one must have compassion for them and make it easier for them to find eternal goods. There are many weak people who need human guidance and pleasant, inviting forms in order to reach heavenly truth. If the Lutheran church had the constitution and outward form corresponding to its inner dignity, many noble souls would have long since gathered to it from the Roman church; but now they know well what they are leaving, but they do not recognize where they are to go. Constitution and form are for those who are outside like enticing gates to the essential goodness of the church, and in the end it is also true that the holiest and richest church also has the profession of being the most beautiful outwardly. - Oh, and this is precisely where the Evangelical Lutheran Church is so lacking! It is so bent and its vesture is so poor! And this hinders

her so much in her profession, which she has, to work outwardly for the blessing of the world! - I am attached to her with all my soul, but she must have tremendous, great inner merits, I can tell you, reader! Otherwise I would not profess to be attached to her. Its constitution and outward form would rather scare me away; for its sake I would not profess the Lutheran church.

We are committed to the Evangelical Lutheran Church:

3) Not because I was born and raised in their midst, baptized by their servants, taught, confirmed, absolved, fed and watered with Christ's body and blood, blessed to the ministry 2c. All these are unspeakable benefits; but they are mostly only so if the Lutheran church is the right one. If it is not, all this cannot bind me to it. Then it is only proof that even in it one is not completely abandoned by God, that even in it many divine benefits can still be found. But I profess the Evangelical Lutheran Church, not only because it is not completely abandoned!

II.

We are committed to the Evangelical Lutheran Church:

1) For the sake of its jewel. The Evangelical Lutheran Church does not have many things that I wish for it; but it has something that, despite all the shortcomings from which it suffers, makes it the true church, the rose among the cathedrals, for the sake of which I find it easy and beautiful to be faithful to it in its outward misery. Do you know what I mean? I mean her absolutely pure confession and her pure doctrine in accordance with the confession.

Who has ever proved that their confession is wrong on any doctrinal point? I mean by their confession not only the Augsburg Confession, but the whole Concordia, from the Augsburg Confession to the Concordia Formula. You do not know these writings, dear reader, otherwise you would agree with me. Get to know them, and you will agree.

What is more beautiful, more lovely, more vigorous and more cheerful than Luther's large and small catechism?

What is more biblical than the Augsburg Confession and its Apology?

What is more thoughtful and brave than the Schmalkaldic Articles?

And what is more unjustly blasphemed than the beautiful formula of concord in its pure but mild glossing of all doctrines?

Reader, I repeat to you, you do not know the creeds of your church. Get to know them so that you know why you adhere to your church.

The doctrine goes further than the confession, but that does not mean that it is alienated from the confession! I distinguish, therefore, between the hip and the confession, between the confession and the doctrine, but I rejoice in the great, rich doctrine of the Lutheran church, which illuminates all corners of human relationships. I do not know where in all the world God's Word has flowed more fully, more richly, more purely, more mildly and more simply from the lips of men than in the Lutheran Church, than from the lips of its teachers, especially those great, unsurpassed teachers who lived at the same time as and soon after the Concordia Formula (1580). I name one instead of many, the great Johannes Gerhard. From him and from teachers similar to him, I confess that, apart from the confession, nothing else

more attached to the Lutheran Church than the teachings of these teachers.

We are committed to the Evangelical Lutheran Church:

2) Because I know from their confessions and their history that they did not wantonly break away from the church as it was before Luther, that they did not set up something new and unprecedented.

That it only wanted to purify the truly old, the truly apostolic and truly universal of the true church from the inappropriate additions of the earlier centuries;

That it joined the witnesses of truth in all centuries before it, especially the witness of the holy apostles.

Therefore, it is not only three centuries old, but it is the continuation of the true apostolic, truly universal church of former times, and therefore older than any other church community that is now on earth. Founded on the ancient truth, it is itself ancient, with unadulterated Word and Sacrament - and for this reason, too, I profess to belong to it.

We are committed to the Evangelical Lutheran Church:

3) Because it is granted great firmness and at the same time great capacity for education. From apostolic commandments, as well as from apostolic teachings - it never departs: apostolic word remains its immovable foundation for all times. Therein rests its firmness and its unity with all children of God in all lands and times. If it finds something praiseworthy and beautiful in the past, it can choose it according to its freedom; if it finds something in the present or in the future that can serve the church and promote its children, it also chooses it in freedom, and thus moves forward with the times in a calm conscience. In particular, her way of acting, which is apostolic in its freedom, remains sweet and venerable. Where times and circumstances permit, she returns to this way of acting with gratitude and joy; if this cannot happen, she knows that she walks in misery and wretchedness, and that the church is nevertheless the church, even if she is not allowed to return to the best practice. - Firm, striving, docile - these are qualities that no other church has to this extent and in this way, qualities that must secure a future for the Lutheran church even in the judgment of those who do not believe that it has the promise of not being overwhelmed by the gates of hell.

We are committed to the Evangelical Lutheran Church:

4) Because it is so united and so knowable in its unity.

Only those who are united inwardly, in spirit, are truly united.

To be united in spirit is to be united in thought and principle.

The unity of the Evangelical Lutheran Church is in heavenly thoughts, its actions are according to heavenly principles. Heavenly thoughts are God's revealed words, heavenly principles are divine commandments. In these she is united.

In one way she understands them - and her understanding of heavenly thoughts and principles reveals her confession.

The Evangelical Lutheran Church knows no ambiguity. Only those who agree with her in her confessions are her own. It insists on the deepest, innermost unity of souls, and does not desire that their number be greater before the world than it is before God. Who should not see that this is an advantage?

And is that, in which it is united, not recognizable? Do they not know what is meant by "confessions" in their sense? There is no single reformed church, just as there is no single generally valid reformed confession. Many a country, many a confession, says the Reformed. Can the same be said of the Evangelical-Lutheran Christians? Certainly not! What they want to agree on is well known. They have generally accepted and valid confessions. Their army camps are recognizable everywhere by their flags.

Perhaps you are talking about those who are not Evangelical Lutherans and are trying to destroy the glory of the unity of our church? Of course, then you would not be a faithful member of the church yourself, and you would not be very sensible either. Those who are not Lutheran are not Evangelical Lutheran Christians. The weeds in the wheat field are not wheat, but weeds, as every field has them.

We are committed to the Lutheran Church:

5) Because she became a blessing to all the church communities among which she lived.

Thick books could be written about the influence that the holy teachings of our church have exerted on all

sides. The latest times would not provide the least evidence for this. In recognition of this, I am all the more pleased to belong to this church.

We commit ourselves to it:

6) For the sake of the power by which it rises from the dust everywhere despite unfavorable conditions. How long ago has it been that one no longer says that it is over, i.e., with its appearance and its existence in the world? *) Ten or fifteen years ago, one who spoke of serious conversion to the faith of the fathers was like a freak.

A Jesuit said: "Let Matthew's last chapter be with the Evangelical Lutheran Church"; he probably did not think of the fact that there the Lord says: "I am with you always - all authority in heaven and on earth has been given to me. and looked upon like a monstrosity. This has become strangely different. From the far north up to the Alps, from the far east of the Russian Baltic provinces to the far west of North America, the witnesses of the church stand - and not isolated, but close enough to hear their mutual shouting, and many of the people listen to their shouting.

Who has awakened these witnesses and who has given them the people who profess the old faith with them? Who gives them the victory in a world to which nothing seemed and seems more repugnant, nothing more insufferable and impossible than precisely the witnesses of this church? Where does the power for victory come from? It is the power of the Lord. Here is Immanuel, i.e. God with us! And that is why we profess this church.

May the name "Lutheran" decline! The church, which is hidden under this name, will remain! Her mission, the Evangelical Lutheran Mission, will flourish. She herself will be reborn and will no longer, as before, neglect her form and shape. The Lord will give it victory and make it a blessing to all nations!

That is how I think, that is how I hope; what do you think, my reader? I wanted to tell you that in this first sheet at the entrance. More and other things another time.

"The Spectator on the Potomac.

We have repeatedly heard the complaint that Christian preachers, when approached by their listeners for the assignment of a political newspaper, are embarrassed, since the local German newspapers in particular are almost without exception edited by men who are declared enemies of the Christian faith, and who cannot refrain from continuing to vent their blasphemous ridicule of it. It gives us particular pleasure to be able to announce to our readers that on the 10th of this month the first number of a political paper appeared under the title given in the headline, which meets the need long felt by Christians to have a reporter on the events of the day to whom one can listen quietly without being disturbed by ridiculing the saint. The "Spectator on the Potomac" is edited by Professor F. Schmidt, who is already known to most readers of the "Lutheran" and whose name is a sufficient guarantee that the paper will not be inferior to any other in terms of solidity and that it will have the great advantage of adhering to the principle: *Santa sancte!* (Sacred things are also to be treated with a sacred sense!) Incidentally, the paper will not have a merely local character; the editor intends to secure for it a wide emulation throughout the entire Union and Germany. From now on, it will appear every Thursday for the annual subscription price of two dollars and fifty cents.

CentS in advance payment without exception. Orders are to be made in postage prepaid letters at the address: Friedrich Schmidt, Washington, D. C.

The arrival of Methodism in Germany.

From the last two issues of the Apologist, we see that the local Methodist Church has finally carried out its long-held plan to transplant itself to Germany and from there to direct the flow of German immigrants into its territory. The Methodist elder sent out by the church, Mr. Jakoby, has already arrived in Bremen and has begun his missionary work there with great zeal, directing his main attention to Bremerhaven. In his first letter, he reports that he has already begun to have the Methodist tracts that circulate here printed there, and that he intends to write a special tract for emigrants as soon as possible. He wishes to receive the address of private Christian (Methodist) boarding houses in the most important cities here, in order to be able to recommend them to the emigrants as soon as they leave. According to a second letter, Mr. Jakoby already holds regular church services every Sunday and feels compelled to ask for an assistant. He also wants to publish a newspaper in Bremen from Easter this year, for which he is asking the support of his fellow believers here. Whoever sends him \$1.50 from here, he wants to send a copy to the address in Germany, postage paid. Mr. Jakoby writes: "Regardless of all the writings that have been hurled against us by America, recognize: the true Christians us as brothers and co-workers in the vineyard." Those who do not do this are therefore not "true Christians" to the dear Lord. Add: "After I had spent a few hours with a strictly Lutheran superintendent, and had shown him what has been done by the grace of God up to this point by the Methodist Church among the Germans, he left me with approximately (!) the following words: Certainly I wish that all who were born in the Lutheran Church would be preserved in it. But it lacks workers to lead them to blessedness, so I wish that you would make them all true Methodists." It is a pity that Mr. Z. did not honestly call this "strict Lutheran" by his name. Either he was not what Mr. J. declares him to be, or Mr. J. has been just as secretive about the actual nature of Methodism as he was about us when he sought entrance here about eight years ago.

Tennessee Lutheran Synod.

This body held its meetings last year at Beck's Church, Davidson County, North Carolina, October 20-25. The report of the proceedings of this Synod is before us. As much as we had hoped to be able to report to our readers about the results of this meeting, since our Synod had elected our dear Vice-President as its delegate for the same meeting, so little of the results can be found in this report. However, this time we can inform you. As is known, Dr. Sihler was not able to fulfill the order he received due to the death of our blessed Wolter, and the negotiations held by the synod refer almost exclusively to purely business matters. It is saddening to note that a certain Pastor George Easterly has separated from the Synod since its last sessions and formed a body under the name: "*The Reorganized Lutheran Tennessee Synod*", i.e. "the restored Lutheran Tennessee Synod", which now accuses the old Synod of having violated the Constitution "in its opinion", without, however, clearly substantiating this accusation. It is gratifying that the Salems congregation in Locke County, Tennessee, admonishes the synod to be careful in ordaining young men and to grant the same only to men who prove to be righteous in their walk and well grounded in doctrine. Another congregation (St. James, Nockingham, Virginia) reports that it has heard rumors of emerging innovations in some church customs, and advises the synod to use all appropriate means to preserve the old good customs of our church. God grant us many such congregations that watch over their synod with sharp eyes, so that neither in doctrine nor in practice anything unscriptural and unchurchlike is sanctioned by it.

The next sessions of the Synod are to be held at Solomons (Cove Creek) Church, Green County, Tennessee, about ten miles southwest of Greenville from the third Sunday in September, 1850. Until then, Rev. I. R. Moser (Flint Rock, N. C.), secretary of the synod.

"The Evangelical Review."

The third quarterly of the first volume of this journal has just been published. The contents are as follows: 1. *Meurer's Life of Luther* by Prof. Schmidt of Columbia College, N. Y. 2. *The Nature and Extent of our Knowledge of the Deity*, translated by Rev. Harkey. 3. *Consistency of Geology and Revelation*, by Prof. Jacobs of Pennsylvania College. 4. *Journal of a Voyage* by Dr. Muehlenberg, translated from an unpublished German manuscript by Prof. Richards of Lafayette College, Easton, Pa. 5. *The Means employed by God for man's Recovery* by Prof. Miller of Hartwick Sem., N. Y. 6. *Stier's Commentaries on James and Ephes.* 7. *Harn of Feet-washing.* 8. *A hymn from the German* by Dr. Mills of Auburn, N. Y. ("I have now found the reason" 2c.) 9. *Literary Intelligence*, a. Hengstenberg's *Comm. on the Apoc.* b. *Symb. Books* ed. of Mueller, c. *Tischendorf's Ed. of the Greek Test*, d. *Theol. Stud. u. Krit.* e.

Rudelbach's etc. Journal. f. Foreign Theol. Library. 10. notices of 13 new publications.

"Knowledge inflates, but love improves. But if a man thinks he knows something, he knows nothing as yet, as he knows.

shall." 1 Cor. 8, 1. 2.

About this saying the old church teacher Bernhardus makes the following beautiful remark:

You see that the apostle does not praise those who know much, if they do not know the way they should know; you see that he puts the fruit and benefit of knowledge in the way of knowing. What, then, does he mean but that you should know in what order, with what diligence, and with what end purpose everything must be known? In what order, that you know first what is most necessary for the attainment of blessedness; with what diligence, that you strive to know most eagerly what moves most vehemently to the love of God and neighbor; with what end, that you know nothing for vain glory and for your own glory, but nothing for the sake of your own happiness. With what end in view that you desire to know nothing for vain honor and glory, but everything for your own and others' blessedness.

It is wrong to try to find out what God wants to be hidden, but what He has revealed should not be rejected, lest we be found rash in the former and damnably ungrateful in the latter.

Ambrose.

He who believes another's reason more than his own ceases to be a man and has the first rank among the *servum pecus* (servile cattle) of the imitators.

Hamann.

The German Evangelical Lutheran Synod of Indianapolis.

We have received printed copies of the proceedings of this Synod during its sessions from September 27 to October 2 of last year. By sharing some of the proceedings with the dear readers of the "Lutheraner", we hope to give them pleasure. We have never given up the hope that this Synod, once it has left the magic circle of the so-called American Lutheran General Synod Church, having become aware of its apostasy, will not be able to stop halfway. We have been strengthened in this hope by the content of the present negotiations.

The Synod consists of 19 congregations, with 12 preachers, namely: Z. F. Isensee (Praeses),

Z. F. Meißner, I. W. Wier, Dr. O. Hunger (secretary), A. Brand, Ch. Buße, A. H. Lüken, I. F. Hartmann, H. S. Lasar, Th. Wichmann, E. Leemhuis, M. During. Among all the negotiations, the most important appear to us to be those of the 4th and 6th meetings, from whose minutes we extract the following: "The motion was made and seconded: Henceforth, no preacher of our synod may organize and accept a united or so-called evangelical congregation, nor may any preacher who serves one be admitted to our synod." Thereupon it was unanimously decided: "Henceforth no preacher of our synod can organize a united or so-called evangelical congregation", but the remaining part of the motion was rejected by majority vote. "The pastors F. W. Wier and Dr. O. Hunger, however, could not agree to this, not only because the prohibition of organizing mixed congregations can be easily circumvented, but also because in this way the synod would still stand essentially on the unirreformed standpoint and cease to be a Lutheran one, and they declared with regret that they would have to leave the synod." So says the report of proceedings of the 4th session, in which the 6th but: "Concerning the united congregations, a new motion was now made, which was unanimously adopted, and in consequence of which the final resolution of the Synod of Indianapolis reads as follows: Resolved: That henceforth no preacher of our Synod may organize a united or so-called evangelical congregation. Upon the acceptance of existing united congregations, the Synod obligates the preacher to work to bring them to the standpoint of our Lutheran Church. However, a preacher may only accept congregations of which he has reason to hope that they will be brought there under his leadership. - Thereupon the two members of the synod, who had declared their resignation, took back this declaration."

Although we are now convinced that the dear brethren of the Indianapolis Synod must logically go one step further with regard to the acceptance and operation of congregations, and although we can hardly comprehend how, with the ecclesiastical direction of the Synod, the licensing system, which abolishes the essence of the divine order of the ministry of preaching, has still not been abandoned by the Synod, we do not want to let this diminish our joy in the essential progress of the Synod, to which the resolution reported bears witness. We heartily share the hope expressed by Pastor Dr. Hunger at the end of his synodal report that two resolutions in particular, which the synod has passed, will be of beneficial success. On the one hand, he writes that "the Synod, by its position on the pernicious union that has arisen from the lukewarmness and lack of confession of our time, and which is the foundation of

The Synod also stated that "the Lutheran Church, if it wins over a competent man for its missionary activity, will also reach out to the fellow believers scattered throughout this state, who are not yet in the Church, but who are still in the Church, and who are still in the Church," and that "the Synod, if it wins over a competent man for its missionary activity, will also reach out to the fellow believers scattered throughout this state, who are not yet in the Church, and who are still in the Church, and who are still in the Church, and who are still in the Church. On the other hand, that "the Synod, if it wins a capable man for its missionary activity, can also exert a beneficial influence on the fellow believers scattered in this state who lack preaching and the sacraments". In the 7th session, the following resolution was passed: "That a missionary preacher be appointed to travel that part of the State of Indiana which lies south of the National Road, to organize congregations in the same, to visit each of them once every quarter of a year, and to administer the holy sacraments in them.

Finally, the Synod decided to meet again, the Lord willing, on the first Wednesday in September 1850 in Cincinnati, at Pastor Wichmann's Evangelical Lutheran Church.

Salvation of the Pabst.

How salutary the pope is for Christianity, this clean bird himself has sung out impudently enough into all the world. In the so-called canonical, that is, papal church law, it says, among other things, in clear words: "If the pope were so evil that he led countless people to the devil with great heaps, still no one should punish him for it." Dist. 40. e. 6. 8i xapa oto.

Saint Calling.

How ill-advised the poor papists are by being taught to invoke the saints is shown, among others, by Anton Gavin, former lay priest of the Roman Church in Saragossa, who in his book: "Der Dietrich, dessen sich die römische Kirche anstelle der Schlüssel Petri bedient", printed in 1728 in Cologne, tells that once upon a time a

certain Hermannus Ferrariensis was canonisirt, i.e. declared a saint by the pope. Thirty years later, however, it was recognized that this Hermannus was nothing less than a saint. Pope Bonifacius VI therefore solemnly condemned him, had him dug up and burned. But how shamefully the poor people of Ferrara saw themselves betrayed, who had already venerated and invoked this supposed saint for 30 years! How often might the unhappy Catholics worship saints who have long since been in hell and who themselves cry out in vain for salvation!

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A conversation about the duty of a Lutheran Christian to affiliate with an orthodox Lutheran church congregation.

A devout Christian named Gotthold, who knew no greater wealth than that which David praises: "The law of Your mouth is dearer to me than many thousand pieces of gold and silver," went home from church one Sunday, and while he was devoutly pondering the word he had heard and praising God with a grateful heart that He had allowed him to find in this land what could make him eternally rich and blessed, his neighbor, who had also been in church, joined him. The conversation turned to the sermon they had both heard, to the great grace that befalls a congregation when it hears the word of God proclaimed so loudly and purely; but how much will be demanded of such a congregation one day, and what heavy responsibility will fall on those who have not allowed the word to come to fruit in their hearts. Gotthold, who knew his neighbor's indecisive and indifferent nature, used the good opportunity to put a serious word to his heart.

But tell me, dear neighbor, if you recognize the benefits and blessings of the church, why do you not also show your gratitude in deeds? You have been going to church for so long now, and yet you still consider yourself a stranger to the congregation; you have not yet done anything to become a member of our congregation; tell me, then, what is the real reason for this strangeness.

Gebhard. I will tell you that. Until now, I was still undecided about which church I should join, and no one can think that I am wrong if I first examine carefully and investigate everything beforehand; for one does not like to take such an important step, which, once it has been taken, one should not take.

The first step is to find out what has happened in the past. There are many in this country who do it this way, and who may well think about it for years before they join a congregation; for if you only look at things from the outside, they often appear quite beautiful, but if you become more familiar with the inner condition, you see the rotten spots.

Gotth. Well, what kind of demands do you actually make on a Christian community?

Gebh. I especially see to it that the church has a good order and that there is unity and love among the members.

If you only look at it, you will be able to join a false-believing church as well as a true-believing one.

Prayer. Now, of course, I presuppose that God's word is also taught purely and loudly.

Is this a thing that can always be taken for granted? I think that this is the first and most necessary question that one must seriously consider before asking about good order, love and unity. For no matter how beautiful the order and how great the love, it cannot make me happy if I do not have God's word. But where the word of God is pure and living, order, love, unity and much other noble fruit grows of its own accord.

Gebh. You seem to me to be too harsh on this point; it is not compatible with my conscience not to recognize other believing Christians as brothers.

I thought that something like that was in your heart. But just tell me, who has presumed to you not to recognize other believing Christians as brothers?

Gebh. Now, are there not as good believers among the Reformed, Unit-Evangelicals, Methodists, etc., as among the Lutherans, and yet you do not want to recognize them as brothers?

We have never denied that among the above-mentioned sects there are childlike believing souls who cling to the Lord in all simplicity and err more out of ignorance. We must accept them as weak, if they allow themselves to be taught and instructed. But we do not want to have anything to do with those sects themselves, for to extend a brotherly hand to them would mean nothing other than to stamp the truth on their errors and to be guilty of the grossest denial. The dear apostle John, who in his letters cannot make the exhortation to love urgent enough, speaks in his 2nd letter verse 10 the serious word: "If anyone comes to you and does not bring this teaching, do not take him home or greet him. For he that saluteth him maketh himself partaker of his evil works."

Gebh. But I find little or no difference in doctrine; they preach Christ as well as we Lutherans.

I am indeed surprised that you have been examining for so long and still have not recognized their false teachings. As much as I have heard Methodist or evangelical preachers in this country, I have yet to hear one who has rightly divided law and gospel, clearly and correctly shown the way of salvation, and rightly founded the listeners on the Word. It is incomprehensible to me that a man like you can be content with such a

miserable washing and with such anointing as one is used to hearing from such preachers. Yes, even if they preach like angels from heaven, their country-savvy blasphemies of the holy sacraments should be such an abomination to you and to everyone who is sincere about God's word that you would never want to set foot in their churches. But this is what happens when one runs here and there under the pretext of testing; one loses the tender conscience for the pure teaching of the divine word and becomes indifferent and numb to error.

Gebh. If you want the true from the

If you want to learn to distinguish between the false and the true, you must not only listen to those who are of the same opinion, but if you listen to preachers of different opinions, you can best find out what is true.

And these different preachers and sects with their different opinions of faith will make you so confused in the end that you will even lose faith over it, if God does not preserve you out of special mercy.

Gebh. Oh God! Who can be saved and saved in this miserable, torn time; one no longer knows what to hold on to.

In nothing but the eternal, firm, unconquerable Word of God. This is the bright star and the clear light that does not allow us to err; this is the unmistakable and unchanging guide by which we can test and judge everything.

Gebh. But do not the sects also have this guideline, do they not also claim to believe and live according to this guideline? and yet they believe differently than we do; this sometimes makes one doubt whether one can decide with certainty in all cases which is the right teaching of the divine word.

This doubt is refuted by the example of the noble Bereans (Acts 17:11); they took the Holy Scriptures as their guide and tested the teaching of the apostle Paul according to them. If they succeeded in arriving at an indisputable certainty of faith, why should not every honest Christian succeed? If one did as they did, earnestly asked God for the enlightenment of his Holy Spirit, repented of his sins and lived according to God's Word, it would not take long to come to a firm and certain conviction of the truth that saves. But most people lack this; they hear a sermon now and then, receive some impressions, praise it; but that is as far as they go. Thus a firm foundation of faith is never laid in the heart; it can be weighed and swayed by every wind of doctrine and depends entirely on momentary impressions. It may well be that a nerve-shaking Methodist sermon makes a stronger impression on such an uncertain heart than a faith-healthy Lutheran sermon, and the next thought is whether one should not rather go to the Methodists. If you feel the same way, I advise you to become quite sober and to base your heart on the unadulterated teachings of the divine Word, as you find them quite simply, clearly and thoroughly in our unsurpassable Augsburg Confession and in Luther's Catechism. Study it and transform it into sap and blood, and you will soon be ashamed of running to and fro, and will no longer desire any other food than the wholesome nourishment that our church offers you.

Gebh. Well, the Augsburg Confession and Luther's Catechism is the basic confession of our faith; I have never doubted that the doctrine contained therein is the right pure doctrine of the divine Word.

And yet you can still stand to join a church that has this basic creed? It almost seems as if you are in contradiction with yourself.

Gebh. I do not know why?

You profess, as you have now declared, the doctrine and faith of our church, but you deny this profession again by deed, in that you do not want to join the church whose faith you profess.

Gebh. What does the confession of faith have to do with joining the church?

You cannot publicly profess your faith in any other way than by joining the church whose faith you profess. Who else wants to know what kind of faith you have if you do not join a church? You will then have the well-founded suspicion that you believe nothing. The very duty of confession commanded in God's Word makes joining the church an indispensable duty of conscience.

Gebh. I agree with you in this respect, but I do not see why I should necessarily have to enter into external, member-like fellowship with a congregation. To be a member of the body of Christ, nothing but living faith in him is necessary. If the outer church association should do it, then also the hypocrites and muzzlers would have to be members of the body of Christ and his holy church, because there are enough of them in every outer church association.

You are absolutely right that only faith makes us a living member of the spiritual body of Christ; but tell me whether the body of Christ has only one member or many? and whether these members are out of all connection with each other?

Commandment. A body that does not have many members is not a body, and where there is no more fellowship and living cooperation between the members, it is a dead body.

Now, behold, I catch you in your own words. You must confess that in a living body there can be no member that does not associate and cooperate with the others; and yet you claim that one can be a member of the

spiritual body of Christ without being in communion with the other members!

Prayer. Can I not be in fellowship of faith with members of the body of Christ whom I do not know? indeed, with all true Christians, as many as dwell far and wide throughout the earth?

God indeed. But how do you prove the fellowship of faith against the Christians you know? with whom you are at one place together, and with whom you hear God's Word in a church?

Prayer. I show them this by hearing God's word together, going to the sacrament, praying and serving each one with the gifts God has given me, as the apostle Paul says: "So then we are many in one body in Christ, but one is a member of another, and have various gifts according to the grace given us. Rom. 12, 5. 6.

Goth. Excellent! You know it quite well, and yet you do not want to make use of it. Now consider where preaching and the sacrament would remain if Christians did not want to come together in a proper congregation and establish the preaching ministry among themselves. For God does not send the preachers directly from heaven, but calls them through men. One person alone cannot establish the preaching ministry, but it requires several Christians who jointly call and maintain a preacher according to God's order; and if a sinner is then converted to Christ through the preaching, they also receive a blessing from it. But because of you, if you think it is enough that you are a member of the body of Christ through faith, and do not need to join any congregation outwardly, the church could still fall into ruin, public preaching could even fall asleep, and no lost sinner would ever again be able to enjoy salvation. All this terrible damage would be on your conscience, and you would still want to be happy and secure and comfort yourself that you are a living member of the body of Christ?

God grant it! but I fear, I fear-. Consider what St. Paul says to the Ephesians 4:15: "But let us be righteous in love, growing in all things in him who is the head, Christ; from whom the whole body is knit together, one member hanging on to another through every joint, one helping the other according to the work of each member according to its measure, and making the body grow to its own improvement; and all this in love."

Gebh. You weigh down the consciences too much. I have never thought so far as to destroy the church and prevent others from attaining salvation by keeping to myself without joining a congregation.

Behind this "keeping oneself to oneself" lies the horrible selfishness, that one looks more at one's own than at the things of one's neighbor. If God would, your conscience would be quite burdened, for it is truly no small sin. Just imagine what would become of it if everyone thought as you do; whether then the public proclamation of the word would not necessarily cease altogether, and with it faith would also be completely extinguished. Unfortunately, we see it in experience. How many large settlements of German people there are from time to time in the

Country! They have everything they need, beautiful fields, gardens and houses; but they lack the most valuable and necessary thing, namely church and school. Is it not an outrageous fact for every Christian heart that many a small town in the country, with an abundance of beer and drinking houses, has no church and school? This is because no one wants to lend a hand, but prefers to leave it to others to take care of it. Must not the blood of all the souls that could be saved by the preaching of the divine word come upon those who, either out of contempt or indifference, did not want to do anything for the establishment of the preaching ministry?

Gebh. I cannot disagree with this. It is irresponsible how often whole settlements live like heathens, without sermon and sacrament, and let the poor youth go completely wild.

Now behold, by your "standing alone for yourself" you are committing the same sin from which those screaming evils come. But let me mention still more. The church also has other important purposes which one alone cannot achieve without the cooperation of other Christians. There must be institutions in which the preachers are educated and trained for the ministry of the Word.

Gebh. Yes, of course, this is especially necessary here. For those who come over from Germany cannot fill the lack, and are also mostly infected with the poison of unbelief that prevails at German universities.

And, you may add, the Methodist converts swarming around the country are of such a kind that they bring the preaching ministry completely into contempt, because they are quite uneducated laymen who hardly know the first letters of the divine word, let alone that they should have a thorough knowledge of pure doctrine.

Gebh. But how are such institutions to be established here, which accomplish something efficient? The state is not concerned about it; other sources of aid from capital, land and the like, as they existed in Germany, are also lacking here. If the mostly poor and small communities are to raise the costs from their own resources, it will be difficult.

Not as difficult as you think. If only every Lutheran Christian would consider the importance of the purpose and the great blessings that come from it, there would be no need; for then he would gladly give from his means what he could. More is done for the sake of earthly bread. I have seen, for example, that when the steam mill in a small town burned down, it was rebuilt in a short time and made more beautiful and larger by the contributions of the surrounding farmers. But Christians know that the heavenly bread is infinitely more important, why should they not be able to do the same, even more? However, I must ask you one more thing: Do you consider it the duty of every Christian to see to it that the gospel is preached to the Gentiles as well?

Gebh. This is a strange question. Of course, every Christian who knows that there is salvation and blessedness only in One, must wish with all his heart that these poor children of darkness may also come to the knowledge of their Savior Jesus Christ; but the care for this does not lie with one alone.

Of course not. It is the overall care of the church, which should let its light shine even in the poor blind world of the Hcids. You see again from this that the most important purposes of the church cannot be achieved without the cooperation of all its members. Of course, you cannot go and preach the gospel to the Gentiles, but as a member of the church you can work together with others so that they, the Gentiles, may also share in the grace and blessedness that you have in Christ. You will not take it amiss if I ask you once on your conscience whether you have already done something for the Christian teaching institutions or for the poor heathens?

Gebh. Of course, I have not yet thought about this in this way, and have not yet done anything about it. But I couldn't have done much yet, because I haven't been in the country long and, as you know, things are hard at first; but I hope things will get better in the future, and then I won't be left behind either.

How could you be if you were already far behind others who willingly sacrificed their poverty for God's word? Just think of the poor widow in the Gospel with her two mites. That was a great sacrifice before God. It is a bad sign of gratitude for the precious gift of the gospel if one wants to wait until he can give from his abundance. And how much of the abundance is given can be seen; there are usually hardly a few meager crumbs left for Christ. No expense is spared for state, splendor, food, drink and all kinds of luxury, but for the noble, precious treasure of the divine Word even the smallest expense is too much. How differently the word of God could be promoted if avarice and ingratitude against the gospel did not close the hearts. Jacob gave God a tithe of everything he had given him, and did not become a poor man because of it; even the stingy Pharisee (Luc. 19.) was able to give a tithe of everything, and now many cannot give the fiftieth. Indeed, many withdraw from the ecclesiastical community merely because they are afraid of having to give something.

Gebh. It is wrong of me, I confess, that I have done so little for God's word. I am ashamed that I have been so negligent and indifferent on this point; but, believe me, I have kept my connection with the

I did not refrain from going to church because I did not have to give anything. Because giving is more blessed than receiving, that is also my principle.

Well, is there anything else that has kept you away?

Gebh. Well - but I did not like to touch that.

Tell it honestly, what's the harm? Maybe you're making an unnecessary fuss?

Gebh. Well, I will say it. I don't like it at all when one of you worries so much about the other and judges the other. You won't hold it against me if I say that this tiresome splintering seems to be very common among you; every step is so closely watched, every word so sharply observed, that if someone makes a mistake, he soon incurs a sharp rebuke.

So you are afraid of the brotherly punishment? That this is something troublesome and unpleasant for your old man, I gladly believe you. But shall I first prove to you from God's word that one should deny one's innate pride and arrogance and willingly and humbly allow oneself to be punished, yes, that the brotherly punishment is like a delicious balm? for Ps. 141:5 says: "The righteous smite me kindly and punish me; that will do me as good as a balm on my head." Do you prefer the falseness of the world, which flatters your face and slanders your back, to the sincerity of true friends and brothers, who look to your salvation and for that very reason punish you when it is necessary?

Gebh. I would like to be punished from God's word, but I cannot stand it when every little thing is brought to the pastor's attention, namely by such dishonest souls, who thereby seek to gain favor with him.

And do you really think that an honest servant of God will listen to such slanderers and ear-blowers? On the contrary, they will earn not favor but disfavor, for the righteous pastor will send them home with the serious instruction to obey the rule of Christ, Matt. 18:15, and to punish the missing brother in private before they dare to carry on his errors.

Prayer. Yes, if the punishment would happen in the order as it is written in Matth. 18,15. ff, I would gladly submit to this order, but where does this happen!

This is how it should and must be in a Christian congregation, otherwise it is sin and an abomination before God. And if it is not so, then every member of the congregation has not only the right, but also the sacred duty to punish the whole congregation for it.

Gebh. How do you say? One person alone should punish the whole community? I would like to see the community put up with this.

If the congregation does not listen to God's word, whether it is spoken by many or by one alone, it renounces the word of God. Then you may and should break the bond with it according to Ps. 1:1: "Blessed is he who does not walk in the counsel of the wicked. But if you deprive the congregation of your better gifts of knowledge, faith, etc., by stubbornly separating yourself from it, you bury the pound entrusted to you and have no use for the spiritual gifts given to others. For "in each one," says the apostle 1 Cor. 12:7, "the gifts of the Spirit are manifested for the common good." Without and apart from fellowship with other Christians, therefore, the gifts of the Spirit cannot show their rich and manifold benefits. I could give you enough living examples of how those have been promoted in their knowledge, in their faith and in all Christian virtues who, by joining the congregation, have come into closer contact with Christians who have been promoted; how those who lived apart from Christian fellowship soon grew cold and gradually died out. Therefore, a Christian who is faithful to God and his own soul will prefer to do without many earthly advantages if he can only enjoy the fellowship of the brethren, and will not want to be cut off and torn away at any price. It must indeed be conceded to the children of the world that they understand their own advantages better than Christians. They gladly become members of their worldly associations, such as the Freemasons, partly because they consider it an honor, partly because they expect some advantages from it. A Christian should consider it an infinitely greater honor and an infinitely greater advantage to be a member of a Christian congregation, but alas! the saying applies here too: "The children of this world are wiser than the children of light in their generation."

Gebh. Even though I admit all this, I must confess that I do not like to be tied down. I have a certain horror and secret aversion to the thought of being restricted in my freedom. I do not want to be free from God's law, but yet I do not want to put a human yoke on myself.

In other words, you do not want to submit to the order that must be natural in every Christian community. If this were to arise in you from such a proud, self-willed, unruly spirit as is unfortunately to be found in most of our German people who have become wild through unbelief, then I would not waste another word to persuade you to join the congregation. But I would rather believe that it is only a prejudice, which comes from the fact that you resemble such a church order for something completely different than it really is.

Gebh. That order must be, I deny
not, but signing the same looks like legal compulsion to me.

How would you like to call this a legal constraint? You can only read and check what is presented to you for signature, and thus have complete freedom to give your signature or not. You are not forced to submit to the order if you do not do so out of the free conviction that it is right and good and in accordance with the word of God. However, the congregational order is a salutary and necessary restraint against such unrestrained people who, if they broke into the church, would soon make a Babel and Sodom out of it.

Gebh. Since we have come to the municipal code, there is a point in yours that has always pushed me back a bit.

Gotth. Now, tell me what kind of one it is.

Gebh. This is the registration before Communion, that everyone who wants to take Holy Communion should come to the pastor beforehand. This was not even introduced everywhere in Germany, much less in the other churches here in America. I have found it only among the Lutherans.

In the Lutheran Church in Germany, not only registration but also private confession used to be the custom. However, the fact that many good customs have now fallen in all places is a sad proof of the unbelief of the times. Registration is almost the only means we have left to control and defend ourselves to some extent against the appalling abuse of Holy Communion. I ask you only this, whether the pastor is not responsible for whom he gives Holy Communion?

Gebh. If, in the general confession preceding Holy Communion, the pastor clearly shows from God's Word who is worthy or unworthy, and warns the latter, he has done enough for his office and profession; for he cannot see into anyone's heart.

But if the pastor knows for certain that among those who come to confession there is one or the other who lives in gross sins, from what should he conclude that he is penitent? Is there not the experience that thousands go to the sacrament unrepentant, continuing afterwards in the same sins again and again?

Prayer. If someone goes to confession and the sacrament unrepentantly, he is hypocritical to God and God

will judge him.

But should the pastor not try to prevent the judgment of such wretched people with all his might, and that precisely by warning them individually and especially against unrepentant communion and by trying to move them to a sincere repentance by reproaching them for the state of their soul? In the prophet Ezekiel, God speaks Cap. 33, 8. 9.: "Now if I say to the wicked, 'You wicked must die of death,' and you do not tell him this, that the wicked may be warned of his nature: the wicked shall die for his wickedness, but his blood will I require at thine hand. But if thou warn the ungodly of his nature, that he turn from it, and he will not turn from his nature: he shall die for his sin: and thou hast saved thy soul." In view of such terrible words, how can the pastor satisfy his conscience that blasphemers, despisers of God, drunkards, gamblers, fornicators, usurers, thieves, slanderers, unforgiving persons, etc., give no other sign of their repentance before partaking of Holy Communion than that they say a hypocritical yes to the public confession made in their name? But suppose a person is a righteous Christian, will he not like to have the opportunity, at the time of registration, to avail himself of the counsel or consolation of his pastor in particular concerns and matters of the heart? Much less, however, will it be a burden to a righteous Christian to observe an order which limits to some extent the immeasurable terrible abuse of the Sacrament. If all who are ministers of the Word and stewards of God's mysteries would act more conscientiously in this respect, the greatest of all sanctuaries, the Body and Blood of the Son of God, would not be so shamefully and disgracefully profaned. The Lutheran Church acts more conscientiously in this than the sects, because it believes that it is the body and blood of the Son of God; but the latter do not.

Gebh. You have spoken true - it is so. I was also mainly taken only this one against the registration, because it is considered by many to be a kind of ear confession.

You should have said, "From a lot of incomprehensible and malicious people," but if we wanted to follow every fool, we would be the biggest fools ourselves. I hope, by the way, that all your reservations that have prevented you from joining the church so far have now been lifted. This is truly not an indifferent thing that you can do or not do, but it is the clear divine command. How can you obey the divine commandment: "Obey your teachers and follow them" 2c., if you have no pastor? How can you comply with the divine commandment: "Be diligent to keep unity in the Spirit through the bond of peace" if you do not seek Christian fellowship? Is it not a contradiction to profess in the 3rd article a communion of saints, and yet to separate yourself from their communion? How can you fulfill the law of Christ, "Bear one another's burdens," if you leave the cares and burdens of the church to others, and yet want to share in preaching and the sacrament?

It is not fine to only reap but not sow, to enjoy the fruit but not work.

Gebh. Now be assured that your words today have not been in vain. I realize myself that it is not possible any more. I have talked with flesh and blood for too long, but it shall no longer happen. From now on I want to be a member of the church and help more actively to promote and build the kingdom of Christ. It has been very dear to me that we have spoken out in this way.

Praise be to God, who has guided your heart and made you know the right way. Let us continue to cultivate fellowship in Christ diligently until we will see him with joy in the fellowship of all the elect and blessed!

Thus the two parted cordially and fraternally, and Gebhard remained faithful to his purpose and became a righteous and zealous church member.

(Submitted.)

Proposals of statutes for a preacher's and schoolteacher's widows' and orphans' pension fund. Company.

The undersigned hereby take the liberty of communicating these documents to the dear brethren of our Synod. Certainly, something like this will be welcomed with sympathy by all. The love and mercy that we have to show especially to the widows and orphans of faithful Lutheran preachers and school teachers, who are usually left poor, and the care that we owe to our own relatives, in so far as it may be there and does not go against the faith, guided us in the drafting of these proposals. We found this plan to be the most suitable, because it is very simple and easy to implement, avoids the cash system and usury, and yet offers the greatest possible security. We communicate it to you with the request to consider the matter carefully in order to discuss it further at our next meeting in St. Louis, to make additions and improvements and to get the matter underway.

The Society shall consist of persons who are members of the Synod of Missouri, Ohio, etc., but shall have no connection with the Synod as such.

The Society shall elect at its meetings, which shall be held annually at the time and place when the Synod is held, an Administrative Committee consisting of two members, which shall be elected for three years.

Every single widow without children shall receive 40 dollars annually from the entire members of the society;
a widow with 1 child under 14 \$50; a widow with 2 children \$60;
a widow with 3 children \$70;
a widow with 4 or more children \$100; each single parentless orphan \$25.

Annotation. It is assumed here that all members of our Synod join the Society.

In order to avoid the cash system and so that widows and orphans do not receive the support all at once, the tax shall be sent quarterly to the Administrative Committee, postage paid.

Remark. There is, of course, the inconvenience that a small sum cannot be sent in so well by mail; but this inconvenience can certainly be easily overcome in most cases by the fact that members living together can send in their tax jointly.

If a member of the society dies, the surviving widow and orphans shall enjoy the support, the former until her possible remarriage, or if this is not the case, until her death, the latter until the 14th year. If a widow remarries, the support also ceases for the orphans.

The administrative committee shall report each time in the "Lutheran" when and for whom a tax becomes necessary and how much each member has to pay.

The same shall see to it that each member pays his tax at the proper time, and shall remind the defaulters of their duty.

8. a member who is negligent in the payment of the tax shall, after having been repeatedly and unsuccessfully admonished by the administrative committee, be excluded from the society after prior investigation and repeated unsuccessful admonition by the society.

If members separate from the Synod, or are expelled from the Synod, or are deservedly deprived of their office, they lose their claims to the Society.

The administrative committee shall send the funds, as soon as they are collected, to the preacher living nearest to the widow or orphans, who shall pay them to the persons concerned against a receipt, which he

shall also sign and send to the administrative committee.

The Administration Committee shall ensure that the money for the orphans is properly administered, for which it shall be responsible to the Society.

The members of the Society are obliged to take care of the orphans left behind by deceased members of our Society, so that they do not fall into dangerous hands. The Committee has the duty to watch over them. Although orphans are taken care of, they retain the right to the aforementioned support.

The Administrative Committee shall render an annual account, as well as an account of its administration in general.

The latter shall keep a book in which the members of the society must be identified, the contributions received must be receipted, as well as the deaths that have occurred, the beginning and end of the tax, etc., must be entered with all necessary remarks.

15. at the annual meeting, the accounts shall be submitted for review to a committee elected by the Society.

Any expenses shall be reimbursed to the Management Committee by the Company at the end of the period of service.

The Society shall discuss extraordinary cases at its meetings.

Each member shall attest his admission to the Society by signing the Articles of Association. E. M. Bürger.

A. Ernst.

Luther on the union with the papacy and other sects.

There are some lawyers who ask if it is not possible to find a way to make the pope's decree rhyme with the Gospel. Yes, try it, let him come in with one, and you will see where you will remain. But they think thus: "Even if one compares oneself with the pope, no one shall take the teaching away from us. Yes, I think I should also be a doctor of the Holy Scriptures, nor must I pray daily that God will preserve me and stand at my right hand. Such lawyers have little knowledge of this, indeed, no taste of things, and if you do not pray and cry out to God, he has taken away from you the faith and the teaching of the divine word. So now avoid and flee those who seek the middle road, and remember me when I am dead and such means arise that no good will come of it. For it will not be mediated; thus it is said, "Thou shalt not have other gods"; item: "Thou shalt flee idolatry, and shalt not make thee an idolum (image to worship)." Therefore, those who seek a middle road are not right. Let no one take me away from the doctrine, otherwise I will gladly suffer that he may remain the pope and the bishops, earning their interest and pension. I do not ask anything, but if he wants to bring a canon law into my heart, which I should keep, so that it is right, I will not give him a hair's breadth. If anyone said to you, "We have made a compromise between Christ and the devil; let each one of you slacken a little," I cannot slacken this compromise, for Christ will not slacken a hair's breadth. The bed is also too narrow; Christ and the devil cannot lie in it at the same time. It is just such a thing about the concordia or unity of the divine word and the statutes of men. It is impossible for them to agree with each other, only that the gross asses have such sweet dreams and thoughts about such great things. For they do not make any difference to the pope, for he wants to be right and Christ is to be wrong. There is no comparison between God and Belial, between God's word and man's statutes, nor is there any agreement between light and darkness. Therefore, reject all mediators as apostates, deniers, and apostate Christians, for they are such people who darken and seek the doctrine of Christ.

I wonder how they could persevere, so that when the righteous, godly preachers died out and godless teachers took their place again, the pope would be able to rule and reign again and Christ would be destroyed. Therefore, no remedy will do. When I was in Worms at the imperial diet for the emperor, they also wanted me to make a better agreement. Then I said, well, I am satisfied, only that God's word remains free to me. "Hey," they said, "it's an unrhymed thing." Yes, rhyme... - If the country and the people were in need, one could make for means, compare, peace and unity, but here it's all rough asses, they think that the matter is a worldly matter. But no, it is far celebrated, there you cannot come neither to God nor to eternal life, you hear only God and his word. The first commandment casts away all heresy on earth, for idolatry makes and adorns a fine covering, and thinks: ey, this will please God. But see thou make not peace apart from the divine word. If the word of God is not there, close your eyes and say, "There is no agreement or treaty here." There may be people of high intellect who are well read in the Scriptures, in the Latin language and in history, but they are such great fools that they cannot distinguish between Christ and the devil, between eternal and temporal things. For in temporal things one can compare and concede, but not so in eternal things. There it is not valid, or one is lost. For unity cannot be divided. Therefore say, Let us do what we ought, even unto life and limb; only that it be not against God. For this is not ours, therefore it cannot be sold or forgiven; therefore we must leave it alone to our Lord God. (From: Dr. Martin Luther's unpublished sermons. Edited from the manuscripts of the ducal library at Wolfenbüttel by Dr. W. Horck. Berlin, 1847. I, 461 ff. from the year 1539).

Excerpt from the minutes of the Lancaster District Preachers' Conference, held at Lancaster, O., September 30, October 1, and 2, 1849.

Presently, the pastors were F. W. Nichmann, J. Seidel, P. Baumgart and L. W. Habel..

Mr. P. Seidel was elected as President; Mr. L. Habel as Secretary, and the proposals of Mr. Ernst and Mr. Seidel were first considered, whereupon the following resolutions were passed:

1. that we create a file containing a) a constitution of our conference;
- b) a list of the members belonging to the same;
- c) the annual negotiations and other important depravities concerning our conference members or also in their communities, - should contain.

2) That we request the Fort Wayne Conference to erect a stone on the grave of Blessed Brother Citizen (which is there) and that the Secretary be instructed to write to the same, declaring at the same time our willingness to assist in carrying out this plan.

The following questions were then discussed:

- 1) How to deal with those who, out of carelessness or malice, avoid the church services for a long time or forever, but without going over to another church?
- 2) How to deal with self-righteous and muzzled Christians at sick and deathbeds?

Answered:

ad 1. that such church members are to be disciplined according to Matth. 18,15-18. However, the term "careless or malicious" is not meant to refer to those who feel scruples of conscience about a matter that is in itself indifferent; rather, such are to be instructed and borne as weak with Christian patience, as long as they do not want to impose their view on others as a truth of faith, or reveal what children of the spirit they are by joining false believers.

ad 2: That with regard to the self-righteous it is best, if one knows their conduct more exactly, to reproach them without reserve with the sins which one knows of them, so that they may be led away from the delusion as if they had always been virtuous men and brought to the recognition of their worthiness of damnation. In the case of others, whose way of life is not known more precisely, one would have to be content with applying the law in general.

The sad experience was shared that such people often fall asleep on their sickbeds when sin and grace are spoken to them, while they remain lively during worldly conversations. Many are of the opinion that this is a weakness in the sick, which must be excused, but we think that this is from the devil, who in the end tries to snatch the word of life from the poor soul. We were strengthened in this opinion by the experience that, after

earnest prayer to God to avert the cunning and power of Satan, the sick had been able to remain awake.

As far as the mouthless Christians are concerned, they are the most difficult to deal with; there is very little one can do to them, because they agree with the word of God in all respects. All that can be done is to point out to them that it is not the mere Lord-worshippers who can look forward to the blessedness of heaven, but only those to whom Jesus has become their one and only. They should also be earnestly on their conscience, why they took comfort in the Savior? whether their faith did not rest on a false foundation? 2c.

Experiences were also shared with regard to these people, and we did not consider it useless to mention here that one of the brothers met people who in their healthy days often spoke the name of the Savior, but on their deathbeds did not know him at all. If the illness of the people had been such that they were not able to use their senses, then one would excuse the agitated circumstance; but in this way they were sensible in every respect, and so we certainly think that this is a testimony to the fact that the dead faith in the head and the mouth leaves its servants in the hour of death, since even the severely afflicted person knows at least so much in his suffering "that and who Jesus is". Therefore, may everyone, when healthy, take care of the faith that can give him comfort and peace even in the last hour!

3) Because of a third question, concerning the burial of those who belonged to a false-believing church or no church at all, reference was made to the, II. Syn. Bcr. p. 22 concerning a third question concerning the burial of those who belonged to a false believer or to no church.

4) Is it permissible to baptize an adult in mortal need who has not yet received thorough instruction in the doctrine of salvation?

Answer: Yes, if he recognizes himself as a sinner and at least knows who Jesus is and what He has done for us, and also declares that through Him alone he hopes for forgiveness of his sins, life and salvation, and therefore wants to surrender to Him as his own.

5) Whether it is permissible to give Holy Communion to a person who has been baptized but not confirmed in his childhood - in case of mortal need?

Answer: Yes, if he is able to examine himself according to the word of God, recognizes his sins and accepts Christ as his only Savior, and otherwise no signs of an impenitent heart can be perceived in him, and he also has the right knowledge about the holy sacrament itself.

6) Resolved, that we will earnestly exhort our congregations not to fail to pray for the Church in their homes,

Believing that the present afflictions of our church, the lack of workers in it 2c. These are God's visitations on us because of our lukewarmness in prayer.

7) Was asked: under what circumstances may a preacher renounce the office of preaching?

Answer: 1) if he becomes physically incapable of administering the same; 2) if his conscience does not agree with the teaching of the Church.

8) How should a pastor proceed if the congregation does not want to participate in the liturgical service?

Answer: When he has sufficiently instructed her about it, he will push the matter into her conscience.

Apart from the points mentioned above, there was more to be discussed; however, this should not be communicated.

But may God crown with His rich blessing all that has been spoken to strengthen our 2c. faith.

Ludwig W. Habe!, as secretary. » »»

Finally, my brothers, be strong in the Lord and in the power of His strength. Ephes. 6,10.

If you want to be strong and unconquerable, let the Lord Christ be your strength. Take hold of him and exercise yourselves in him, so that he is well known to you, and you keep his word pure and learn it with all diligence, deal with it daily and put it into your hearts, so that you become one thing, So that God's word and your hearts may become one thing, and you may be as certain of things and much more certain than of your own life; when you have this, you will be quite strong and firm, so that you may well remain undisturbed and secure against the coming of the devil or his messengers. Luther.

The pastors themselves do not agree.

1.

The priests themselves are not in agreement, one often hears the citizen and farmer say, how are we supposed to know what is the truth and the right way to eternal life? And, reader, I cannot help it, if I do not want to lie and pretend, I must admit to you that the pastors themselves are no longer in agreement! There are two parties among them, one of which says just the opposite of what the other asserts: what is the use of denying it? Anyone can figure it out who hears the next four or five preachers preaching around his place of residence. Some say, "Human nature is corrupt and man is born in sins," - others, "It is not true, human nature is not corrupt, but man is born innocent and is only corrupted by the evil world." Some preach: "God is just, he must punish all men, because all deviate from his commandments"; others protest against it and say: "God is just a compassionate father and already knows that men are weak, he does not take it so exactly with the sins, as their opponents say". Some teach: "If the Son of God had not become man and paid the penalties of sinners instead of men, no man could be saved, and He alone is the cause of our salvation"; the other party preaches: "Man can already be saved if he only corrects himself and refrains from his gross sins; for it is in no man's power to refrain from fine sins". The first, on the other hand, say: "Man cannot amend himself; the Holy Spirit must first come, repentance and

If the faith in the merit of Christ works in man, then one can only improve, because the improvement comes from faith. The improvement is therefore basically only the work of the Holy Spirit, because it comes from faith, which in turn comes from the Holy Spirit.

So they always say and put the opposite, it is a world-famous thing and one can therefore also speak about it publicly. It is astonishing how disunited the people are, who all wear one and the same skirt and collar, have one and the same Bible and are sworn to it!

2.

That's why I say it," you will say, reader, smiling and quite complacent, "it's nothing with the priests, they don't know anything, one could spare them all with each other!" But, friend, I must draw your attention to the fact that you say too much, and what is too much is once too much, - and beyond the truth no one has to prate. You see, you are happy that the priests do not agree, and you should rather be sad about it! You say your "it's nothing with the priests, they don't know anything" with such an expression as if you were killing a spider! You think that if the priests don't know anything, I don't need to know anything either; but do you know why you say it? It may be something or nothing with the priests for your sake, that is basically the same to you; but you wish that it may be nothing with everything that the priests teach, some as well as others. The priests are still better, like you, they still care, one like the other, about eternity, - but you don't want to know anything about eternity. Because the pastors argue, you think that there is no eternity at all, - you are glad that they, as you wrongly think, all know nothing, so according to your imagination they can also preach nothing certain to you and you can the sooner completely throw their sermon to the wind, because it is just not certain. - —

(To be continued.)

(Submitted.)

There is a paradise here.

There is a paradise here, An Eden, a hidden valley; There one finds the peace of heaven, Therein is prepared a glorious meal. And on the tree of life many fresh streams of life flow. And lilies and roses sprout: The Saron flower blossoms therein.

And in the green branches sit And birds sing bright and fine; And in the high mountains flash Much gold and noble stone; And pearls gleam in the cures, Like stars in the silent night; And ring-crowned with radiant glow Shines the sun's noble splendor.

And angels float in the air with golden bowls high above, And sacrifice in the morning fragrances, And praise God in the higher choir.

And all the saints appear, With crowns in their fragrant hair, And all the blessed unite To praise God forever.

Here is a spring of eternal beauty, and its blossoms do not fade;
Here sound the sweet sounds of heaven, Here shines God's face. And in the dark leafy bushes There shines golden, beautiful and red
Of fruits; those who refresh themselves there, They do not taste the bitter death.

May thunder roar outside, Here is the quiet house of peace. Even if the world is shrouded in night, the light is never extinguished here. No matter how wildly the seas roar, this rock remains firm. No matter how loud the storms roar, Here the spirit's wind gently whispers.

From this ore are created the swords that defeat the world, From this gold are the weapons before which Satan succumbs.
With this demant is founded The holy path to eternal rest, On which all believers allied Pilgrimage to their home.

This is truly a blessed Eden, Because here the mouth of lies is silent, Here we hear God himself speak, Who bends to us from heaven. Yes, who can exalt You enough, You our God's holy word, Through which the Lord gives us spirit and life And grace again and again.

Oh, if you were not accessible to me;
Much better had I never been born And melted again into nothing, Than eternally lost here and there. In despair I stare into the desert, Where no spring of life springs, Until at last I must pine away, The longing eternally unsatisfied.

My faithful shepherd! Thou wilt pasture me on green, watery meadows, So I will suffer no lack And see Thee in Thy word. Thou wilt draw near to me in word, As Thy truth promised me, So my faith can embrace Thee in word: therefore it is my paradise.

Hermann Fick.

Kyrie eleison.

Mary, Queen of England, (died 1558) had raged with insatiable cruelty against the confessors of the Protestant faith in this kingdom during her entire reign. The most deserving men had fallen as victims of her blind rage. *) Now she decided to let the Protestants in Ireland feel her hatred, too, and signed an order for bloody persecution of them. She entrusted the execution of her will to a man who completely shared her hatred of the Protestants and therefore accelerated his journey to Ireland as much as possible. Before

*) According to Hume, within three years 5 bishops, 21 clergymen, 8 noblemen, 84 burghers, 100 countrymen, servants and craftsmen, 55 women and 4 children were burned.

but he left the last city of England, there, in a familiar conversation, he spoke without concealment of the intention of his journey, and showed the queen's command with the words, "Here I have a warrant whereby we will chastise the heretics in Zrland."

This was heard in passing by the landlady of the house, who was inclined to the Protestant religion and had a brother in the capital of Ireland who professed the Protestant faith. Her whole soul trembled when she heard the assassination attempt, and she immediately decided to exchange the power of attorney in the wallet with another paper, if possible. She soon succeeded, and the proxy left the next day on a ship for Ireland without noticing the mix-up. He arrived happily in the capital, appeared before the Viceroy and the Privy Council in Dublin, announced the intention of his arrival and handed over the wallet. But how astonished he and all were when the power of attorney was not found in it! Therefore, nothing could be done about the matter until the lost order was replaced by a new one. He therefore immediately returned to England, asked the queen for a new power of attorney, and received it. Now, however, adverse winds arose that made any passage to Ireland impossible and kept him in port for quite some time. Meanwhile, the Irish Protestants were anxiously awaiting their fate. But behold, the Lord commanded the storm to pass before them. Before the messenger of misfortune could depart, Mary *) died and Elizabeth, the friend of the Protestant faith, came to the throne.

With the swiftness of the wind, the messengers of peace flew to the fearful island, and all at once all bloodthirsty attacks against the confessors of the persecuted faith were destroyed.

The wailing "Kyrie eleison" they had sung incessantly in their meetings was now transformed into a joyful, thankful "Immanuel!"

One greeted the other with the pious jubilant greeting: "The Lord is with us! Here is Immanuel! Praise be to his holy name!

One kind of speech in one kind of opinion.

1 Cor. 1, 10.

It is well to observe what manner of speaking the church has adopted in each article of the Christian faith, and from what intention; also what modes of speaking it has rejected, and from what causes; lest, through innovation, one should wantonly and

Mary reigned from 1553-1558 and died at the age of 43, after having executed about 800 people for the sake of her faith during her five-year reign.

Immanuel is the name of our Savior, which was already given to him in Is. 7:14, and means as much as God with us. without necessary reason from the actual language of the church. For wanton changes in this produce either errors or divisions. One paves the way to dangerous errors,' when many, out of disgust at the fishiness of the Holy Spirit, introduce new ways of speaking under the guise of beauty and daintiness. (OliemQitll loei tli. iol. 16.)

It is a sign of a humble mind not only to have the same opinion with the church, but also to talk. (ZVill. D^seri 8)-st. tli. 6X6A6t. p. 494.)

Philosophers speak in arbitrary words and are not afraid to give offense to pious ears in the most difficult subjects; but our duty is to speak according to a definite rule, lest freedom in words produce an ungodly opinion of the things signified by them. (8t. ^u^ustini lil). 10. äe Oiv. Del e. 23.)

Conversation with a God-denier.

"I don't see God, what am I supposed to believe?"

Do they see your soul? I think that is a foolish question, your body is seen. Who can see your soul? Since your body alone is seen, why are you not buried? - He is surprised that I say: if your body alone is seen, why are you not buried? and answers:

"Because he is still well, because I am still alive."

But how do you know that you are alive, since I do not see your soul?

"How do I know?"

You will answer, "because I talk, because I walk, because I work." Fool! So from the work of the body I recognize that you live. Can you not recognize the Creator from the work of the creatures?

8t. ^UAustrnns in Ds. 73.

Sacred Scripture and Reason.

Elector Frederick the Wise said of the Holy Scriptures: "What is otherwise read from human wisdom and

worldly ways, I can still understand all well; but what God speaks, that is too high, that cannot be easily understood without the illuminating grace of God. Further: "I have learned from experience that nothing can be so sharply and subtly conceived and put forward by human reason that it cannot be refuted by the same; but God's word stands firm like an iron wall that cannot be knocked down. Finally: "One is accustomed to say that one must read the letters of princes two or three times; but rather one should read and consider the Bible often, as the Scripture of the most high Lord." (Zinckgref's German Apo- phthegmata I. p. 134 ff.)

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Volume 6, St. Louis, Monday, February 19, 1850, No. 13.

Teaching of our church about the end of the Sabbath in New Testament times.

I. Excerpts from the symbolic books of our church.

Those who think that the ordinance of Sunday was established as necessary for the Sabbath are very mistaken, for the Holy Scripture has abolished the Sabbath and teaches that all ceremonies of the old law may be abolished after the opening of the Gospel, and yet because it was necessary to ordain a certain day, that the people might know when they should come together, the Christian church has ordained Sunday for this purpose, and has been the more pleased and willing to make this change, that the people might have an example of Christian liberty, that it might be known that neither the keeping of the Sabbath, nor of any other day, was necessary. There are many erroneous disputations about the transformation of the law, about the ceremonies of the New Testament, about the change of the Sabbath, all of which have arisen from a false and erroneous opinion, as if one should have such a service in Christianity that would be according to the Levitical or Jewish service, and as if Christ should have commanded the apostles and bishops to devise new ceremonies that would be necessary for salvation. The same errors have been introduced into Christianity, since the righteousness of the faith has not been taught and preached purely and unadulteratedly. Some therefore argue about Sunday, that it must be kept, although not by divine right, but in form and measure, how far one may work on the holiday. But what are such disputations but snares of conscience? For even though they are intended to alleviate and epitomize human essays, no *epieikeian* or alleviation can be made as long as the opinion stands and remains as if they were necessary. Now the same opinion must remain, if one knows nothing about the justice of the

Faith, and of Christian Liberty. Augsburg Confession, Article 28. (Page 55. New York edition of the Concordia Book.)

Therefore, this (third) commandment is of no concern to us Christians, because it is a completely external thing, like other statutes of the Old Testament, bound to a particular way, person, time and place, which are now all left free through Christ. But to grasp a Christian understanding for the simple, what God requires of us in this commandment; Notice that we keep holidays, not for the sake of intelligent and learned Christians, for these do not need them anywhere, but first of all also for the sake of bodily cause and need, which nature teaches and requires for the common crowd, servants and maids, who wait the whole week for their work and trade, that they also take a day to rest and refresh themselves, after which they usually take time and space on such a day of rest (because otherwise they cannot get to it) to wait for worship, so that they come together to hear and act on God's word, and then to praise, sing and pray to God. But this (I say) is not so bound to time, as with the Jews, that it must be this or that day, for no one is better in himself than another, but should be done daily; but because the people cannot wait, one must always set aside at least one day in the week for it. But since Sunday has been set aside for this purpose from time immemorial, it should be left at that, so that it may proceed in harmony and no one may make a mess of it by unnecessary innovation. So this is the simple opinion of this commandment, because otherwise holidays are kept, that such celebrations are held to learn God's word; so that this day's actual office is the ministry of preaching, for the sake of the young people and the poor crowd; but that the celebration is not so tightly stretched that other incidental work, which one cannot avoid, is therefore forbidden. (Luther's Large Catechism. p. 381.)

II. excerpts from Luther's writings.

1. in Luther's writing "against the heavenly prophets" it says § 44-51 and 58-62 thus:

"Let us go to the right reason and say that these teachers of sin and Mosaic prophets should not swear to Moses; we do not want to see or hear Moses. How do you like that, dear red spirits? And further say that all such Mosaic teachers deny the gospel, drive out Christ, and abrogate the whole New Testament. I speak now as a Christian and for the Christians. For Moses was given to the Jewish people alone, and is none of our business as Gentiles and Christians. We have our Gospel and the New Testament: if they prove from the same that images are to be abolished, we will follow them. But if they want to make Jews out of us through Moses, we will not suffer it.

"What do you think? What do you want to become here? That it may be seen how these red spirits understand nothing in the Scriptures, neither Moses nor Christ, and neither seek nor find anything in them but their own dreams. And we lay the foundation here from St. Paul 1 Tim. 1,9: ""To the righteous (as a Christian is) no law is given."" And Peter Acts 15,10.: ""Why do you tempt God to lay upon the disciples burdens which neither we nor our fathers might bear? But we believe to be saved by the grace of the Lord JEsu Christ, in the same way as they also."" With this saying (like Paul with his) St. Peter lifts the whole of Moses with all its laws from the Christians.

Yes," you say, "that would be true of the ceremonies and *judicialibus*, that is, what Moses teaches about outward worship and outward government; but the Decalogue, that is, the Ten Commandments, are not abrogated, in which there is nothing about ceremonies and *judicialibus*. I answer, I know almost well that this is a common old distinction, but without understanding; for out of the ten commandments

flow and hang all the other commandments and all Moses.

"For this cause, that he would be GOD alone, and have no other gods, 2c. he hath instituted so many and various ceremonies or services, and so hath interpreted the first commandment by the same, and taught how it is to be kept. Item, that he might be obedient to parents, suffer no adultery, murder, thievery, false witness, he gave the *Judielalia*, or outward rule, that such commandments might be understood and performed.

"Therefore, it is not true that there are no ceremonies in the Ten Commandments, or that there are no ceremonies in the Ten Commandments; they are all in them and belong in them. And in order to indicate this, God Himself has inserted two ceremonies with expressed words, namely, the images and the Sabbath, and wants to prove that these two pieces are ceremonies that have also appeared in their own way in the New Testament. That one may see how Doctor Carlstadt in his book deals with the Sabbath just as wisely as with the images. For St. Paul Coloss. 2, 16. 17. speaks freely and brightly: ""Let no man make you conscience of meat and drink, or of any part of the days, namely the feasts, new moons, or sabbaths, which is the shadow of that which was before. "Here, St. Paul does indeed call the Sabbath by name, and calls it the shadow of the past, because the body, which is Christ Himself, has come.

"Item, Gal. 4, 10. 11.: ""Ye keep days, and months, and feasts, and seasons: I fear yours, lest perhaps I have wrought upon you in vain."" Here he calls lost work, keeping days and feasts, among which is also the Sabbath. Esaias also proclaimed this before. Es. 66, 23: "There shall be one Sabbath on another, and one new moon on another," that is, daily shall be the Sabbath in the New Testament, no distinction of time.

"And thanks must the pious Paul have with Esaia, that they have redeemed us so long before from the spirits of the degenerates; we must otherwise sit on the Sabbath day, and grasp the head in the hand, and wait for the heavenly voice, as they juggle. Yes, if Carlstadt were to continue writing about the Sabbath, Sunday would still have to give way, and the Sabbath, that is, Saturday, would be celebrated: it would truly make us all Jews, that we would also have to circumcise ourselves 2c.

"For this is true, and no man can gainsay it, that whosoever shall keep, or make it necessary to keep, any law of Moses, as the law of Moses, must keep them all as necessary, as St. Paul concludes Gal. 5:3, saying, "Whosoever shall be circumcised is bound to keep the whole law." So also he that breaketh images, or keepeth the Sabbath (that is, he that teacheth them to be kept), must also be circumcised, and keep the whole of Moses: which also verily (if these spirits were left room) in time they would be urged to do, to teach, and to keep.

tion. But now, by the grace of God, they do just as St. Paul says in Gal. 6:12: "Those who want to circumcise you do not keep the law, but only seek glory in your bodies. So the iconoclasts themselves do not keep the law. For without leaving the others all in line, they also do the storming without spirit, as if it were a work, so that they lose Christ, the fulfillment of the law, and only seek to gain glory in us, as if they had taught something fine and masterly.

"Would you like to speak here? You will not say that the first commandment is broken, that one must have a God? Item, one must not commit adultery, murder, steal? 2c. Answer, I have spoken of Moses' law as Moses' laws. For having a God is not the law of Moses alone, but also a natural law, as St. Paul says in Romans 1:21, "that the Gentiles know of the Godhead that there is one God". This is also proven by the fact that they raised up gods and worshipped idols, which would have been impossible if they did not know or think anything about God, but God revealed it to them through works 2c, Rom. 1, 19. Now that the Gentiles lacked the right God and worshipped idols instead of God, what is the wonder? The Jews also lacked and worshipped idols instead of God, even though they had the Law of Moses, and still lack the Lord Christ, who have the gospel of Christ.

"So also this is not only the law of Moses: Thou shalt not murder, commit adultery, steal 2c. But also the "natural laws written in everyone's heart", as St. Paul teaches Rom. 2, 15. Christ himself also includes all the prophets and laws in these natural laws: "Whatever you want people to do to you, you also do to them, for this is the law and the prophets. St. Paul also does this in Romans 13:9, where he includes all the commandments of Moses in love, which also naturally teaches the natural law: "Love your neighbor as yourself. Otherwise, if it were not naturally written in the heart, one would have to teach and preach the law for a long time before the conscience would accept it: it must also find and feel it in itself, otherwise no one would make a conscience.

Although the devil so blinds and possesses the hearts that they do not always feel such laws. That is why they must be written and preached, until God intervenes and enlightens them, so that they feel it in their hearts, as it is written in the Word.

"Where therefore the law of Moses and the natural law are one thing, the law abides and is not given up externally, but spiritually through faith: which is nothing else than fulfilling the law, Rom. 3, 28. This is not to be spoken of now, and has been spoken of enough elsewhere. Therefore, imagery and Sabbath and everything that Moses legislated ! more and above the natural law, because it does not have natural law, is free, free and above the natural law.

and is given to the Jewish people in particular. It is no different than when a king or emperor makes special laws and orders in his country, such as the Saxon Mirror in Saxony, and yet the common natural laws go through all the countries and remain, such as honor parents, do not murder, do not commit adultery, serve God 2c. Therefore let Moses be the Saxon seal of the Jews, and let us Gentiles not swear by it. Just as France does not respect the Saxon seal, and yet agrees with it in the natural law 2c.

"Why then does one teach and keep the Ten Commandments? Answer. Because the natural laws are nowhere so fine and orderly as in Moses. Therefore one takes the example of Moses. And I would that some more in worldly matters were taken from Moses, as the law of the bill of divorcement, and of the year of jubilee, and of the year of manumission, and of the tithes, and the like, by which laws the world would be governed greatly, as now with the interest, sell, and free. As when one country takes examples from another country's laws; as the Romans took from the Greeks the twelve tables.

"It is not necessary to keep the Sabbath or Sunday, nor is it necessary for the sake of Moses' commandment, but that nature also gives and teaches that it is necessary to rest for a day at a time, so that men and cattle may rest: which natural cause Moses also set in his Sabbath, so that he might set the Sabbath among men, just as Christ did in Matth. 12, 1. ff. and Ma2c. 3:2 ff. among men. For where it is to be kept for the sake of rest alone, it is clear that he who has no need of rest may break the Sabbath and rest on another day for it, as nature provides: it is also to be kept for the purpose of preaching and hearing the word of God."

2 In Luther's letter against the Sabbath-keepers of 1538, § 64-67 reads thus:

"So the third commandment of the Sabbath, which the Jews insist upon, is in itself a commandment common to all the world; but the ornamentation, that Moses may adorn it and appropriate it to his people, is laid upon none but the Jews in particular; even as in the first commandment none but the Jews in particular should believe and confess that the common God of all the world brought them out of Egypt. For the actual meaning of the third commandment is that we should teach and hear the word of God during the day, so that we may sanctify both the day and ourselves. Just as Mosiah and the prophets were read and preached among the Jews on the Sabbath day from that time until this day. But where God's word is preached, it is self-evident that, out of necessity, at the same hour or time, one has to pray and be quiet, and without any other business, speak alone and listen to what God says and teaches us or speaks to us.

"That's why it's all up to him,

that one should sanctify the day, more than at feast. For God does not say, "You shall keep the day holy.

But you should keep the holiday or Sabbath holy, so that it is more important for him to keep it holy than to celebrate it. And where one thing should or could remain, it would be better to keep the feast than to keep the holy; because the

The commandment is mostly about the sacred, and does not observe the Sabbath for its own sake, but for the sake of the sacred. The Jews, however, value the feast more highly, which God and Moses do not do, because of their own addition, because the saint.

"Now that Moses calls the "seventh" day, and how God created the world in six days, that they should work nothing, is a temporal ornament, so that Moses may show this commandment to his people especially at that time. For this was not written before, neither from Abraham, nor from the times of the fathers of old, but is a temporal addition and decoration, placed only on this people brought out of Egypt, which was not to remain forever, any more than the whole Law of Moses. But the sanctifying, that is, teaching and preaching God's word, which is the right, true, and pure opinion of this commandment, has existed from the beginning, and abides for ever among all the earth. Therefore the seventh day is of no concern to us Gentiles, nor is it of any concern to the Jews themselves any longer than until Messiah; although nature and necessity compel that whichever day or hour God's word is preached, there, as I have said, one must be silent, feast, or keep the Sabbath. For God's word cannot be heard or taught if one is thinking about something else or is not quiet.

"Therefore also Isaiah Cap. 66, 23. That such a seventh day, or ornament of Moses, as I call it, should cease in Messiah's time, when the right Holy One and the Word of God shall come abundantly: "'There shall be,' saith he, 'one Sabbath on another, a new moon on another,' that is, there shall be a Sabbath only, and no special seventh day, or six days between: for the Holy One, or Word of God, shall go daily and abundantly, and all the days shall become Sabbaths."

3 In Luther's interpretation of the ten commandments of 1538, § 1-3 reads thus:

"This is my commandment," says Christ John 15:12, "that you love one another;" and as Paul says in Romans 13:10, "Love is the fulfillment of the law. If one has love, no law is necessary; if one does not have it, no law is enough. Therefore in this third commandment the work is commanded, yes, rather the turnip, that one should not anger God with works. For actually no work is commanded on the feast day. And so the first three commandments prepare man for God as a pure matter, that he may have rest in heart, mouth and works, that is, that he may have a pure rest in the inward, outward and

The middle people who are there are the sensual, rational and spiritual man.

"Here you should notice two things. The first: The Sabbath was commanded to the Jews to feast in the image, as St. Paul clearly indicates Coloss. 2, 17, when he says: "'These are a shadow of things to come, but the body is in Christ.'" Therefore all service work and manual labor, though good in themselves, are the unseemly sinful works of the old man. For just as some animals were unclean in meaning, even though they were good, pure and healthy in themselves, as created by God, and yet signified unclean and evil things; so it is with the bodily works that are forbidden on the holiday (even though they are good in themselves), for they signify future manifestation of evil. So, the Jews' Sabbath means the spiritual time that Christ, the Sun of Righteousness, has illuminated, which time has no night. Esa. 66, 23: "'There shall be one month upon another, and one Sabbath upon another.'" And St. Paul punishes the Galatians, Gal. 4, 10, that they kept days, moons and seasons according to outward Jewish appearances.

"Therefore this commandment actually, yea, all commandments, hath ceased from perfect Christians. "'For to the righteous there is no law'", 1 Timothy 1, 9. 1, 9. But the church has kept some festivals for the sake of the imperfect, to whom the word of God is necessary. But a true righteous man is so godly that all days are equally holy to him; just as with God there is no distinction of days, place or person. Nevertheless, it is necessary for the weak, in whom the old man has not yet died, to practice certain worship, days, customs, weeks, fasting, work, prayer, discipline, and the like, so that they may attain to the growth of the inner man. And if now the body is mortified and forced into service, and the disorderly desires are killed, then these must gradually cease, and be diminished as much as the inner man increases. And if man were to become perfect, such practices

would cease altogether, as St. Paul says in Gal. 3:24: "The law has been our disciplinarian in Christ." For the law has brought nothing to perfection. But St. John the Baptist "went before the Lord to prepare a perfect people", Luc. 1, 17."

(Sent in by Pastor Röbbelen.)

The American Ambassador

is, according to its own confession, "a paper which, abstaining from all ecclesiastical and scholarly disputes, proclaims only the basic truths of Christianity recognized equally unconditionally by all Protestant church divisions, and thereby seeks to win souls for the Lord and His kingdom, without asking about their confession".

We ask: Are there such "basic truths of Christianity that are equally unconditionally recognized among all Protestant church divisions"?

If, in order to answer this question, we consider the particular doctrines of the individual church divisions that call themselves evangelical, there is a difference, to say nothing of the others, in the following two doctrines, of which everyone may judge for himself whether they are main and fundamental truths or unessential parts of the holy revelation: in the doctrine of the justification of a poor sinner before God and of the way in which grace is presented to him by God, or the means of grace. Of the former, the Lutherans teach that it is by faith alone, which God works through his means of grace, Col. 2:12; the Calvinists derive it from God's unconditional election; the Zwinglians from a faith that rests in itself and does not need the testimonies of God's grace in the sacraments; the Methodists partly from faith, partly from their own holiness; the Baptists likewise, only with an even more decisive exclusion of the foreign merit that makes one righteous in Christ. Of the latter, the means of grace, only the Lutherans teach that Word and Sacrament are the powerful instruments through which God communicates His grace and prepares His children. In all other "evangelical church divisions" faith is deprived of the visible vessel of his grace ordained by God in his Word, and a direct effect of grace of the Holy Spirit is taught with more or less exclusion of the Word itself. For although no one refrains from using the Word, the procedure of the unbelieving teachers of reason shows how little this guarantees that the Word will be honored and used as a means of grace. Many of them do not reject the Bible, no matter how much they interpret its sayings according to their meaning, because they know very well that one can read and practice Scripture without submitting to it and basing one's trust on it as the unmistakable pledge of God's will of grace. But is there any church division in the world, apart from the "Lutheran" one, which accepts the Scriptures in this full power of grace willed by God and, for example, does not urge a soul in trouble to do anything but cling to the "It is written!" and to find in the written word of God itself, without regard to one's own condition, the same certainty of pardon that a debtor has in the torn handwriting of his creditor sent to him concerning the debt paid for him by another? Is not in all of them the direct action with God through prayer, the action of grace experienced in the heart, the lesser or greater degree of repentance and faith - in short: that which prepares for the grasping of the

The teaching of the means of grace and their use is so improperly interwoven and confused with the teaching of the means of grace and their use that it can only be attributed to the gracious hand of God, the Holy Spirit, who, despite such impure teaching, assures the soul of his power in the word itself and makes it clean and healthy in the living water freshly flowing from this eternal source, who, in spite of such impure doctrine, in the very word assures the soul of his power, and purifies and makes it whole in the living water freshly flowing to it from that eternal fountain, is to be credited with the fact that all do not cripple and perish from the bits and patches of truth which have become ineffectual in the rapturous heat of fever, and boiled away with all manner of human doubts concerning the divine speech, and by human opinions concerning the mysteries of heaven?

Our time, which is advancing in inventions in a genuinely Cainite manner, again gives clear evidence of its deplorable ignorance in spiritual knowledge by the fact that a magazine, which may impose on it without proof that those doctrines in which all evangelical church divisions agree are sufficient to win souls for the kingdom of God, in which all Protestant church divisions agree, are sufficient to win souls for the Kingdom of God, so that because of them one "need not ask about any confession", thus also need not reprove the errors of certain confessions, finds numerous readers. Even in this day and age, one may dare not to attach great importance to the particular contradictory form of the individual church divisions for the sake of other doctrines of distinction; of these two doctrines, justification and the means of grace, even the less well-informed will have no doubt that in the fabric of a doctrinal concept they must necessarily give all other doctrines this or another form, depending on how they are conceived. Let it be granted, however, to those who do not understand how God also becomes another in our conception, if we understand the way in which he pardons sinners and communicates himself to them differently than is due to us according to his word, that the doctrines of the nature of the triune God are to be regarded as such fundamental truths of Christianity in which "all evangelical church divisions" agree; But he must have a very frugal heart who can find in this a justification for evading the struggle of the various evangelical church divisions, which, together with their divergent doctrines, regard the dispute as worthwhile and, without a settlement of it, regard complete church fellowship among themselves as an impossibility.*) Such a

Otherwise, one or the other must have already abandoned the doctrinal concept whose confession and defense has given it its existence; but such a condition, if there has not been an open and honest apostasy from the former error to the truth known in another confession, consequently a conversion to the church of the sect, eludes all evaluation, because it, like that of the Union, according to Otter, neither belongs to the church of the sect, nor to the church of the sect.

The heart of the Holy Spirit is so frugal that one should hardly believe him to be so arrogant as to distinguish arbitrarily between the basic and secondary doctrines of salvation, which the Holy Spirit has revealed in the Word as being equal and essential. One would find an astonishing magnanimity in denying the hungry soul all the crumbs of the holy word that are disputed somewhere and, at the risk of being deprived of spiritual bread altogether in the end, in wanting to leave behind that which the children produced by the spirit of this age want to find themselves moved to leave behind from the paternal inheritance, if this magnanimous frugality were not in turn coupled with the strange invitation to so many to let themselves be fed with these, still so little guaranteed, remnants; for thereby the heroic renunciation turns into a most ignoble injustice against the invited guests. - How, by the way, spiritual vigilance can exist in the face of such satisfaction with our present church world and such love of peace, will be taught to anyone who does not want God's word to be used only to fight tyranny and the papacy, but above all regards it as given by the Holy Spirit for the edification of a healthy doctrinal edifice, by a short saying of the same, that word of the apostle:

"A little leaven leaveneth the whole lump". Gal. 5, 9.

But what else should the apostles of the Lord Christ teach our apostles today? They have become schoolboys. Our masters have learned to disregard teachings. This is much more noble and fashionable, especially in America. "To make righteous through the knowledge of salvation" (Is. 53:11) and therefore to consider any incorrect knowledge as dangerous to the soul is an old, outdated thing. One proceeds, i.e. one pulls out the stakes that have been set in the teachings of the apostles and prophets of the church, so that also the man of this time can step into it quite comfortably and does not bump his rational head at the "narrow gate". That would be! To expel a Hymenaeus, as the apostle Paul did and only for the sake of the doctrine and that is for the sake of the only doctrine of the resurrection of the flesh (2 Tim. 2, 17. 1 Tim. 1, 20.)? - No, one does not

put up with such things anymore. Such Pauls may only stay away, even the Paul disciples, like Luther was. Such people curse and condemn (Gal. 1, 8.). We know how to shew finely the mountain Ebal of Garizim. We shut the mouth of the dear God, whose spirit teaches swearing, with a fashionable hand movement - that is why one is so comfortable in this time. There is not so much work for growth in the knowledge of God.

The first is the "Evangelical Church Division," the second the "Protestant Church Division," and yet it cannot be understood in itself because of its uncertain, indeterminate, and unconfessional nature.

more necessary. One prays a little. One rejoices that one becomes anxious, for that is testimony enough that one has been saved. You talk and write something about Christ, in general, so that you do not offend anywhere. Then one rubs one's hands and rejoices in the delightful occupation of walking one's paths of peace so peacefully. The simple-minded apostles! They looked at those who taught false doctrine (Acts 20:30, 31). They examined every opinion to see if it did not deviate from the one holy gospel, and if a fool was different, they did not let up with teaching and warning, even, if necessary, with cursing and banishing, until they had saved the pure, shining shield of faith from the threatening sticks, and the pure, golden wine of the gospel from the dripping poison (1 Cor. 1, 10., 1 Joh. 4, 1.). If the fools had founded temperance societies for this purpose, they would have had the respectable pagans as friends and helpers. Or were there no vices to fight among the pagans, so that they had so much time and energy left for teaching? How did Luther make such a futile effort that he continually engaged in quarrels with thirty different false spirits and absolutely did not want to agree to fellowship with the Zwinglians for the sake of a few words "that is"? If only he had done something else than, shortly before his death, to write such a thick book as the great Confession of Holy Communion, just so that he would not be responsible if, after him, one were to enter into church fellowship with the Swiss Reformers, the people who had "a different spirit"! He has been a miserable disputant. His whining, praying, crying and fighting for the letter of truth was a childish game, for which one can at best pity him. It is good that he is dead. Even better that the apostles are no longer alive. Much better still that the Holy Spirit no longer speaks directly through living instruments and that the living dogs have peace before the dead lions. Yes, what would be the point if the Triune God Himself, who spoke to us, were also dead? If only we live, we new spirits, we ambassadors in the time of railroads and steamships, we preachers of a wisdom that in better times was considered dangerous indifferentism, we who know what love is only after we have learned to love even what God hates, the puddles of error and lies of "Should God have said?" just as intimately as the full, pure truth, we who, blissfully welcomed by all in the vastness we have found, dream the most beautiful dream that we are full of the Holy Spirit when this love flows blissfully through us - if only we can live and speak, who would have to fall silent if He woke up, whose word we undertake to shorten and interpret according to our own whim.

The pastors find themselves in disagreement.

(Continued and concluded.)

O you poor man! You are happy to know nothing certain about eternity, like the animals, so that you can just, like the animals, unwind your temporal life according to your instinct and your drives, little by little, without being disturbed by a thought of eternity! You should dig down to the center of the earth in order to learn something certain about eternity, - you should not be able to put your head to sleep quietly until you knew whether you have to expect an eternal life or whether you are to be counted among the animals who are finished when they die! You are right to be sorry that you like to sit in darkness and are so fond of ignorance about eternity and the way to bliss! - But now, if you consider it your greatest wisdom on earth to remain in the uncertainty of the hereafter, let me pity you for your wisdom - I do not like it! Just take care how far you get with it!

3.

You answer, "Well, isn't it true? Don't the priests always contradict each other? How can I help it if I don't know anything? That's for the pastors to figure out, which is true: I don't have time for it, my construction makes me so much work and worries that I have no time, no desire, no wit left for the pastors' quarrel! Once they are all in agreement, then I want to believe them; as long as they argue, I don't believe anything!" - Do you know what I say to that? I say that if you had kept silent, you would have been more clever than now, after you have spoken. You are not a hair's breadth further than Pilate! He also saw that there were various sermons in the world about the truth, and, just like you, did not take the trouble to investigate the truth, and dismissed the great King of Truth with the frivolous speech: "What is truth?" It is true that you do not know what truth is, but you may not take the trouble to learn the truth either, and therefore your ignorance is a culpable and punishable one, for which you will certainly not be able to answer, if it once gets into your hands that there is a truth and an eternity! - If the priests argued and had sense alone to read God's word, then you would be innocent! But you also have your eyes in your head, and behind them your mind, and if your heart desires, you can open your Bible every hour and read and think, and sigh to God until you know who is right of the two parties among the pastors, or whether none is right at all. - You answer, "What, if the priests cannot make sense out of the Bible, shall I make sense out of it? Surely I do not know Hebrew and Greek so that I can read the Bible!" But see, that means nothing talked about. You know that Dr. Martin

Luther translated the Bible into German and all the pastors, one and the other, say that who Luther has done his work quite excellently, so that now everyone can read the Bible, even without Hebrew and Greek. And then I just have to tell you what is to blame for the pastors' quarrel! Do you think that the Bible is not clear enough, that's why the pastors are fighting? You are very wrong! I tell you, the Bible is so clear and plain in all matters concerning eternity, salvation, and the way to salvation, that anyone can understand it if he only wants to. But just as you do not want to understand it, the pastors sometimes do not want to either, and when they do not want to understand what is written, they fiddle with and twist the clear word of God until it is interpreted and twisted, until it suits their lusts and their worldly ways. Summa, if someone does not want to convert, be it pastor or farmer, if he does not want to enter the way of salvation, the way to blessedness, which is written in the Bible, then he twists the Bible and contradicts the people and pastors who understand it correctly, - these then hold out for the truth and also contradict again, and so it happens that there are two quarreling parties among the pastors! There you have the whole truth! Tell me, do you want to convert? If thou wilt, sit down with sighs to God on thy New Testament, and afterward on the old, and read faithfully and daily, and compare what the pastor says with what the other says: what matters, thou shalt soon find out where the truth is, and that it is nowhere different from the pastors who teach according to Luther's Catechism, and according to the Augsburg Confession, and according to the old hymns, which now here and there arise again and are printed!

It is therefore certain and true what the Lord Jesus Christ says to the Jews: "Search the Scriptures, for you think that you have eternal life in them, and it is they that testify of me. And ye will not come unto me, that ye might have life" (therefore read ye not, neither seek, saith the Lord), John 5:39, 40.

4.

Then you say: It is true, I must read the Bible more in the future, and I will see if I can get there; but until now I have always thought that the old priests, who were not very strict about sins and the blood of Christ, were also old people, but the others, who go on and on about repentance and faith, are mostly young people, and they bring a young new teaching. But I am not at all a friend of the innovations."

Well said, friend! One must be a little slow with the innovations, for they are not always improvements, - and in the same way, one must also keep a sharp eye on the young pastors, for their flesh and blood could certainly interfere here and there. But give also

Take care that you make a distinction and do not throw out the baby with the bathwater. It is possible for a young man to impose an old doctrine and for an old man to impose a new one: who stands you in good stead that the young you mean do not have the old, and the old do not have the new. A man is old when he has lived 60, 70, 80 years; but what age is that for a doctrine, for a religion? It may be that the doctrine which the young now like to preach existed before those who proclaim it to be new, even before our great-grandfathers and many hundreds of years further up. And it may also be that the doctrine preached by the pastors, who are now gray-headed, is not older and grayer than they themselves are, and that would be a bit too young for a doctrine on which one should live and die. Sometimes an old man lives in a new house that he or his father have just built, while many a young man lives in a house where Dr. Luther or one of his friends have already lived. Now look, it can be like that with the teaching, and I could bet that you will find it like that yourself, if you compare the Bible with the old and with the young pastors. Just compare the Bible, - and don't talk to me again until you have done that. For the Bible is, in short, the oldest book in the world and has been completely finished for over 1700 years, after the holy prophets had already worked on it for over one and a half thousand years. Its teaching has therefore already been started to be written for about four and a half thousand years, - yes, it is older than it is known, because it is God's word, and God is eternal. If, therefore, a minister agrees with the Bible, he has not only the best, but, if you are particularly attached to it, also the oldest teaching. Such a pastor, even if he is young, is older than all his teachers who have taught their little human feet, and if his head is still black and brown, he is already more experienced than all the old pastors who preach a young doctrine. Experiencing God's word is the best experience - and because today more young than old have experienced this, so now is a strange time, where the saying: "With the old is wisdom" is not generally valid, as true as it can be said by pious old men.

5.

So the teaching of many an old man (for there is still an old man here and there whom God has anointed with His gospel) is young, and you may ask, dear reader, where the young teaching came from?

To this I answer thee, This hath the enemy done. While the people were asleep, he sowed weeds. In the last century, in the second half, especially towards the end, the servants of the Word surrendered more and more into a deep slumber, into which the whore song of a falsely famous wisdom sang to them completely and then in the same he-

held. Since, instead of watching over their souls and their congregations, instead of praying for themselves and the holy church ("Watch and pray," said the Lord), they preferred to argue, the devil deceived them with illusions of earthly wisdom, - they fell into great temptation and in the temptation they themselves fell away from the faith. Freethinking arose in England, and our Germans, who always do not keep what they have, but seek the forbidden fruits of other nations, took up freethinking like an angel of light. They did not realize that they were stripped of all God's truth; only when they were naked and bare and saw their poverty did they begin to be ashamed with Heva. From France, many preached the evil customs that we have subsequently come to know in the French, at the head of which was a lascivious chatterer named Voltaire (read: Voltaire). Since our Germans unfortunately like to copy and imitate what is put before them, they have unfortunately also adopted from the French the evil, wicked gossip that corrupts good manners, and at their head was a German king who, for the sake of his governmental wisdom and warlike deeds, was called great, even "the only one." The wretched Voltaire must have felt the fear of God's enemies in his death and would have gladly accepted consolation from the religion he had mocked and undermined in his life, "the only one" would have gladly given his best battle at the grave if he could have restored the faith in his country as it had been in his father's time; but - but - the seed had been scattered and sprouted with terror, the dams were broken, the waters of unbelief overflowed the land, like the cities, - and ruin became general, as the earth was corrupted from the peaks of the high mountains to the deep valleys by the flood of sin. Pious men, as there were still some, were no longer heard in the roar of the flood - and there were few who could escape through the water in the ark of the holy church.

How far the unbelief and its impudence went since then, we want to present to our readers once in some examples! It went so far that now, praise God, it is no longer believed. - In the beginning, unbelief was mainly among the scholars, from whom it spread to all the higher classes; it stayed away from villages and hamlets the longest. The burghers and peasants, however, still drink from the yeast of unbelief; evil, like good, lingers longest among them. But the longer, the more the dawn will rise, and the Lord will have a greater people, as among the other classes, so also among them, among the citizens and peasants! For God is a God of all people and has mercy on all his works.

6.

Now you admit to me that enlightenment and rationalism did not overcome truth in the last century by their age. On the contrary, you will realize with me more and more every day that truth overcomes lies. That must also be. For the truth is from the eternal God, but the lie is from the father, the devil, who is not from eternity but from a beginning, - and as little as Satan overcomes God, so little can the lie obtain the final victory over truth. But one thing is strange to you, how the lie could have found such a following - among the pastors and among the others. However, this can be easily explained by those who know God's word and their own heart a little.

Man is born with a depraved heart, with a desire and inclination and impetuosity for evil, but he has no desire and no power for good. When the liar approaches him from the beginning and shows him foolishness in the form of wisdom, wickedness in the form of virtue; then the poor human heart feels a pull to the offers of the villain and consents to evil as if it were good. So it went in the last century with the Enlightenment, especially since God left an hour and power to darkness, to the punishment of the wretched world, which long before had neither praised nor thanked Him for His revelations. The way that leads to destruction is always wide and full; but in such dark times of judgment it presses on as if to eternal life. The pastors, however, are also human beings, and judgment came upon them first, since their teachers in the universities, the learned professors, were the first whom Satan blinded. Blind leaders led the blind students, educated blind pastors and they were then, as in former times and also now again more and more God's servants, so then the most effective tools of Satan to deceive people. The whole herd without shepherds - first the blind shepherds, i.e. the deceivers of the churches - walked together without light and right, without pillars of fire and cloud, they looked only at their way, which they had thought out and chosen.

Dear Reader! Our time is a time of the majority of votes. By a majority of votes the things of the earth are decided and determined, and because the leaders of the crowd consider mankind in its great majority to be inspired, to be infallible in making and choosing what is best, they think that if one does everything by a

majority of votes, then one is also always in progress towards the better. Dare you be wiser than this! Ask not how many speak, but who speaks, and still more what is spoken. Ask everywhere for the best voices - and in matters of religion, there only completely abandon the principle of following the majority, there listen to God's voice, which is revealed in his word. God's voice outweighs all voices, and he who follows it fares best, and he himself has the weightiest voice. May you find it! You have two ears to hear the various ministers, from whose sermon your faith or unbelief may be born; but you also have two eyes to test what you hear according to the Scriptures. Also, God and His Spirit are near to all who seek Him, and those who seek Him early soon find Him. He is closest to those who gladly hear and learn God's word - and test everything according to the word of God and keep the best.

He be near you, dear reader, and help you to make the right difference among pastors!

He does not lack resources.

If you are a Christian, be cheerful and of good cheer in all things. For then you will know that God is very faithful and fatherly with you and will certainly help you and give you what you need. If he did not spare his own Son, but gave him up for us all, how can he not give us everything with him? And you should also know that he will not only gladly help you and give you everything good, but that he can also do it in the most glorious way. He does whatever he wants in heaven, on earth, in the sea and in all depths (Ps. 135:5, 6)! All powers must be subject to him and all creatures must serve him, because he created all things, and through his will they have the essence and are created (Rev. Joh. 4, 11.)! And so they must also be at your service as soon as God wills; and God uses the highest as well as the lowest creatures as instruments through which he does good to his children. The angels, these strong heroes (Ps. 103, 20.), let themselves be sent out as ministering spirits for the sake of those who shall inherit blessedness (Hebr. 1, 14.). Did not the angels of the Lord come to Sodom to save Lot? (Did not the prophet's son, when his eyes were opened, see the whole mountain full of fiery chariots and horses around Elisha and realize that many more were for him than against him? (2 Kings 6:16 ff.) Did not Peter have to exclaim: Now I know for a fact that the Lord has sent His angel and delivered me from the hand of Herod and from all the waiting of the Jewish people! (Acts 12:11) But it was not only in ancient times that the angel of the Lord lay down around those who feared him and helped them (Ps 34:8); even today the God-fearing may take comfort in the protection of the holy angels. Once upon a time, a mayor was walking home alone from the town after a business trip in the evening. Near a grain field, he was suddenly overcome by great fear. But as a man who knew well where to turn with all his worries and concerns, he began to pray heartily and also continued with supplications until he was at home, where the fear disappeared again.

disappeared. Later, a man who had been with the pious sheriff for a long time confessed that he had been hiding in the cornfield that evening with an axe in order to kill the sheriff, believing that he would go home alone. But there were two men on his right and on his left who were eagerly talking to him and did not leave him until he came to his house; therefore he could not carry out his intention. And yet, dear reader, no man was with the sheriff.

As the heavenly hosts are gladly ready to serve those who are to inherit blessedness, so also the far inferior creatures on earth and in the water must help his children by God's command. And the same God who commanded the ravens, who otherwise prefer to devour everything themselves, to bring Elijah bread and meat (1 Kings 17:4 ff.); the same God who brought the great fish to devour Jonah and then commanded him to throw the prophet back to land unharmed (Jon. 2:1 and 11); the same LORD who commanded the prophet to be delivered from the sea (Jon. 2:1 and 11 ff.); the same LORD who brought the great fish to devour Jonah and then commanded him to throw the prophet back to land unharmed (Jon. 2:1 and 11 ff.); the same Lord who commanded the fish to fill the net of the disciples, who had fished all night, so that it broke (Luc. 5, 4-6.); and who through a fish gave Peter the means to pay the interest (MatH. 17, 27.): the same can command every creature today that it must serve you, for He is the same yesterday and today for eternity. Many readers know how the pious Brenz was miraculously preserved in great danger by a hen; and how once the canary of a noble woman had to fly away and into the house of poor people to help them out of great distress. The Lord also once commanded a fish to save a poor widow and her son from hunger.

In the terrible year of famine in 1771, a widow and her son lived in Coburg in great poverty. However, she was not considered poor in the past, and it was only the persistent inflation that caused her great distress and embarrassment. Therefore, no one thought of giving support to this widow, and she herself was ashamed to complain of her hardship to only one person. But she knew the Father who dwells in heaven, who abandons none of his children, who is near to all those who call upon him, who call upon him earnestly, and does what the godly desire and helps them. To this she turned daily with her son.

Once the need had become very great; no food was in the house, the hour of lunch had passed, but no food had been on the table. Then the son, with a sorrowful heart, went out to the city, to live out his sorrow in the open air, unseen by his mother, so that he would not increase her sorrow.

and to lament the distress that had become so great to the Father heart of God. And as he thus walked along the banks of the Itz River

and prayed, he heard several times in the water a fish snap into the air, and behold, suddenly over the shore - to the land. There lay a several-pound pike at his feet, which he quickly seized, wrapped in his sackcloth, and brought home to his mother, thanking and rejoicing. A little salt was still found, and so the hunger was satisfied by this fish for several days, until God sent further help.

Therefore, dear man, do not worry if you see no help; the good God has ways and means enough. Only hold on to him with all your heart and hope in him and rejoice that he respects his own so highly that all creatures must serve them. Do not worry, but speak from the heart:

So then draw me into thy will, And bear and cherish and lead within Poor child, Thy inward testimony shall still the doubt, Thy spirit the fear and lusts overcome. Thou art my all, for thy Son is mine; Thy spirit stirreth within me most powerfully. Now I burn for thee in love's desire; How often I am refreshed by thy clarity's light!

Therefore the creature must always serve me, No angel is now ashamed of the fellowship; The spirits that green before you are my brothers and expect me. How often my spirit is refreshed by a heart that loves you and me and all Christians! Is it possible that anything should yet grieve me? Come, spring of joy, soften eternally, all pain!

Dr. Mörlin's *) judgment of Luther's vehemence and sharpness.

Do not let yourself be mistaken that many are mistaken, that many cry out that he was too hasty, hot-tempered and hot, an angry, hasty, quarrelsome head. Those who are not really serious about religious matters, but rather temporize in them and act according to the time, people and other opportunities, certainly blame him the most. Luther's word of God, the cause of the churches, salvation and blessedness has been a godly, zealous earnestness; he has meant the same with all his heart for his body and soul with all faithfulness, that is why he burns (as Paul also praises of himself), where he has been touched by the high things, and both have truly been experienced in him and have come true, which the prophet Esaias says Cap. 49: "He hath made my mouth like a sharp sword" (that is not a fox's tail), "with the shadow of his hand hath he covered me." Therefore it was God's work, in which he also tore through, in joyful happy constancy, the dear man of God, over which others staggered and fell miserably with their poetic moderation, God have mercy! (Os lections script. Luth.)

If God is not angry with the wicked and unrighteous, neither does he love the pious and righteous; for in things that are one and the same, he loves them not.

This Mörlin was born in Wittenberg in 1514, studied there under Luther, Melancthon and Bugenhagen and, after holding various offices, finally died as bishop of Samland in 1571.

which are opposite, one must be tilted either to one side or the other, or to neither.

Lactantius (äsiravei 5, 9.).

Church News.

Already in the 9th issue of the current volume we brought our readers the news that Fr. Schieferdecker had been called by the congregations of Altenburg, Dresden and Seelitz in Perry County, Mo. to succeed our blessed Löber and had also accepted this call in agreement with his previous congregations. In a private letter of January 24, our dear brother in office now informs us that he has already taken up his office in Altenburg. Let us let him speak about it himself. He writes: "Monday afternoon, December 31st of last year, I arrived in Altenburg. As little as my arrival had been expected at such a time of year, the more it aroused joy, and great, heartfelt joy at that, so that I was heartily ashamed of the proofs of love and trust that I experienced. The rectory had long been decorated with a gate of honor, garlands and wreaths of trees of life and cedars. I could therefore begin the new year in the midst of my new congregation; therefore, I could not help but address the congregation immediately in the afternoon from 1 Peter 1:24, 25: How can we hope that the gracious God will also give new blessings to the preaching of his holy word in the new year? Answer: 1. if we, in humble knowledge of our nothingness, rely on His grace alone, and 2. if we stick to His pure, unadulterated Word. On the feast of Epiphany I preached my inaugural sermon on the feast gospel: The gracious intention of God to bring every soul to the knowledge and faith in His dear Son; 1. that this gracious intention manifests itself in the institution of the ministry of preaching, and 2. that therefore we should also use the sacred ministry of preaching according to this intention of God/ My dear father-in-law, Fr. Grüber, gave the introductory speech before the sermon." May God grant our dear brother grace to continue the important work begun by our blessed Löber for the glory of God and the edification of his congregation.

When Father Keyl received a call from Milwaukee, Wis. a little more than two years ago, and as a result left his small congregation of Frohna, Perry Co., Mo., the latter joined the congregation of Altenburg, but even then with the desire to appoint its own pastor again, partly in order to enjoy the pasture of God's Word more abundantly, and partly in order to have the school for its children in its midst. After the death of the blessed Löber, who had been recalled from Altenburg, the congregation of Frohna made serious efforts to find a new pastor.

The church has decided to re-establish its own parish office among itself. Their choice fell on the son of their deceased pastor, the *studiosus theologiae* Mr. Heinrich Löber, who shortly before had completed his studies in the theological seminary at Altenburg under the direction of his father. Mr. H. Löber has then accepted the profession and is therefore, after passing the public examination, by order of the presidium of the synod of ? Grüber under the assistance of Schieferdecker Dom. I. l'oZt. Lpipk. on the 13th of March in the midst of his congregation and was solemnly ordained into his office. May the blessing of the dear Father rest on this son, and may the loving and zealous congregation "take root among themselves and bear fruit above themselves" in the planting and watering of their new, own pastor. Isa. 37, 31.

You shall not take the name of the LORD your God in vain.

Once some merry students got together and drank so much strong drink that one of them had to go to bed. The others made fun of him; dragged him out of bed; treated him as a dead man; and began to sing the funeral song: "Now let us bury the body. But how frightened they were when they examined him more closely in his complete stillness, and found that he had really died!

Do not be mistaken, God is not mocked.

The song was composed around 1531 by Michael Weiss.

Luther condemned to purgatory.

In 1522 it happened that the inhabitants of Altenberg (near Pirna in Saxony), in order to make themselves popular with the papist Duke George and to attach a stain of shame to Luther, dressed up a puppet like an Augustinian monk, and then appointed judges and magistrates who were to put this Luther on trial. In this court, the alleged Lutheran contrefei was condemned to purgatory with great solemnity, then dragged to Geysingberg amid loud cheering, and finally burned at the stake here, it was on Sunday Lätare. One miner, however, was later very afraid of his conscience because of his judicial office and the breaking of the staff, which he had taken over on this occasion; in 1542, twenty years later, the good man ran to Wittenberg because of this and asked Luther with tears for forgiveness and presented him with a showcase of red-gilt ore.

Worship comes before Lord's service.

Among many quite unchristian sayings that are used, one of the most unchristian is undoubtedly: "Lord's service comes before God's service. Just the opposite is true: service to God comes before service to the Lord. This knew

The first one was the French Protestant preacher Roghet, who was executed by the Catholics for the sake of the Gospel in 1762. When the soldiers and the jailer wept for him, he said to one of them: "My friend, since you are ready to die for your king, why do you complain that I die for my God?"

Receive

for the construction of the German Evangelical Lutheran College in St. Louis:

Sent in by members of the Lutheran congregation in Elkhorn Prairie, Ill, named below, by Mr. Fuerbringer, as:

Gerh. H. Dankmeier	05	.00
Joh. Heinr. Biermann		10.00
Friedr. Wilh. Hilskötter		5.00
Herm. Heinr. Garling		4.00
I. H. Schmudde		2.00
G. Heinr. buoy		2.00
Joh. Friedr. Frickenschmidt		2.00
Franz Wilh. Kerk siek		1.00
Joh. Friedr. Glusen kamp		2.00
Ottomar Fuerbringer, ?		5.00
Johannes Gottl. Walther		0.15
Gerh. Heinr. Brockschmidt		8.00
Joh. Heinr. Borrenpohl		2.00
Joh. Friedr. Gerding		4.00
Gottlob Friedr. Harzdorf		0.50
Joh. Friedr. Brockschmidt		5.00
Dankmeier funl		.M

Summa...H61.70

Of the following persons in Carrollton, Carroll Co-, O., namely:

r 5.00

10.00

2.00
0.25
1.00
0.50
0.50
1.00

Mr. Ph. H. Anschütz
Mr. Jakob Helferich
Mr.

Mr. Balzer Meister
Johannes Gambert Mr.

Elisabeth Book Mr. Joseph Pertsch
Jakob Stempel, Mr. Rothacker

Susanne Stempel

Summa..-P21.00

Of the Lutheran congregation at Adrian and Hillsdale, Mich., K3.00. Of some friends of the kingdom of God at Monroe, Mich., P1.00. Of Mr. I". Röbbelen at Liverpool, O., P1.00. From the congregations of Mr.?. Richmann in Lancaster, O., P9.00. From the Lutheran congregation in Washington Township, Hocking Co., O., by Mr.? Baumgart H3.00. From Zion congregation in Willshire Co. by Mr. Streckfuß 12.00. From Lutheran congregation in Frankenlust, Saginaw Co., Mich. by Mr.?. Sievers H3.00. From Mr. k. Trautmann in Liverpool, O., P1.00.

E. Noschke, Cassirer.

Receive

for the Seminary at Fort Wayne, partly in money, partly in victuals (calculated at money) from November 1, 1848, to January 1, 1850.

From the community to Fort Wayne*) P78.38
From the municipality of Mr. Jäbker 42.75

		
			10.50
		
	""	Wyneken	
	""	Richmann	8.00
			...
„	""	Calf	2.50
		
„	""	Röbbelen.	5.60
		
„	""	Franke	10.00
			...
	""	Gräbner	1.00
„	""	Penalties	1.00
	""	Brewer
			4.25

"" Kunz 3.20
"" Husband 7.00
By Mr. H. Rudisill Esq 4.50
By Mr. Leonh. Quick 2.00
From Mr.?. Claus. 0.50

Summa...\$181.18

—W . Sihler, Pastor.

In addition, 10 of our 18 students are currently provided with housing, food, etc. by the pastor and the congregation, 2 at the seminary itself, and 8 in the houses.

Get

to the maintenance costs of the college in St. Louis;
From Mr. Georg Weidner in Lancaster, O., Z1.00.
From Mr. Markwart in Perry Co, Mo, 50 cts.

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Printed by Arthur Olshausen, HeranSgeber des ""eiger des West"".

Volume 6, St. Louis, Mo. March 5, 1850, No. 14.

Gemeinde-Ordnung für die deutsche evangelisch- lutherische Gemeinde ungeänderter Augsburgischer Confession in St. Louis, Mo., 1843. *)

§ 1.

Since according to God's Word (1 Cor. 14, 40. Col. 2, 5.) everything should be done honestly and orderly in every Christian congregation, and since our fathers preceded this by passing Christian church ordinances, we, a number of German Lutherans living in and around this city, have united to form a parish together, and by this document, signed by us by name, we lay down the order under which we stand in a congregational association and determine the administration of the internal and external affairs of our community.

§ 2.

Our church and congregation shall be called: The **Trinity Church of** the German Evangelical Lutheran Congregation of the Unaltered Augsburg Confession at St. Louis, Mo.

§ 3.

In our congregation, all canonical books of the Old and New Testaments are recognized as God's revealed Word, and all symbolic books of the Evangelical Lutheran Church are recognized as the form and standard drawn from the Word of God, according to which, because they are taken from God's Word, not only the doctrine in our congregation is to be guided and examined, but also all incipient doctrinal and religious disputes are to be judged and regulated. Luther's Small and Large Catechism, the Concordia Formula and the Articles of Visitation.

It can therefore

§ 4.

No one shall be, nor become, a member, much less an official, of this community, nor any

*) We share these few paragraphs of our local community order, repeatedly requested to do so by several brothers. D. R.
The rights of a member of the municipality shall be shared by those who have them:

- a) is baptized;
- b) confesses all the canonical books of the Old and New Testaments as the one divine rule and guide of faith and life, and
- c) if there is still a lack of knowledge of all the aforementioned symbolic books, at least knows the Augsburg Confession and Luther's Small Catechism and professes them;
- c) does not live in revealed works of the flesh (Gal. 5:19-21.), but leads a Christian walk;
- e) partakes of Holy Communion more often when he is one of the adults;
- f) submits to the orders which have been established collectively, and which should still be established, as far as they are not contrary to the word of God, and allows himself to be rebuked in brotherly love where he has erred.

§ 5.

Only those male members of the congregation who have reached the age of twenty-one and have signed the congregation's bylaws are eligible to vote, and only those who have reached the age of twenty-five and have already been a member of the congregation for one year are eligible to vote.

§6.

Each member of the community is obliged to contribute according to assets

- a) for the maintenance of school and church,
- b) for the coverage of all municipalities
debt

to contribute proportionately.

- c) If someone has not contributed to the communal fund for three months, or has not excused himself because of poverty, the head is obliged to admonish him fraternally.

§ 7.

If a member of the congregation is excluded from the congregation after fruitless application of the steps of admonition prescribed in God's Word (Matth. 18:15-20.), where these are possible, he is thereby deprived of all rights of a member of the congregation and of any property of the congregation as such, as long as he has not been readmitted to the congregation.

The same shall apply to those members of the congregation who voluntarily leave the congregation, or who effect this departure by moving away, if they thereby sever their connection with the congregation.

§ 8.

The pastorate in the congregation can only be assigned to such a preacher who professes all canonical books of the Old and New Testament, as God's revealed word, and to the entire symbolic books of the Evangelical Lutheran Church derived therefrom, whose § 3 is intended, to which the same is committed as well as the school teacher at his vocation.

§ 9.

The congregation in its entirety shall have supreme authority in the external and internal administration of all church and congregational affairs; no order or decision for the congregation, or for a member of the congregation as such, shall have any validity, whether emanating from an individual or from a body in the congregation, unless it is made in the name of and under a general or special authority given by the congregation; and what is ordered and decided in the name of and according to a power given by the congregation, by individuals or smaller bodies, may at all times be brought to the congregation, as to the supreme court, for final decision. However, the congregation also has no right to do anything against God's Word and the symbols of the pure Evangelical Lutheran Church.

If it does so, all such orders and decisions shall be null and void.

§ 10.

The right to appoint, elect, and accept the preacher or preachers, the school teacher or teachers, and all other officers in the congregation, shall at all times remain with the congregation in its entirety, and shall never, either to any individual or to any smaller body in the congregation, be delegated.

§ 11.

The heads of each municipality shall have no more and only so much power in the municipality as is delegated to them by the municipality. The instructions given to them by the municipality may be changed or revoked at any time by the entirety of the municipality.

§ 12.

All property of the municipality shall be handed over to the trustees elected by the municipality in such a way that they shall administer it in the name of the municipality, as foreign property entrusted to them, conclude contracts in relation to it, pay out monies, levy and receipt for them, sign documents, appear in court and perform all acts that the municipality would have to do itself as owner, but in such a way that they are not authorized to do with these properties as they see fit, but perform such acts only in accordance with valid resolutions and orders of the municipality. For what the trustees do by decision and on behalf of the municipality, the latter shall stand by its goods and hold the trustees harmless in all respects; if, on the other hand, the trustees proceed with the municipal goods without decision of the municipality, according to their own will, they shall be personally responsible to the municipality for this.

§ 13.

All officials of the congregation may be dismissed from office by the congregation in Christian order. Reasonable causes for the removal of preachers and school teachers are: persistent adherence to false doctrine, vexatious conduct, and wanton disloyalty in the administration of the office.

§ 14.

In the present Trinity Church of the congregation, only German shall be preached at any time by the preacher employed there. Only guests may hold services in other languages for a certain period of time, if they request it and it is granted to them by the congregation.

§ 15.

At least one-fourth of the members of the congregation capable of voting must be present at a congregational meeting, and at least two-thirds of those present must agree to a congregational resolution. Every member of the congregation is obliged to attend the meetings wherever possible, and the member who remains outside the Board of Directors waives his or her right to vote in the event of his or her non-attendance.

§ 16.

All letters sent out by the municipality (with the exception of those mentioned in § 12) must be signed by the heads of the municipality on their behalf.

§ 17.

If, as God will graciously prevent, a separation should occur in the congregation, the property and all associated advantages of the congregation will remain with those members of the congregation who insist on the confession of the unaltered Augsburg Confession and accordingly want the preachers and school teachers of the congregation to be committed to the entire symbols of the Evangelical Lutheran Church.

§ 18.

Those members of the congregation who are still minors are obliged to attend the catechism examinations to be arranged with them in the church.

§ 19.

Only purely Lutheran hymns may be used in public worship, and only purely Lutheran forms may be used in all official acts. And in the school, in addition to the Holy Scriptures, the small catechism of Luther and only such books may be introduced for instruction in Christian doctrine which are purely Lutheran. Parents who are

members of the congregation are required either to send their children to the congregational school or otherwise to provide for the instruction of their children in pure doctrine.

§ 20.

Those who wish to be admitted to the congregation must notify the pastor of the congregation in order to be examined by him in regard to Christianity, and must then present their application for admission to a congregation leader. The latter must make this application known to the congregation; if the congregation has no objections, the person to be admitted, if he is a man of age, must sign the congregation's rules in a public congregational meeting; others are entered in the congregation's list of members by a priest.

§ 21.

Of these sections, the following shall be unchangeable: 88 2, 3, 4, 6 a, 7, 8, 9, 10, 11, 13, 14, and the present section 21.

Addition.

§ 22.

Since only the Trinity Church existed when the congregational order was written, but a new church, called "the Immanuel Church", was added in the year 1848, the

2 and 14 also apply to this church, as well as to refer to and apply to all churches that the congregation may build in the future. Present paragraph shall also be unchangeable.

Calvin on the celebration of Sunday and the meaning of the third commandment in the New Covenant Church.

The false doctrine that Sunday in the time of the New Testament took on all the rights of the Jewish Sabbath, and that therefore Sunday is to be celebrated by Christians like the Jewish Sabbath by virtue of divine institution, has, unfortunately, not only been accepted now, but already soon after the time of the Reformation by almost all Christians, both Lutheran and Reformed. We must therefore fear that among our readers, too, there will be some who will have received with mistrust the testimonies of the true biblical doctrine of the Sabbath from our symbols and Luther's writings, which were given in the previous number. Perhaps it will not be unimportant to some readers to read that Calvin once taught nothing else on this point. Therefore, from what Calvin wrote in his book: "*Institutio religionis christianae*" about the meaning of the third commandment (which he calls the fourth), we herewith communicate the following according to the German excerpt provided by Kalthoff:

"The purpose of this commandment is that we, having died to our own lusts and works, should seek after the kingdom of God, and practice this seeking by the means He has prescribed. First of all, the heavenly Lawgiver, by the rest of the seventh day, wanted to portray spiritual rest to the people of Israel, after which the believers were to celebrate from their own works, so that they would let God work in them. Secondly, he appointed a day on which they would gather to hear the law and worship outwardly, or at least use it specifically for the contemplation of his works, in order to practice piety through such remembrance. Thirdly, he considered it good that the servants and those who were under the rule of others be granted a day of rest, on which they could enjoy some rest from their work. That that image of spiritual rest was the most important thing in the Sabbath is expressly taught by the Scriptures, which so beautifully emphasize the dignity of this mystery. Thus it says in the second book of Moses (Ex. 31, 13, 14, 16, 17): "See that you keep my Sabbath, for it is a sign between me and you, to your descendants, that you may know that I am the Lord who sanctifies you. So keep my Sabbath, for it is holy to you. Therefore shall the children of Israel keep the sabbath, and celebrate it with their seed: it is an everlasting covenant between me and the children of Israel, and an everlasting sign. Isaiah speaks (Isa.

58,13.): If thou turn away thy foot from the sabbath, that thou do not that which pleaseth thee in my holy day: then shall it be called a merry sabbath to sanctify and to praise the Lord. For so shalt thou praise him, if thou do not thy ways, nor be found therein doing that which is pleasing in thy sight, or speaking that which thou speakest. Then shalt thou delight thyself in the LORD, and I will make thee to soar above the heights of the earth, and will feed thee with the inheritance of Jacob thy father; for the mouth of the LORD saith it. Ezekiel speaks even more extensively about this, but the main point is this (Ezek 20:12): The Sabbath is a sign by which the children of Israel are to know that it is God who sanctifies them. If our sanctification consists mainly in the killing of our own will, there is an exact similarity between the outward sign and the inward thing itself. We are to rest completely so that God may work in us; we are to let go of our will, give our heart to God, and renounce all the lusts of our flesh. Finally, we are to celebrate from all works of our own reason, so that God may work in us and we may rest in Him. This eternal rest was signified to the Jews by the celebration of the seventh day: and that it might be kept with the greater fear of God, the Lord recommended it by his own example. For it serves no small purpose to spur man's diligence when he knows that he follows his Creator; so he should be reminded here that the Sabbath has no other purpose than to make him like his Creator. Incidentally, there is no doubt that, as far as the outward use is concerned, the Jewish Sabbath has been abolished by the future of Christ. For he is the truth, before whose presence the models disappear; he is the body, as soon as one sees him, one leaves the shadows. He himself is the true completion of the Sabbath. Buried with him through baptism, we are implanted into the fellowship of his death, so that, being made partakers of his resurrection, we may walk in newness of life (Rom. 6:4, 5). Therefore the apostle writes elsewhere: the Sabbath was the shadow of the future goods, but the body itself, i.e. the essence of truth, is in Christ (Col. 2, 16. 17.). For the same, one day is not sufficient, but our whole life course is necessary, until we, completely dead to ourselves, are filled with the divine life. Although the Sabbath of the Jews has ceased for us Christians, let us nevertheless consider ourselves bound to the following: first, to strive more and more throughout our lives to celebrate our works and to let God work in us through His Spirit. Secondly, that we diligently practice the works of God in silence as much as we can, and then also attend the public church meetings diligently on certain days to hear the Word of God, to use Holy Communion, and to attend public worship.

to attend the prayer. Thirdly, that we allow our servants and subordinates to rest from their work and treat them humanely. Church meetings, in particular, are prescribed for us in the Word of God, and their necessity is clearly evident from life's experience, since without them religion would decay and slacken among us. But how could they be held if they were not fixed according to a certain order on certain days? The apostle wants everything to be honorable and orderly among us (1 Cor. 14:40). But this would not be possible without that order and arrangement, and therefore, if it ceased, confusion and ruin would be inevitable for the church. Therefore, in place of the Sabbath, which was abolished by Christ, another holiday had to be decreed, so that discipline, order and peace could be maintained in the church. Now the ancients carefully appointed Sunday, or the Lord's day, since the spiritual rest which was established by the old Sabbath reached its goal and completion in the resurrection of Christ."

The so-called Geneva Catechism, written by Calvin as early as 1538 and published by him in 1545, agrees with this. In it it says, among other things:

"Teacher: Does this commandment forbid us to do any work?

Disciple: This commandment has a special and peculiar meaning. Since the observance of rest is a part of the ancient ceremonies, it is abolished with the coming of Christ.

Teacher: So what is left for us from this commandment?

Disciples: that we do not neglect the sacred institutions which belong to the spiritual government of the church; but especially that we attend the sacred meetings for the hearing of the Word of God, for the celebration of the holy sacraments, for the public prayers, as they may be ordered."

(Submitted.)

"If one wants to help Christianity again, one must truly start with the children. This saying of Luther's, which is as true as it is worthy of heeding, is unfortunately not taken to heart, especially here in this country. For not

only do most children in this country grow up "without discipline and admonition to the Lord" on the part of their parents; even in most schools the children do not get to know Him who loved them from eternity and also shed His blood for them. Therefore, all parents should not only practice Christian child discipline themselves, but also strive so that their children can be taught in proper, Christian schools, so that a foundation can be laid in home and school and built upon. This should be taken to heart! "For also the Hell is not more easily earned than from one's own children. So that Christianity may be helped, so that parents may also avoid the danger of missing out on the salvation of their souls in their children, keep the children diligently in Christian school. May God grant us grace that this may be done! May the Lord Himself move the hearts of all parents, if possible, also through this

Address to the parents, in which the reasons why they should henceforth send their children diligently to school are held up to them and their excuses and evasions are answered,
from vr. Johann Jakob Rambach.

From an excerpt of Luther's printed here, you will see how the man of God, even in his time, bitterly complained that some parents withheld their children from school, thereby incurring a heavy responsibility; and how, on the other hand, he sought all reasons to inculcate this duty in parents. Since the evil enemy in our time still uses this very trick, in that he partly teaches children to loathe school and learning, and partly urges parents to withhold their children from school on all sorts of vain and trivial excuses, or to send them very diligently to school only one or the other month of the year; It is therefore highly necessary that this faithful admonition of Luther be read diligently at this time by all parents who have children who have not yet grown up, lest the blessed man appear on that day and accuse them of having so little regard for the precious Word of God, which he has restored to them with so much danger and labor, and of having so poorly and carelessly taught their children.

Luther's admonition is actually that parents to whom God has given fine boys who are capable of studying should encourage them to do so, so that people may be educated in the schools who can serve God and promote His glory in the temporal and secular offices. However, just as not all children have the necessary ability to study, not all parents are obliged to encourage them to study. But it is the general duty of all parents to send their children to school and to teach them reading, writing, arithmetic, singing, and especially Christianity, until they can give an account of their faith and subsequently help themselves by their own diligence. Dear parents, you should be moved to do this by many important causes.

Remember, 1) that your children are a gift of God, Ps. 123, purchased through Christ and sanctified to God through baptism. Therefore, you are bound to care not only for their bodies and their food and clothing, but also, first of all, for their immortal souls, that through

The knowledge of God is planted in them through Christian instruction, their own will is broken, and they are instructed in good discipline and order.

Consider, 2) that God has bound the souls of the children on your souls, and that he will demand an account for it on that day, if you have either let them wander idly outside the school and run wild disgracefully, or have only kept them to earthly work, and have not cared for their souls. If they are lost through your fault in their ignorance and wickedness, God will demand their blood from your hands.

Remember, 3) that it is the earnest command of God that you should bring up your children in discipline and admonition to the Lord, Ephesians 6:4. But because your laborious occupation prevents you from devoting sufficient time to the instruction and admonition of your children, you owe it to yourselves to gratefully use the good opportunity God gives you through public schools, so that through the ministry of Christian school teachers the children may be brought up in discipline and admonition to the Lord.

Consider, 4) how you yourselves are so displeased if you were neglected in your childhood, and how you so often regret it if you cannot read and write; on the other hand, how you still thank your parents under the earth if they have kept you diligently in school. Well then, do this mercy to your children, so that they do not have to lament and sigh over your unkindness when you have long since decayed.

Consider, 5) how gladly some parents would send their children to a Protestant school, if only they were allowed to, and how the good people of Salzburg would have praised God for it, if they had had Christian and Protestant schools in their country. Oh, do not be ungrateful to God, who, through the provision of the high authorities*), grants you this inestimable benefit, so that you can have them at the door in almost all your towns and villages.

Consider, 6) that God will deal with you as you deal with your children, and that he will either put his curse on your work and food if you want to save on school fees, or that he will bless you abundantly if you spend a part of your wealth to educate your children well.

Remember, 7) that your children will thank you in heaven if you have spared them nothing in making righteous Christians out of them.

Blessed Rambach is talking here to parents who once lived in Germany under an authority that took care of the establishment of truly Protestant schools. Here, where the authorities do not want to do anything for Christianity, the parents must take care of it themselves. Parents who are content here with their children attending the English public schools set up by our authorities show not only that they are not Christians, but also that they themselves are not worthy to bear the name of a German. D. R.

But they will also cry woe to you forever in hell, and curse you unceasingly, if you let them grow up in ignorance and wickedness to their eternal ruin.

The causes, beloved parents, should move you to not only encourage your children to sing and read at home, to get them into the habit of praying when they get up and lie down, before and after meals, and to exhort them to remember God often, to thank Him for everything, and to practice respectability and virtue, but also to send them diligently and daily to school, so that these young plants may be maintained and watered daily.

If you say, 1) "it is too difficult for you to pay the school fees, especially since you have more children", Luther will teach you in the booklet mentioned that no money can be better used than this, which you spend on the dearly purchased souls of your children. God will bless you all the more abundantly with your food again if you let your dear children enjoy a part of what he gives you. Rather, break off some of your other unnecessary and sinful expenses, which God will not allow to happen in your account on that day. Above this, there are also free schools in some places, which cost the congregation little or nothing. It would also be a work pleasing to God, if in one and another place wealthy people, who either have no children, or leave enough for their own, bequeathed something to it at their death, from which a capital could be gradually collected and safely housed, from the interest of which a schoolmaster of the same place could enjoy a subsidy without burdening the community.*) Those parents, however, who are quite poor and cannot pay school wages, the pastors of each village will gladly try to help with a tax from the church treasury, if it is able to do so.

If you say, 2) "You would need your children for your housework and field work, they would have to stay out in the field with the cattle throughout the whole spring, summer and autumn"; then consider how badly you advise and preside over your poor children, that you let their minds lie desolate and go wild over your farming,

and over your cattle breeding let them become cattle themselves. What will God say to this? Will he not send a curse on your work? But if you keep your children from school for this reason, so that you may gain some earthly advantage through them, God will surely punish them with poverty, lack and disease, and what you gain in this way will be lost again.

*) Paying interest on a capital that has this purpose is not supporting usury, which it otherwise would be, but a work of mercy, like paying interest to widows and orphans. D. R.

If you say, 3) "My child learns nothing at school, indeed, he brings home more evil than good," perhaps the fault lies in his own laziness, or in the fact that you do not let him recite at home what he has learned at school, so that everything is immediately forgotten again. Perhaps he cannot learn anything because he is sent to school so diligently. By the way, there are always some mangy sheep among a large group of children who can infect others. But you must admonish your children all the more diligently at home, so that they do not judge themselves by other evil examples, but by God's word, and have God before their eyes. If you have anything else to remember about bad discipline in school, report it to your pastor so that it may be corrected, and do not keep your children out of school because of it.

You say, 4) "My child cannot drag himself around with the catechism for long, enough that he can pray and read a little, and recite a few sayings. I have made no progress even in my youth, and yet I hope to be blessed. God will not demand so much from us poor people. We want to stay with our simplicity" 2c. 2c. - so know that true Christian simplicity is not stupidity and ignorance. And since God has ordered you to have public schools for your children, and has commanded by the high authorities that you should send your children up to the fourteenth year, he will also demand an account from you as to how you and your children have used this good opportunity. The less a Christian knows from God's word, the more doubts and temptations he is subject to*): therefore the apostles so earnestly urge that we should grow in the knowledge of our Lord Jesus Christ, 2 Petr. 3, 18. If you were neglected in your youth, it is no disgrace to you if your children, through diligent schooling, make it further in the knowledge of Christianity than you could have made it.

Now see, beloved friends, that all the excuses you give as to why you do not keep your children in school more diligently are not sufficient to excuse your negligence. Therefore, do not continue to burden yourselves with a heavy responsibility by disobeying the command of God and the high authorities. Ask God to forgive your past mistakes in child discipline for the sake of Christ.

What sad consequences it has in this respect that so many Germans in their old fatherland have not enjoyed good and complete instruction in pure Christian doctrine can be seen, among other things, in the fact that here, unfortunately, so many immediately fall away and leave the religion and church of their pious forefathers when they are only a little tempted by the preachers of the local fanatical sects. Many a father is heartily grieved that his child has become a Methodist, Baptist and the like, but he does not consider that perhaps he himself is to blame for this, in that he did not allow his child to be well founded in an orthodox school of true doctrine. D. R.

and henceforth seek to regain what you have neglected. Send your children diligently and properly to school, willingly give your schoolmasters the hard-earned wages of their work, who otherwise cry out to God, and live peacefully with them. In this way, God's blessing will rest on your work; everything you do will be successful, and you will experience honor and joy in your well-behaved children. God grant it for the sake of Christ! Amen.

Written at Giessen, March 30, 1733.

Luther on child rearing.

It is not enough for a husband and wife to beget children, but it is also necessary to bring forth the fruit for God's service, praise and glory. For husbands and wives should know that they can do no better work and benefit for God, for Christianity, for all the world, for themselves and for their children, than to raise their children well. For this is their most proper road to heaven, nor may they attain heaven sooner or better than in this work. But again, hell is more easily earned than in one's own children. Parents may do no more harmful work than to neglect their children, letting them curse, swear, learn shameful words and songs, and live according to their will. In addition, some of them irritate them with superfluous jewelry and promotion to the world, so that they only please the world, rise high, and become rich, and thus care more for the body than for the soul of the children. It is also not the greatest pity of Christianity, because children miss out. For if one wants to help Christianity again, one must truly start with the children. Therefore it is highly necessary for every married man to look after his child's soul more and more diligently than the flesh that came from him, and not to esteem his child any differently than a precious, eternal treasure, which is commanded him by God, so that the devil, the world and the flesh do not steal it, nor kill it. For it shall be required of him at death and at the last day, with a very sharp reckoning. For where do you think that the terrible weeping and wailing of those who will cry out will come from? Blessed are the bodies that have not borne children! Luc. 23, 29. No doubt because they did not bring their children back to God, from whom they received them to keep them.

the son lost and found again.

Johann Heermann von Köben, the well-known witty songwriter of our church (born 1585, died 1647), had a son named Samuel. Of him we read the following in a journal.

Eagerly before its birth Heermann had

He had been longing for children, but perhaps even more than he had ever dared to hope was granted to him when this son showed an obedient and pious disposition and immense mental abilities, and when his diligence made the multiple interruptions of his lessons, caused by domestic hardship, restlessness and flight, harmless. He became his dearest child; but he was also to grieve him most painfully. In his eighteenth year he was sent to the school in Fraustadt, in his eighteenth (summer 1638) to the Gymnasium zu Maria Magdalena in Breslau. Here he followed in his father's footsteps and acquired through speeches and

Poems in Latin and German received general praise. But he lived there with a Catholic and through him became acquainted with Jesuits. They became aware of his great leibegier and excellent abilities; they tried to lure him into their net. His Protestant teachers at the Gymnasium, they told him, did not apply enough diligence to him, nor did they possess the necessary skill to promote him further. They succeeded in persuading him to leave the Magdalenen-Gymnasium without his father's knowledge and to go to the Jesuit school. Encouraged by this success, they redoubled their efforts, and finally succeeded in getting him to profess the Catholic Church on St. Matthew's Day (February 24) 1640, and to attend their services. The high price they had fought for seemed to have been won, and the son of a Lutheran preacher, who was one of the most famous in Silesia, was taken away from his church. The unhappy father did not suspect or hear a word about it for a long time, and when at last strangers told him that his son was associating with Jesuits and attending their school, how could he have believed it of his son and of such a son? But the longer, the more and the more certain it was spoken of, and the son's continued silence confirmed these rumors. The father finally wrote to him and demanded to see him. The Jesuits, however, had expected this and had already warned the son. "He is now no longer under paternal authority, he must not open the letters that come to him; he must bring them to them." It seems they did even more; for a Latin poem by the son in Heermann's poetische Erquickstunden, under which he is signed as a pupil of the Magdalenenäum, prays to the father: "He had never thought of committing such a crime, had been obedient to him from tender childhood, and would remain so as long as he lived, may neither repentance nor infernal torment buy itself so dearly, swear to him unbreakable fidelity."

The father was not reassured by this, but investigated further and finally learned of his conversion from a letter from the son to a friend. "God and his conscience," he said in it, "had moved him to do so. In deep sadness, Heermann now asked him on March 2

1640, whether he had really left the Protestant school for the Jesuit school without his advice and will, and

urged him to come home. "Come, come, my son," he called to him tenderly, "you shall find a faithful father and a loving mother. Let me yet see thy face one more time, where thou wilt behold God's face!" Five days later he sent a "loyal admonition" after this letter. It was as strong in the reasons it stated as it was shattering in the pleas with which it assailed the son's heart. "As soon as God demands my soul," he says therein of his seducers, "I will fall down before God's throne, and within a year's time demand them before his stern judgment, and, should you not turn back, you at the same time with it; there you shall answer God and me!" And of the son: "In your letters you have always signed yourself: the Lord Father's most obedient son until death. If you should break this promise, I would take your fist before the judgment seat of God, expel it there and ask for revenge." The signature read, "Johann Heermann, whose soul is afflicted unto death." - The loving command of the father raised the courage of the son above the prohibition of his seducers. He vomited and read these letters, he was filled with restlessness, he immediately went back to the Magdalen School, and even though he was forcibly taken away from there that very evening, he still insisted on his change of heart and returned to the Protestant faith on March 9. He had attended the Roman service for only 14 days, and had not yet confessed or taken communion. On March 16, he pleased his father with this news, revealed the most heartfelt remorse for his deep fall, described in detail how he had been led to it by the false explanation of some sayings and by associating with cunning people, asked God, his relatives and teachers for forgiveness, and swore to remain faithful to the gospel until death.

For sixteen long days, father, mother and brothers and sisters had awaited this answer in indescribable fear and uncertainty; it finally came and poured out joy over all hearts. Heermann returned it with a long letter of comfort and teaching, and forgave him with joy. "Your transgression," he told him therein, "shall not be remembered in evil. Trust my words. Father's heart remains father's heart!"

At the end of March, Samuel returned to his father's house. Heermann's descendants still had a legend among themselves in the 18th century that at that time it would have taken a milk bath for the son to destroy the effects of a powder that had been taught to him in Breslau. Some words in his letter to his father of March 16 also seem to be aimed at this. "What else," he says in it, "with sweet wine in a gilded cup in the evening instead of a sleeping drink?"

none be done, let him be commanded who sees and knows all things."

In the year following this shattering event, Heermann was, according to all suspicion, afflicted with a serious illness. It consisted of a fever, which lasted three quarters of a year and took away his strength so much that he could not leave the house for two years. Samuel had therefore hardly gone to Frankfurt a. O. to the university (August 1640), when he had to return on foot, accompanied by a messenger, to his suffering father. Having returned to Frankfurt, he was summoned home again for the same reason and in the same autumn. He was now supposed to go to Wittenberg, but could not because a consumptive fever seized him. After he had dared to preach four times, he was thrown onto the sickbed and did not get up again. His behavior gave evidence of the true conversion his heart had experienced. He comforted himself with the words, "My love hangs on the cross," which he had made his motto; his mouth also overflowed with other powerful words of comfort from the Word of God. Once he prayed: "Yes, I firmly believe that if the suffering and death of Jesus were not enough for my sin, he would love me so much that he would be willing to live and die for me once more before I should be lost. This is my faith, this is my comfort." How he viewed his illness is evidenced by a prayer of his that the Father kept in his poetic hours of refreshment:

Oh, strike here my God and spare there mine, Here it's a love stroke, there it'll be a wrath stroke.

Before his blessed departure he warned and admonished his two brothers in a short but touching speech, blessed them and his parents, and passed away on February 6, 1643. The deeply saddened, ill father could not accompany his body to its resting place, but he wrote three sermons in his memory and composed the epitaph for him, which began with the words:

Here lies my Samuel, my most pious son, buried, Here lies the mother's desire, the father's comfort and heart.

They alone suffice to show the wound inflicted on him by the death of that son.

Concerns of Philippi Melancthonis and Johannis Brentii: Whether Orthodox Christians Can Enter into Brotherhood with the Zwinglians.

It is now so often pointed out by the Unirten that from time immemorial there has been a so-called Melancthonian direction in the Evangelical Lutheran Church, which has been inclined to a fraternal and ecclesiastical union with the Zwinglians. Such a direction therefore still has its full justification within our church, and it is therefore only a one-sidedness of the so-called Old Lutherans, that they have not accepted the unification with the Zwinglians.

Unirten did not want to recognize them as true Lutherans for the sake of such a union.

How, however, Melancthon, when he still faithfully served the Lutheran Church, and Brentius with him, thought of a union with the Zwinglians, is evidenced by an objection they raised at the request of Landgrave Philip of Hesse. When the time of a decisive battle for the Lutherans at the Diet of Augsburg approached in 1530, the landgrave heartily desired that the Lutherans join hands with the Zwinglians in a common struggle against the papacy, and asked the theologians mentioned above, who sent him the following answer from Augsburg:

"Sublime, highborn prince

We have diligently read the document sent to us concerning the brotherhood; and we humbly request that E. F. G. graciously hear our answer. For God is our witness that we, especially in this case, do no harm or good to anyone; for we are heartily sorry for this discord, and have no greater sorrow on earth than from this matter, that we see how one falls by chance on unfounded *opiniones* *), from which great division in the church follows, along with falseness in conscience, which then leads one to fall further on other harmful thoughts; as we see that many now happen, who first allegorized the Lord's Supper **), now come and allegorize more articles, as Campanus, Martinus Cellarius, Carlstad, Felinus, have no peace about it, but make practices how to carry it out by force: Not only to cause great bloodshed, but also greater divisions in spiritual matters and disruption of the regiments, so that they can never be repaired in a hundred years, or even until the end of the world. Oh Lord God! What a terrible sight it is to think of such a horrible thing. Therefore, E. F. G. may believe us that we are truly in great distress and do not have air, as one might think, that we quarrel much for the sake of our fame. Therefore, we humbly request that your majesty graciously hear our answer, which we have written as briefly

as possible, so as not to delay your majesty long. Thus we consider that it is not necessary to reply to all the pieces of writing that have been sent to us. First, for the sake of brotherhood, it may be that Christians who err, and yet do not defend error, should be tolerated as brothers, as Christ himself tolerated his disciples. But those who admit and defend unfounded doctrine cannot be considered brethren, for one should not consent to unjust doctrine. Therefore, everything that is argued at length in this Scripture, that one should tolerate the weak, cannot be interpreted in any other way than to refer to such weak ones, who have their unjust doctrine.

*) Opinions that are only a delusion.

**) Explain for figurative idioms.

Paul also accepted the Galatians, but he also said of those who teach unrighteous doctrine: "I would that those who circumcise you were cut off."

This is our simple opinion, how we think to answer for it against Gort. For how can we make brotherhood with our adversary, and so agree that they defend their doctrine as right and certain, when our conscience feels and holds otherwise, and is not satisfied by their disputation? The writer of this scripture may mean well, but he speaks too lightly of faith; he thinks it is not important whether one is already mistaken in some of the articles of Scripture, and that it is not necessary to be sure of what one holds and teaches. But verily, if the heart be uncertain, and therefore shall give something uncertainly, it is evil kept from God's judgment; as Paul saith, "Whatsoever is not of faith is sin"; and needs good experience, how faith must be certain, if it is to stand before God's judgment.

3 The articles on the sacraments are not to be disregarded. For since the whole church deals with them, there is a great deal of trouble if they are mistaken. But we can well see where such theology comes from, which assumes that it is not important what one teaches, that it is enough to live kindly and honestly before God; thus many philosophers would also have been Christians. So also the teaching is not to be counted according to the appearance of a civil life, but according to God's word.

4) As for the other part, that it is to be worked for a concilium! if Imperial Majesty proceeds as written *), it might well be taken for a concilium. But whether in a concilium or otherwise, we are obliged to confess what we believe; we are also obliged not to prevent others from forbidding the doctrine that we do not certainly believe to be right. To this end it is also necessary that we consider that we do not stuff other good and certain doctrines with this uncertain subtlety, as is already happening in part. After all, the Zwinglians pursue the Papists and the Anabaptists without a concilium. Why should it be wrong for the others to forbid their unfounded doctrine, outside of the concilium? especially if thereby right certain doctrine is promoted and peace is preserved. Finally, we ask, for God's sake, that in this great and highly important matter of the Sacrament, E. F. G. will not let himself be turned away from the words of Christ on allegories. For in God's order one must keep the word's own understanding. Thus the rational †) which Zwinglius leads the conscience to rely on before God, we also want to accept the same allegories; but we

*) Proceeds.

**) Quibble.

†) The reasons.

know that they cannot put the conscience to rest.

Now it is terrible to defend uncertain doctrine for certain, and to give cause for great division and war because of such uncertain things.

6 For we do not want to deceive the F. F. G. that the Zwinglians are boasting about how they have money and people, what they have in front of them of foreign nations. Item, how they want to distribute bishoprics and become free. And we are very surprised that they otherwise boast much about love, and yet let themselves be heard in such practices, in which one can feel little love, obedience or patience: and even if they had right doctrine, such behavior, of which they boast themselves, would not be Christian, through which a terrible disruption of the churches and all regiments would have to follow. Oh God! One should consider the descendants, who will have no church and no regiment to worry about, where such turmoil would arise. To all this we also take care, that such their undertaking will not have a good end.

7 Let our simple concern not be understood ungraciously by God, for God is our witness that we do not seek our own advantage in this, but ask God with the utmost earnestness to protect us from error and all evil. We see that the devil has an abominable game in mind; therefore, it is necessary that we do not act unethically. We want to answer E. F. G. briefly in a hurry. But if E. F. G. requests a longer report from us, we will, as we know ourselves to be guilty, diligently report according to the length. God preserve E. F. G. at all times.

June 11, 1530.

Philip Melanchthon.

Joannes Brentius."

"My child, if the wicked lure you, do not follow." Prov. Sal. 1:10.

Johannes Weller, the father of the well-known Hieronymus Weller at Freiberg in Saxony, was most famously adorned with moderation and sobriety, as with other virtues. When Duke George of Saxony once forced him to drink more than he could hold his liquor, and all pleading with him was of no avail, our Johannes Weller finally broke out in displeasure with the words: "Even if three dukes were above one another, I would not drink more than I could hold; for is it said by God to man or beast, 'Do not drink your fill of wine, from which comes disorderly conduct'? Ephesians 5:18 The duke slackened his pace with consternation. - How many a man calls himself a Christian and excuses his intemperance in drinking by saying that he was too much compelled, although his tempter was not yet a duke! Fie, be ashamed.

The young children hunt for bread, and there is no one to break it for them.

Lament. 4, 4.

The extent to which famine and misery prevailed in the upper part of Switzerland, towards Graubünden, at the time of the Swabian War, can be gathered from the following credible account by a historian and eyewitness of the time. Pirkheimer, a brave Austrian officer who had marched with his soldiers over the mountains, gives the following account:

"When I came to a large but burned village, I met two old women at the end of it, who were driving 400 small children before them like a herd of cattle. They were all very disfigured and emaciated from the hunger they had endured and made a terrible sight. I asked the women where they were going to lead this army of children. - They answered me with a puzzled look, and could hardly open their mouths because of faintness and pain: "You will see soon! - I followed them. In front of the village was a large meadow; as soon as the children arrived there, they all fell on their knees, scooped out the grass with their hands, and ate it with the greatest greed. Through habit they had already learned to distinguish the unpalatable and unhealthy grasses and herbs from the better and healthy ones, and especially sought out the sour ones. - Completely dismayed by this terrible spectacle, I stood there for a while as if petrified, and could not speak a word. At last one of the old people said: "Do you see what this wretched crowd is doing here? Their fathers have been slain, their mothers have died of hunger, their possessions have been taken by the enemy, and their huts have been burned. We wretched women and these poor children alone have been spared. Oh, we hope that death will soon put an end to us and to them. A few days ago there were so many more of the unfortunate little ones."" - Hot tears fell from my eyes at this story; I cursed the war with its terrible consequences.

As soon as the money rings in the box, The soul leaps to heaven.

Herberger tells the following story in his "Trauerbinden", which shows what fruits the fraudulent teaching of the papists about purgatory and indulgences has brought. Once a cunning head came to an indulgence merchant and asked for indulgences for 14 deceased members of his friendship. After they had come to an agreement and the buyer had paid a certain sum, he asked whether the fourteen were really out of purgatory. The grocer swore an oath to God that they were certainly in heaven. Then the rogue said, "Lord, gold is better than silver; give me back the small coin, and I will give you a Ducats for it. The indulgence man, not suspecting anything bad, then gives the money back to the devious journeyman. But the latter, handing it back, says: "This loot is more necessary to me than to you; there is no need for the souls now, since you yourself have sworn that they are already in heaven. Fare well, dear Lord. With which words he departs from the dust.

Revocation.

We hereby withdraw our names, which we had signed under the essay directed against the Synod of Missouri, Ohio and other states and contained in Nro. 12-17. volume 1848 of the "christlicher Hausfreund".

Buffalo Jan. 21, 1850.

Jakob Kraffert. Kaspar Dopf. Carl Böttcher.

Editor's Note. Even before the above was sent to us, we received a letter from a certain Mr. Carl Staufeneil, who shortly before, when the defamatory article revoked in the foregoing was to be sent by several individuals residing in Buffalo to the editors of the erstwhile "christlicher Hausfreund" for publication, had come to Buffalo and had allowed himself to be induced to sign the article. Mr. Staufeneil also expresses his heartfelt regret for having signed the article.

Often the truth itself is condemned as heresy. Since some things seem heavenly that come from hell.

E. G. Woltersdorf.

(Submitted.)

The love of the Lord JEsu for sinners.

(From Divn^{as}. spist. 8- uä Dsmvpkil. (??))

When I was once in Crete, St. Karpos (bishop there, mentioned earlier Tim. II. 4,1Z.), a man who was almost above all others because of his special purity of mind, accommodated me for divine devotion. He never used to celebrate the holy mysteries of the Lord's Supper before God had graciously made himself known to him in prayer, which usually took place beforehand. Now, as he told me himself at that time, a certain unbeliever had caused him great suffering by leading someone from the faith of the church to his unbelief. The pagan feast of Hilaria just occurred (March 25 et seq, at which time of year Polycarp's martyrdom occurred), on which he should have prayed lovingly for both of them, and by divine help convert the one from error, overcome the other by kindness, and not cease to admonish them all his life long, until the time of repentance would be completed, and thus to entice them to the knowledge of God again, until the offensive and dark would dawn on them, they

They also found it necessary to sober up from their error, into which they had fallen. But I don't know how it happened, since he was not used to such things in himself, that he became very angry and bitter in his mind at that time. In such a state he lay down to sleep, for it was evening. Towards midnight, when he was accustomed to wake up for prayer, he awoke and got up, but he had had a restless and interrupted sleep, not without a disruption of the mind. Since he was not sufficiently on his guard in prayer and in communion with God, he said with indignation to himself, in anger at those two sinners, "It is not right that these ungodly men, who corrupt the right ways of the Lord, should still be alive;" and thereupon asked God to destroy both lives completely by a thunderstorm and lightning. Immediately after he had said this, he reported, he suddenly saw the house in which he was shaken violently at first, and then split in two from above by a flash of lightning; and a great fire of light fell down to him from heaven, for now he was standing in the open air, but he saw heaven itself standing open and Jesus sitting in the middle of it, with countless angels.

and accomplished blessed ones. With astonishment he looked upward. But when Karpos lowered his eyes again, he saw, according to his report, the ground as a great and dark abyss, divided from each other, and the men, whom he had cursed, standing before him at the edge of the great gulf, trembling and in a pitiful shape, as if they were about to rush down because of the uncertain state of their feet.

should be. Furthermore, he saw snakes coming out of the abyss, some of which were wrapped around their feet, which were already uncertain and slipping.

and tried to pull them away, partly they seemed to scare them with their teeth, tails, throats, throats, tongues and the whole movement of their lives, so they tried in every way to throw them down. There were also some men who also rushed at them together with the snakes, and frightened, pushed and beat them. They seemed to be very close to the fall, partly by force and against their will, partly also voluntarily, as they were gradually forced and pushed by the evil. But Carpos reported that when he saw such things below, he had enjoyed them and had disregarded the upper part; indeed, he had been very annoyed that they did not fall down; and when he was often irritated and tried to push them in himself, but in vain, he felt this very badly and cursed them. Behold, no sooner did he lift up his eyes than he saw heaven as it was at first; but Jesus, full of pity for what had happened, rose from his heavenly throne and descended to them, extending his gracious hand to them, The English armies helped and received the two men; but Jesus, still standing with his hand outstretched, said to Carpos, "Now strike at me, for I am ready to suffer another time for the sake of the salvation of men; this is pleasant to me, if others

But see if it is more agreeable to you to prefer the abode of this abyss with the serpents to the company of God and the good and loving angels. - This I have heard from him (Dionysius concludes), and I believe it to be true.

Truth Witnesses in the Papacy.

When the famous Württemberg theologian Johannes Brentius, together with several other evangelical theologians, founded the monastery of

Rorhalden, he found an old inscription carved in stone above the door, which read thus:

Lx msi ito Okristi tarrtum salvamur abunäs, buis kaetis as Illüs, optioao tcatsr!

Which words the old Michael Sachse has Germanized as follows:

Through Christ's powerful merit alone we become righteous and pure before God and enter heaven;
Therefore, dear brother, do not base yourself proudly on your own works, for they do not hold water for God.

Brentius immediately used this inscription to convince the prior and the monks of the monastery that the doctrine of justification from

It is not a new doctrine invented by Luther, but the doctrine of the true church of all times, and how foolish it is to want to earn heaven through monastic vows and other works. The self-righteous monks, however, were ashamed of this, but the only effect was that they had the stone with its inscription, which they had often read thoughtlessly, taken away and smashed.

LV" By mistake, at the end of the articles: "The pastors themselves do not agree"; and: "He does not lack means", the indication that these are taken from the Wucherer'sche Sonntagsblatt, was left out in the previous number.

In the 3rd Synodical Report of the Missouri Synod 2c. it should read page 22, column 2, line 8 from the bottom:

Kosciusko Township, Marshall Co, Ind, H6.00.

(The missing \$1.00 will be collected in next invoice).

Changed addresses:

Bev'ä Ho^er,

Oreeu?. O., Baltimore Oo., Uä. Bev'ä Oottliel) Local ler,

Baltimore, Hlä.

Bev'ä Volkert,

^Viokliüe, Oook Oo., Ill.

Mailbox.

Mr. B. I E. W. Br.... The receipt for H7.00 is to be s. Z.

Mr. B. G. K. S. ... in Marshall Co, Ind. Your letter of H7.00 for the Missionary Fund and H8.00 for the Lutheran has not arrived.

and probably "lost". In order to be able to bring the latter post in omission, still more exact indication of the individual amounts and names is requested.

Receive

the construction of the German Evangelical Lutheran College in St. Louis:

From the congregation of Mr. Past. I. G. Boehm at Mayville, Dodge Co., Wis. by P1.15. By the widow Sperber at St. Louis P2.00. By Mr. Jakob Beck at Columbia, Ill, P10.00. By some members of the congregation at Columbia, Ill-, O2.35. By Mr. Past. Geyer at Lebanon Town near Watertown, Wis. by, H5.00. From the Ebenerer congregation, Franklin Co, Mo-, by Mr. Past. Dr. Stibolt \$21.25. From the congregation at Patzsdorf, Perry Co, Mo, by Mr. Past. Grüber ^2.15. From Mr. Heinrich Conrad Krannes 95 Cts. From the Lutheran congregation in Philadelphia, Pa. by Mr. Past. Schaller P10.50. E. Roschke, Cassirer.

Get

to the Synodal Missionary Fund:

O1.75 by Mr. Past. John and his congregation. P1.00 by Mr. C. A. Noschke. A6.00 by the congregations of Mr. Past. Hattstädt in and around Monroe and Adrian, Mich. O1.00 by Mr. Bethe in Franklin Co, Mo.

Paid.

The 4th year HH. Binder (2nd half), Beck.

The 5th year HH. Binder, Beck, Erdm. Pankow, Schaller (Er. 6).

The 6th year of the HH. Jakob Beck, ? Brauer, Beck (1st half), Dr. Hunger, H. Krage, Erdm. Pankow, k. Stübgen, t'. Schaller (6 er.), G. M. Sus, A. Wagner.

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By the dozen... 2.25

Printed by Arthur Olshausen, publisher "es "uzetger des Westens.

Volume 6, St. Louis, Monday, March 19, 1850, No. 15.

How great and pernicious is the error of those who deny the preachers of the gospel the power to forgive sins on earth.

That the Christian church and therefore also the appointed ministers of the same have the power to forgive sins on earth is one of the doctrines by which our Evangelical Lutheran church differs noticeably from all other so-called churches. From time immemorial, our church has not been timid and coy about this doctrine, but has confessed it to the whole world with great earnestness and with the most joyful determination. Thus, among other things, it is written in the oldest small catechism of Luther, the main school and house book of our church: "Confession contains two parts, one that one confesses the sin; the other that one receives absolution or forgiveness from the confessor, as from God Himself, and does not doubt it, but firmly believes that the sins are thereby forgiven before God in heaven. And in the same booklet, the church minister is commanded to address the question to each confessor: "Do you also believe that my forgiveness is God's forgiveness?" to which the confessor should answer with a confident "Yes, dear Lord." But this is not the only way in which young people are to be taught secretly in our church. No, when the Lutherans, consisting of princes, legal scholars and theologians, were once called upon in 1530 in Augsburg to make their confession, that is, their creed, before emperor and empire in the name of our church, they did not deny the doctrine of the power of the church to forgive sins on earth, but confessed it frankly and freely before all the world as a precious jewel of right evangelical doctrine. Thus it says, among other things, in the 25th article of the Augsburg Confession, this basic vestige, this pure apple of the eye of our church: "The people are diligently taught how comforting the word of absolution is to respect.

For it is not the present man's voice or word, but God's word that forgives sin, for it is spoken in God's stead and by God's command. Of this command and power of the keys, how comforting, how necessary it is to the frightened conscience, is taught with great diligence, so that, as God demands, we believe this absolution, no less than if God's voice were to shout from heaven, and cheerfully comfort ourselves with it, and know that through such faith we obtain forgiveness of sins." (Concordia Book, New York Edition. p. 41.)

From this it can be clearly seen that our church in its glorious fundamental confession places such great emphasis on the doctrine of absolution that he who renounces this doctrine cannot possibly claim the name of a Lutheran, but must have a completely different spirit than our fathers and stand on a completely different foundation of faith.

As is well known, however, this doctrine belongs to those which at present are denied, rejected, presented as false and dangerous and fought against in every possible way by almost all denominations and especially by the Methodist community. This doctrine of our church, or rather of the Word of God, is declared to be a remnant of the papacy, an invention of domineering priests, and a resting place of carnal, secure people who do not want to convert. Perhaps many a weak person has already become doubtful and misled by these blasphemous speeches against this holy foundation of God! What shall we do now? Shall we recognize that our church has always been wrong on this point? Shall we therefore renounce it and bring a new reformation of the nineteenth century*) into being?

It is truly amusing to read how a certain Mr. Naseweis, called Lyon, shows in the last numbers of the Methodist "Apologist" what all the Lutheran Reformation lacks and how it is finally to be brought about by the Methodists and first of all by Sr, to try to judge the work? - Be far from that! - Go with me, dear reader, into God's word, and you will find that our church also stands in this doctrine on the immutable foundation of this divine word, and that, on the other hand, the error of those who deny the preachers of the gospel the power to forgive sins on earth is great and pernicious, indeed, greater and more pernicious than one would think.

This is obvious from the fact that it contradicts the clearest words of our dear Lord Jesus Christ. This is quite undeniable, because Christ once spoke to Petro in the last year of his public teaching ministry according to the report of the evangelist Matthew (Cap. 16,19.): "I will give you the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." But lest it should be thought that Christ gave this power to Petro alone, according to the account of the same evangelist (Cap. 18:18.), a few days afterward, when he had shown how the church or congregation must exercise the ban, he added: "Verily I say unto you: What ye shall bind on earth shall be bound in heaven:

and what ye shall loose on earth shall be loosed in heaven." By which Christ clearly indicates that the power to forgive and retain sins is not a power conferred on preachers apart from the congregation or church, but, as our Catechism says, "a peculiar church power," i.e., one peculiar to the church and to it alone, and to no other community in the world.

to discover "what still remains to be done to restore the church to its rock of God. From the latter words, the dear reader can see what kind of church is at stake in the mind of this most recent reformer and "second Luther"; this is a castle in the air, hitherto without a foundation, which this great architect finally wants to place on a rocky foundation. Again a proof that we live in the age of progress.

The Church is the only authority that is not to be found outside the Church. *) But so that the dear disciples would not think that they had lost the authority entrusted to them through the unfaithfulness they had shown in Christ's last suffering, Christ repeated this command to them again after his resurrection and said to them: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. (John 20:23.)

Hereby, then, the power to forgive and retain sins on earth is so clearly granted to the church and its servants that no further proof is needed. Those who nevertheless deny this power to the church therefore commit a great sacrilege. They contradict the Son of God to his face and declare his word to be a lie. They commit once again the sin to which Satan once tried to seduce the first people when he called out to them: "Yes, God should have said: Ye shall not eat of every tree of the garden?" (Gen. 3, 1.)

The words of the Son are so bright and powerful that even the enthusiasts often try to give themselves the appearance of believing that the office of the keys has not died out.***) But do not let yourself be deceived, dear reader, by such deceptive concessions. It is said that Christ only gave the apostles the power to reveal the conditions under which a person should receive forgiveness of sins or be excluded from it. But who has ever heard that he who reveals to a man the conditions under which he can obtain forgiveness forgives his sins? This is an interpretation of the Scriptures that is common only among the meanest, most mindless rationalists who

Thus, the Word of God unites the contradictory teaching according to which the office of the keys, which is admittedly publicly administered by the preachers according to divine order, is presented as a power that does not lie in the church, but in the office of preaching, as in a special state. According to God's word, the church has everything: "It is all yours," Paul calls out to the Corinthians. (I. 3, 21.) All the authority that the preacher has is therefore taken from the total treasury of the church and only transferred to him by God through the church. The papist doctrine that the office of the keys is a peculiar power of the preacher or priest has therefore always been decisively rejected by our church. Thus the objection that the doctrine of absolution was invented by the Lutheran preachers to increase their prestige and is thus firmly held comes to nothing.

Among others, the local German Methodists are using this sheepskin to deceive the Lutherans and lure them to them. They have published a tract on the question: "Is the office of the keys extinct or not?" In this wretched pamphlet the writer goes so far in the lying distortion of the Lutheran doctrine of absolution that he claims that we Lutherans teach that for a salutary reception of absolution not faith but only the confession: "I am sorry for my sins and I want to mend my ways" is necessary. We Lutherans can only rejoice when we see how the enthusiasts have to deal with lies when they only want to attack our doctrine with some appearance.

We can also say that Christ redeemed us in so far as he taught us the conditions under which we could be redeemed from our sins; through his blood, for example, he redeemed us in this sense, as through his patient bleeding, suffering and dying he showed us how to practice the virtue of love and patience and thereby redeem ourselves. But this does not mean to interpret the word of God, but rather to enter into it and refute it, not to explain it, but to pervert it, not to open up its sweet core of consolation, but to take it out and close it, in a word, to consider it a mockery and a joke and to trample it underfoot.

But, says one, where did the apostles absolvirt, like the preachers of the Lutheran church? - We answer: It is true that in the time of the apostles there were no pulpits from which the formula of absolution was read at the end of the sermon, as it is now in the Lutheran churches; it is true that in those days there were no confessionals with bars, from which the hand of the communicant was laid on his head and the forgiveness of his sins was pronounced on the private confession he had made: but although in the apostolic church we do not find this form, this manner, these ceremonies of the administration of the keys, yet we find the same thing. First of all, dear reader, consider when the holy apostle Paul writes to the Corinthians: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of boys, nor thieves, nor covetous, nor drunkards, nor blasphemers, nor robbers, shall inherit the kingdom of God. And such were some of you: but ye are washed, ye are sanctified, ye are justified by the name of the Lord Jesus, and by the Spirit of our God"-: what is this but a manifest absolution, which Paul here speaks to the fallen but penitent Corinthians? (1 Cor. 6, 9-11.) Yes, as often as the holy apostles assure the Christians: "You are all God's children, through faith in Christ JEsu - By grace you have become blessed - You were not in grace before, but now you are in grace"- (Gal. 3, 26.; Ephes. 2,8.; 1 Pet. 2,10.): what is this different than when the Lord said to the gout-ridden man: "Be of good cheer, my son, your sins are forgiven you"? (Matt. 9:2.) Further, when Ananias said to Saul, "Be

baptized and wash away your sins" (Acts 22:16.), what is this but when Ananias said, "Be absolved by me"? Was it not fortunate that there were no Methodists at that time? Would they not have said to Ananias: You carnal, blind and unconverted man, how can you say that through water baptism a man is absolved and his sins are washed away! The Spirit, the Spirit must do it! - But the dear apostles attribute to themselves the power to absolve sins.

They have often practiced the same with explicit words and in the most proper form. In the 2nd Epistle to the Corinthians, in the 2nd chapter, one reads that once an incestuous man had been banished by the whole congregation upon the admonition of the apostle Paul in his first epistle (Cap. 5, 1-5.) and had been punished so severely "by many" in the congregation of the same that this sinner now not only went into himself, but also stood on the brink of despair. What does the holy apostle do now? He writes, among other things, the following words: "It is enough that he has been thus punished by many; that ye henceforth forgive and comfort him the more, lest he sink into too great sorrow. Therefore I exhort you to show love toward him. But whomsoever ye forgive, him will I also forgive. For I also, if I forgive anything, forgive it for your sakes, in Christ's stead." 2 Cor. 2, 6-10. Can it be said more clearly that the holy apostle really forgave sins in the name of Christ and in the name of the church?

This testimony is so clear that even many enemies of absolution do not dare to deny that the holy apostles really had and exercised the power to forgive and retain sins. But, saith one, how shall it be proved that the present preachers of the gospel also possess this power? Does not St. Paul himself exclaim in another place: Are they all apostles?" (1 Cor. 12, 29.) To this serve as an answer: It is true that there is a great difference between an apostle and a present minister of the Church: The apostles were infallible in doctrine, the present church servants are not; the apostles had the power to do miracles and prophesy, the present church servants do not; the apostles were called directly by Christ, the Son of God, the present church servants indirectly by men; the apostles had the calling to go into all the world, the present church servants are limited to the field of "Christ's host, as they are commanded". But as far as the office of preaching the gospel and what is connected with it is concerned, there is no difference. Or does the word of the Lord, "Preach the gospel," apply only to the apostles? Does his command: "Baptize in the name of the Father, the Son and the Holy Spirit" apply only to the twelve? Does his order: "Do these things in remembrance of me" apply only to the chosen disciples? - No, Christ expressly speaks to them of those to whom they would preach: "And teach them to observe all things whatsoever I have commanded you. And behold! I am with you always, even to the end of the age." Matth. 28, 20. Therefore, as certainly as those commandments to teach, to baptize and to keep the holy communion concern the Christians or the church of all times, and as certainly as the same should keep everything that was commanded to the disciples, so certainly is the command to the church of all times valid until the end of the world.

Together with the promise: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. The extraordinary gifts and events, which were necessary for the foundation and first rapid expansion of the church and were therefore bestowed upon it in the time of the apostles, have, however, largely ceased to exist; but as far as the means of obtaining grace, forgiveness of sins and salvation are concerned, these have remained with the church; whoever therefore claims that the church no longer has any power to forgive sins in the name of its Lord and in his stead through its ministers, denies that there is still a church in the world. This, then, is and remains a great and grievous error. One may turn and squirm as one pleases, but one commits the terrible sin of contradicting Christ, the Son of God, to his face and of making a lie of his word.

But this error is also so great and pernicious because, secondly, it denies the perfection of Christ's redemption.

It is true that even the enthusiastic sect preachers not infrequently pronounce the truth that Christ has completely redeemed all men; but one must not allow oneself to be blinded and persuaded by this, as if they really believed and proclaimed this truth. It is only too evident that when they speak this truth once, they contradict it a thousand times by their whole way of teaching the way to salvation, and actually deny it. For what does it mean that Christ has completely redeemed us? - It means that Christ has already done and suffered for us all that we ought to have done and suffered in order to obtain salvation; for, says the Scripture, "God made him who knew no sin to be sin for us, that we might have in him the righteousness that is before God. If one died for all, they all died. As by one man's sin came condemnation upon all men, even so by one man's righteousness came justification of life upon all men." (2 Cor. 5, 21. 14.; Rom. 5, 18.) When Christ, passing away on the cross, had taken away the sin penalties of all men, we men had actually already taken away all of them; and when Christ was publicly and solemnly absolved, absolved and justified of all guilt by His Father as a former debtor by being raised from the dead, we men were actually already absolved, absolved and justified by God; therefore St. Paul writes: Christ "was given for our sins and raised for our righteousness." Rom. 4, 25.

The treasure of grace, of the forgiveness of sins and of blessedness has therefore already been acquired for all and has already been given to the Church for distribution with the Word and the holy sacraments. handed over. Therefore, we human beings should not first expiate our sins, Christ has already expiated them; we should not first fight for their forgiveness, Christ has already fought for it; we should not first reconcile God, Christ has already reconciled God with us; we should not first win God's grace, Christ has already won it for us; we should not first earn a righteousness that is valid before God, Christ has already earned it for us; we should not first overcome death and hell, Christ has already overcome both for us; we are not to acquire blessedness by fulfilling the law, Christ has already acquired it for us; we are not to gain entrance to heaven by our worthiness, Christ has already obtained it for us by His worthiness; in short, we are not to accomplish the work of our redemption, for Christ has already accomplished everything, has emptied the bitter cup of our deserved sufferings to the last drop, has paid the sum of our debt to God to the last penny, has fulfilled the will of God to the last letter. - But what follows from this? - It follows that this can also be preached to all men, yes, it should and must be preached, and that the gospel consists precisely in proclaiming to all: Be glad, ye sinners; Christ hath already blotted out your sins; Christ hath already obtained for you remission of your sins; Christ hath already reconciled you to God; Christ hath already obtained for you God's grace; Christ hath already merited for you a righteousness that is valid before God; Christ hath already conquered for you death and hell; Christ hath already obtained for you blessedness by his fulfillment of the law; Christ, by his worthiness, hath already procured for you entrance into heaven; in short, Christ hath already perfectly accomplished the work of your redemption! Do not think, therefore, that by any suffering, by your repentance, by your penance, by your tears, by your struggles and struggles, you must first propitiate God, first move him to grace, or first atone for your sins; do not think that by any good work, by your correction, sanctification, and your own righteousness, you must earn anything from God, and thus make yourselves blessed - no! - it is all already done! - You should do nothing but accept what Christ has suffered and done for you and has already given you, that you appropriate it for yourselves, that you take comfort in it, build on it and trust in it, in short, believe in it from the heart, walk and remain in this faith, die on this faith and thus finally pass from this faith into seeing and become blessed. It is therefore clear that because Christ has already completely redeemed all men, the gospel is nothing other than a sermon about the forgiveness of sins to all men on earth, to which God Himself in heaven speaks His Yes and Amen; it is, in a word, one of the

The gospel is the general absolution of the whole world brought from heaven by men, sealed with Christ's

blood and death, and not only most gloriously and solemnly confirmed by God Himself through Christ's resurrection, but already once really accomplished. But since the gospel is the absolution of all men by virtue of the perfect redemption of Christ that has taken place, there can of course no longer be any question whether he or she can also receive a valid absolution from a preacher of the gospel; for what I am to announce to the whole world, I can of course also announce to every individual who belongs to the world. Here, of course, some readers will think: "How can the impenitent also be absolved, and should an absolution given to an impenitent therefore also be valid? To this we reply: The absolution remains valid and strong, even if it is given to a Judas, for Judas, too, is already completely redeemed by Christ and already justified and absolved in Christ by God Himself: If, therefore, it were possible (but it is impossible) for an impenitent, as such, to believe from the heart the absolution spoken to him, he would also, as such, grasp the divine forgiveness; and if an impenitent at the moment strikes himself and comes to a spark of faith at the moment when the absolution is spoken to him, he also has the divine forgiveness therein, as certainly as Christ died for him and was raised up by the Father in his place. Another question, of course, is whether a preacher of the gospel should grant absolution to one who is obviously impenitent. To this question we say no, not because the absolution given to the impenitent would be invalid, but because he would despise it and reject it, and thus only sin more and incur greater condemnation. Therefore Christ commanded his servants and stewards concerning his mysteries: "You shall not give the holy things to the dogs, nor cast your pearls before swine, lest they trample them under their feet, and turn and rend you. Matth. 7, 6. So the sanctuary and the pearl of forgiveness is always there, as often as a man is absolved; it is there by virtue of the perfect redemption of Christ; never, never, therefore, can a man, when he is absolved, be in doubt whether he is really absolved, in whatever state he may be; absolution always opens heaven, always opens the divine Father's heart, always spreads the arms of divine mercy before the sinner: It can then only be a matter of whether the absolved person has also accepted the divine forgiveness received or not; and this in turn depends on whether he has believed in it or not. Therefore Luther writes, as we have already mentioned elsewhere: "Therefore

When Christ says, "Whose soever sins ye remit, they are remitted unto them," 2c. it must be rightly understood that the power of him that speaketh is not established, but of them that believe. (Sermon on the Ev. on Sunday Quasimod. in the Church Postil.)

So what do those do who deny the preachers of the gospel the power to forgive sins on earth? They are not merely denying them a privilege they thought they had by virtue of their office; no, they are denying them nothing less than the power to preach the gospel to men in its true sense, and thus deny the perfection of Christ's redemption. Yes, it is the faith in it and the right knowledge of it that is lacking in those who reject the power to forgive sins on earth. Whoever believes with all his heart that Christ has already blotted out the sins of all men, how can he be offended by the fact that a man, especially if he declares that he wants to accept Christ, is called out: Your sins are forgiven? Whoever believes with all his heart that Christ has purchased grace for all men, how can he object to the fact that a man who professes to believe in this is also assured: You too have found grace? Whoever believes with all his heart that all men are already reconciled by Christ's death and justified by his resurrection, and that God so loved the world that he has already "given" and bestowed upon it his dear Son with all his merit, how can he be disconcerted that this is also really promised and assured to a man in the name of God through absolution, and that nothing is desired of him but that he thus accept this in faith, as if he heard the voice of God from heaven itself?

Recognize from this, dear reader: precisely because our church has the article so pure and clear and in all its fullness: that Christ has completely redeemed all men and that therefore man is justified and saved before God by grace through faith alone - precisely for this reason our church has also held the precious doctrine of absolution so firmly from the beginning. And as long as this sun, that is, the doctrine of justification by faith alone, does not set and shine brightly in our church, it will not allow itself to be deprived of the comfort of holy absolution; but if it were possible that this sun should one day no longer shine in our church, then hellish darkness would certainly fall upon our church as well, the doctrine of absolution would fall therein, and with it the doctrine of the perfection of the redemption of Jesus Christ. However, the same thing that is true for the whole church is also true for each individual member of it. If a Lutheran is well grounded in the doctrine of justification, then all the chatter of the enthusiasts against the power of the

The fact that he is not a Lutheran will serve him nothing more than a clear proof of how blind and ignorant these enthusiasts are precisely in the fundamental article of the Christian faith; If, on the other hand, a so-called Lutheran is not at home in the doctrine of the justification of a poor sinner before God Himself, if he is a stranger and unfortified, then, of course, as a child who lets himself be weighed and swayed by all kinds of wind of doctrine, he will be easily persuaded by the mischievousness of men and deceitfulness, so that they trick us into seducing them, that absolution is a remnant of Pabstism and an invention of arrogant clergymen to increase their prestige.

But here you have, dear reader, also a new proof of how true it is when Luther writes about the doctrine of Christ and the faith: "All other pieces may also shine with false Christians and hypocrites: but where this does not remain, there it is not possible that one may ward off some error or red spirit. I know this for certain,' and have tried so much that I could not disprove either the Turks' or the Jews' faith, where I should act without this piece. And wherever there are or begin to be mobs, you have no doubt that they have certainly fallen from this main piece, regardless of the fact that they talk a lot about Christ with their mouths, and almost preen and adorn themselves. For this piece does not give rise to divisions; since it cannot be, the Holy Spirit must also be there, who does not give rise to divisions, but gives and keeps unity." (Interpretation of the 117th Psalm towards the end.) -

But, dear reader, there is one more thing to which I must call your attention, and by which I must show you how great and pernicious is the error of those who deny to the preachers of the gospel the power to forgive sins on earth, and that is this: that in so doing they rob Christians, as much as there is in them, of the highest and most necessary consolation.

It would seem, of course, that even if absolution were rejected, there would still be comfort enough for men; for have not the opponents of absolution also the gospel? have they not also baptism? have they not also holy communion? - It is true, they have these; but in rejecting absolution spoken by men, they take away the comfort

which lies in those means of grace. For what is the consolation that is in the gospel but that absolution is contained in it, or that the gospel read or heard gives forgiveness of sins to all who believe in it? What is the consolation that lies in baptism other than that it contains absolution, or that baptism "works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, according to the words and promise of God"? Finally, what is the consolation that lies in Holy Communion other than that absolution is contained in it?

or "that in the Sacrament we are given forgiveness of sins, life and blessedness through such words: "Given for you and shed for the forgiveness of sins"? This consolation, as the right core, the opponents of absolution take out of all these means of grace, and, as much as there is in them, leave their listeners nothing but the empty shell. Do not think, dear reader, that herewith the preachers of the sects are burdened with something of which they are not guilty. Alas, it is only too true. Do not say it yourself without a secret: He who relies on the mere word has a dead faith, for the letter is dead, the spirit, the spirit must do it, which alone makes alive? *) Do they not speak just as blasphemously of holy baptism? Do they not say: What shall the washing with water do for you? that is a powerless ceremony; you must experience the baptism of the spirit! And finally, do they not speak just as contemptuously of Holy Communion? Do they not say: what shall the oral eating and drinking of the body and blood of Christ profit thee? Meat is of no use! The spiritual supper in the heart, which you eat in the silence of your room or at the altar, that is what makes it. - Therefore, do not think that the rejection of absolution is only a question of whether a preacher may say the words: "I forgive you your sin in Christ's stead"; or that one only wants to reject the pretension of the preachers to be a kind of mediator between God and man, and the hierarchical principle that the power to forgive sins is a privilege of the clergy and a power resting only in their office, and that therefore a layman, if he wants to obtain forgiveness, needs a preacher and his official absolution for this. The Roman Church teaches this; for example, in the Roman Catechism it says: "Just as no one can enter a (fortified and elevated) place without the help of the one to whom the keys have been entrusted; so we well understand that no one can be admitted to heaven either.

It is an abominable and quite blasphemous perversion of Scripture to call the Word of God a dead letter. When the holy apostle writes: "The letter kills, but the spirit makes alive" (2 Cor. 3, 6.), the context teaches that by the letter the law is to be understood and by the spirit the gospel. By the way, the law is not a dead but a deadly letter, but what can kill must be alive and powerful. God's words are spirit and life, whoever carries them in his heart has the spirit, even if he does not feel it; but whoever instead of the word of God only carries his own thoughts in his heart, even if he may be completely full of spirit according to his feeling, he is still a blind, dead, spiritless man. Christ says: "The words that I speak are spirit and are life." John 6:63.

When Christ says: "It is the spirit that gives life, the flesh is of no use", Joh. 6, 63, He does not mean by "the flesh" His flesh, because this is of some use; yes, this gives, as Christ said shortly before, "the life of the world" (Joh. 6,33.51.). Christ punishes with the word: "The flesh is of no use", the carnal thoughts of the Capernaïtes, who thought that Christ wanted to give His flesh as food for the body to chew and digest.

unless the gates are opened by the priests, to whose care the Lord has given the keys". (Th. II., Cap. 5, Fr. 36. 37.) This doctrine, as everyone knows, is seriously rejected in the Lutheran Church as a real piece of antichristian abomination, and it is declared that the power of absolution does not lie in the office of the preacher, but in the word of God, therefore it neither gives nor takes away anything from the power and validity of absolution, whether it be spoken by a called preacher or otherwise by a Christian. Therefore, the Schmalkaldic Articles say: "About this it must be confessed that the keys do not belong to one person alone, but are given to the whole church. - For, just as the promise of the gospel certainly and without means belongs to the whole church, so the keys without means *) belong to the whole church, since the keys are nothing other than the ministry by which such promise is communicated to everyone who desires it. Concordia Book p. 320.) ... Just as, in case of need, even a bad layman can absolve another and become his pastor, as St. Augustine writes in a history: that two Christians were together in a ship, one (who was already a baptized Christian) baptized the other (who was not yet a baptized Christian) and was then absolved by him (the one newly baptized through him, the layman)". (p. 328.) Hence it is further said in the Apology, "The power now of the keys, which by absolution proclaims the gospel to us: for the word of absolution proclaims peace to me, and is the gospel itself." (S. 161.) And in another place: "It is in the day, and the adversaries cannot deny it, that ours have preached, written, and taught of absolution, of the keys, in such a Christian, correct, pure way, that many afflicted, challenged consciences receive great comfort from it, after they have been clearly instructed of this necessary piece, namely, that it is God's commandment, that it is the right use of the gospel, that we believe in absolution and certainly believe that sins are forgiven us through Christ without our merit, that we are also as truly reconciled to God when we believe the word of absolution as if we heard a voice from heaven. This teaching, which is almost (very) necessary, has been almost comforting to many troubled consciences. Also, many honest, sensible people, many pious hearts, at the beginning of this teaching of ours, praised half of Dr. Luther and had a special joy that the necessary certain comfort was again brought to light. For before

Without means means as much as directly. In the Schmalkaldic Articles, therefore, it is declared that the church has the power to absolve not only in so far as the preachers have this power and bring it into the church through their office. No, the case is reversed: the church has the keys directly from Christ; but the preachers have them indirectly through the church, namely through the congregation, which has given them the calling to preach the gospel in their midst.

the whole necessary doctrine of repentance and absolution was suppressed, since the sophists did not teach a right and constant consolation of conscience, but pointed people to their own works, from which vain despair comes into frightened consciences." *) (S. 152.153.)

Why, then, is it a question of rejecting or recognizing the power of absolution? It is about nothing less than whether the Word of God is not a mere instruction to true Christianity and whether the holy sacraments are not mere powerless ceremonies and symbolic representations of absent things, but whether both Word and sacrament are really means of grace, that is, whether they are the instruments, the hands of God, with which God's grace and forgiveness of sin are offered, handed over and sealed to us. It is a question of whether man can really rely on the word of the Gospel read in the holy Scriptures or preached to him by men and on the promises connected with the holy Sacraments, as on God's voice itself, even if our own heart and conscience within us speak differently when it says no to God's promises and condemns us. In a word, this is really the highest and most necessary consolation for us sinful people.

Therefore, if the sects reject this consolation in our day as a carnal one, let us, dear fellow Lutherans, hold to it all the more firmly. If false-minded people may despise us for it, let us not despise God, who has given us these means of communicating and assuring His grace. Let enthusiasts rely on what they themselves do, suffer and experience, on their prayers, on their struggles, on their self-denials, on their feelings and sensations, on visions they have had or heavenly apparitions, on their repentance and sanctification: let us rely on what God has done for us and what he offers us by the hand of his word and his holy sacraments, Holy Baptism and Holy Communion.

There is no doubt that even among the sects there are many dear children of God who are in God's grace and will one day be blessed; but they will not be blessed by the things with which they labor, not by their many works, not by their praying, working, running, and racing, but only by the fact that, finding no rest in all this, they finally strip themselves naked and bare before God, and by the fact that they are alone in the world.

*) From this the reader sees: far from the Lutheran doctrine of absolution being a remnant of the papacy, it is rather a precious fruit of the Reformation. What a completely different doctrine of absolution the papist one is, we have already shown in an article of the second volume of the "Lutheraner": "Die heilige Absolution, gerettet gegen die Blästerungen der Methodisten" ("Holy Absolution, Saved Against the Blasphemies of the Methodists"), to which lecture we refer the reader in regard to this and other questions touching on this matter.

rely on the word of grace, as many in the papacy once did, among others St. Bernard, who in their last hour threw away everything of their own, even if it seemed so delicious to them beforehand, and took comfort only in the voice of grace of the gospel, and were thus saved like fires from the fire. But let us, who live under the sunshine of pure doctrine, not wait so long until, perhaps only in our last hour, we have to throw away all our own actions, all our own works, all our own righteousness and worthiness, and finally have to cling to the Word and the holy sacraments alone, if we do not want to despair and get lost. Let us already now begin to throw this ballast out of the ship of our heart, so that our little ship will not sink and perish in the storms of temptation and distress of death. Why would we want to do what we must do in any case, if we want to be saved, only when the greatest need presses us to do it and when it is perhaps already too late for us? No, let us build now on the Word alone, which proclaims grace to all sinners in the public sermon and promises it to us in particular in holy absolution. Let us even now build on our baptism alone, in which we have long since been received into God's covenant of grace; for this covenant stands firm for us forever. Finally, let us build now on the exuberant consolation of Holy Communion alone, as often as we partake of it; for in it Christ gives us his true body and his true blood to eat and drink with our mouths, as irrefutable heavenly pledges that we too may partake of his redemption. Thus, exercised in faith, we shall have comfort in all temptation, when our own heart condemns us; thus we shall have comfort in the hour of death, when our whole life accuses us, and the world and Satan stand against us; thus we shall have a heart of comfort even in the day of judgment, when the books shall be opened, and the dead shall be judged according to the writing in the books, according to their works. (Rev. 20:12.) For what God himself has promised, that he will, that he must keep.

A Physician is given to us, Who Himself is Life, Christ, died for us, Has purchased salvation for us.

His word, his baptism, his supper Serves against all accidents;
The Holy Spirit in faith teaches us to trust.

Through him sin is forgiven, life is given: In heaven we shall have, O God! how great gifts!

The Indianapolis - Synod.

Indianapolis, Feb. 1, 1850.

A few days ago I occasionally received the proceedings of the Synod of Indianapolis and read in the annual report of the President of the Synod: 1) that he had denied me an honorable discharge from the Synod "for reasons", and 2) that the Conference (PP. Isensee and Hartmann) had investigated whether the Committee reporting on my letter had reported correctly or not. It is further stated that everything is recorded and confirmed by the signature of the heads etc. The Committee reporting on this subject finds confirmed by the above-mentioned minutes the correct and faithful report of the first-mentioned Committee; namely, that until five weeks before the meeting of the Synod of Indianapolis in 1848, I served a mixed congregation, which I did not abandon according to my conviction, but which, because it no longer needed my service, dismissed me. Of course, the Committee is recognized and declared to be justified, and thus Kunz is condemned. How could it be otherwise, since at least one member of the committee that accused me in 1848 is also this time (1849) a member of the committee that had to report on the protocol that was consistent with its own report!

After I had read the proceedings, I went to Mr. Isensee and told him that he had refused to dismiss me for the simple reason that "the above-mentioned matter was still before him for investigation and decision," and I asked him what other motives he had and had concealed. He replied that this was the main reason and did not give any others. But the fact that he writes that he refused to dismiss me "for reasons" shrouds the simple matter in such darkness that no one who reads it can know how many and weighty "reasons" determined the President to refuse to dismiss me. And so I see myself obliged to scare away the darkness by the light of truth. With regard to the second point, I was able to show him, as far as the correctness of the report of the Committee is concerned, that the report of the Committee, as well as the minutes taken by him, which testify and confirm the correctness of the report, contain untruth. For firstly, Mr. Pastor Hunger writes: "that the Committee in its report has concealed the main content of my letter", consequently the report cannot be "correct and faithful", as last year's proceedings of the said Synod say. Secondly, I learned from Mr. Isensee that the Committee referred to the few families living near Cicero Town whom I visited several times. If I am not mistaken, there were four families who formally separated themselves from the community and asked me to serve them with the Word and Sacrament. Two of the families belong to the Lutheran and two to the Reformed Church. I presented them with a draft of a Lutheran congregational order for their acceptance and signature, which they did not do immediately, but which I did not insist on, since these are matters of conscience that should be considered conscientiously, so that one does not do or leave this or that to please a man, but acts out of conviction of the truth. In the meantime, the time came for some children and adults who had learned at least the five main parts of Luther's Small Catechism with explanation to be confirmed, but to whom only meager instruction could be given for easily understandable reasons (the people live thirty miles from here), and on this occasion I also administered the Holy Sacrament to the two reformed families. I should not have done this until they had recognized and expressly rejected the errors of the reformed church and confessed the pure, whole truth. In this I recognize and confess that I have failed, in that I did on uncertain hope what I should have done only after I had attained certainty.

In my opinion, however, such people are not yet to be regarded as a congregation and even less as a mixed congregation, for they had not yet constituted themselves as such, and had not yet rejected out of hand a proposal to organize themselves into a purely Lutheran congregation, but had in part made such statements that gave rise to hopes for the better.

But even supposing that they could be regarded as a congregation, a mixed congregation, the report of the Committee, and consequently the minutes taken by the President, confirming the truth of the former, still contained untruth; for these people did not dismiss me, as the reporters say, but after the congregation at the Cicero had accepted a preacher, I said to the people: we did not want to give the appearance by my further coming that we were putting distrust in the man, but I wanted to stay behind, and they would like to attend the service, pay contributions, and so on. etc, but without immediately rejoining the congregation. And so I stayed behind.

Thus, I would have simply set out the matter, and leave it entirely to you whether and how much you consider good to publish. *)

2c. 2c.

J. G. Kunz.

Luther on drunkenness.

(See Interpretation of the Prophet Joel (chapters 1:5-7.) Works. Hall. A. VI. Pages 2183-89.)

If you want to follow the world's judgement, what is

*) We have communicated the letter in full.

D. R.

it is considered a bad thing for a man to have a little too much to drink, to become intoxicated and drunk. And if you were to be a judge yourself, you would certainly say, as you see fit, that a miser, a usurer, and one who throws other people over the brink, deceives and cheats, sins more and does more wrong than one who likes to drink, and, as they say now, has a drunkenness and becomes merry. For drunkenness is even considered a private and bad sin, where it is otherwise considered a sin. For though it should bring its own evil and punishment, yet, because it affects every one's private person, it is considered bad and low. Therefore, not only is it not considered a disgrace, but almost everyone makes use of it, as a fair legal joy and amusement, so that care and sorrow, toil and work are forgotten. Thus the world judges and judges.

But if we want to consider and look at it rightly, we have to confess and say that drunkenness and gluttony is one of the greatest sins, as it brings and brings with it many other innumerable sins. Just as the pagans have seen and recognized not only the shame but also the great harm that this vice brings. That is why there are many beautiful, honest sayings in the same books, in which temperance and sobriety are highly praised and praised, but drunkenness and revelry are condemned as the most harmful pestilence and plague. For since wild, unreasoning animals do not drink more than they like and their nature requires, they would rather be beaten to death than drink more than they desire; is it not a disgrace that a man, who is so abundantly gifted by God with reason and understanding before others, that often one who governs a whole country, principality 2c. by his skill and understanding, should not be able to keep moderation in it, and should, as it were, kill himself?

To walk naked and bare in public in front of honest people, to roll around in the pot, to jump over tables and benches, is not human, but animal; but no less do those do against nature who load themselves with superfluous drinking and boozing. For they thereby lose that which is given to man alone above all other animals, namely reason and understanding, and even become wild and unreasonable animals. For all the thoughts, words, actions and deeds of drunkards are wild and disorderly. Where they are enraged, their anger is not like that of a man, but like that of a cruel beast, so that it cannot be quenched. But if they are merry (for as people have various natures and ways, so wine excites and makes in the heart also various thoughts and lives), help God, how strangely they play jiggery-pokery? how desolate, sour, wild and lewd they are? may they not be made to drink without

They are not ashamed and do whatever they think of doing. For this reason, the pagans also punished and cursed drunkenness, as it is contrary to man's nature and does so much harm.

But this is nowhere the main and most serious evil of this vice. The Holy Scripture teaches us about such sins that follow drunkenness, which the Gentiles cannot see or recognize. For thus preaches and says the Son of God, the high Majesty, our dear Lord Jesus Christ Himself: "Take heed," He says Luc. 21:34, "lest your hearts be weighed down with gluttony and drunkenness," and so on. And St. Paul 1 Cor. 6, 10: "Drunkards will not inherit the kingdom of God." Item Ephesians 5:18: "Do not drink your fill of wine, for a disorderly nature results from it." Hosea says a very harsh word: "Fornication," he says in chap. 4:11, "and wine steal away the heart."

Consider these and similar sayings carefully, take them to heart, and think about them carefully, and you will find out and realize that drunkenness is not only an ugly and shameful vice, but also brings the greatest danger and harm. For if a physician so diligently warns people against this vice, discourages and deters them from it, because it weighs down the head, sets the body on fire, and gives rise to many innumerable diseases; How much greater and more serious is the harm and evil that drunkenness not only weighs down the heart, but also steals the heart, that is, takes away the fear of God, makes the heart secure, inflames the lusts that strive against God's commandment, takes away God's knowledge, makes us unskilled and reluctant to pray and to call upon God, and that I say it in one word: God's image and confection, which is kindled in the heart by the Word and by faith, and which shines, that same image and confection completely defiles them, as if defiled with dung and filth.

Hence come and follow the ghastly, cruel cases, the examples of which are much seen and experienced every day, that many of them easily perish from corrupt causes. Many fall unawares into great and grave sin, and they do not know how. For it is true, as the Greek poet says: "Drunkenness is a great and sufficient cause of sin, for it makes body and soul defenseless, weak and sick. That is why this harmful enemy, who lays snares everywhere, heaps and pours over the drunkards without any effort, dissolutely, with all the mischief, misery and misfortune that he wants for himself.

Yes, there is still a much greater, more burdensome and frightening evil left, that, as St. Paul says in 1 Cor. 6:10, drunkards do not inherit God's kingdom. Therefore, we should not only beware of drunkenness and flee from it, but also, as Christ admonished Luc. 21, 36. Matth. 26, 41. be valiant and pray that we do not fall into temptation".

So you know what the Scriptures say about drunkenness, how and what they teach and preach about it. But it is good and useful to consider what harm drunkenness brings, both to the body and to goods. To the body it brings many sudden and fatal diseases, makes it unskilled and incapable of the smallest and easiest works, offices and services, overwhelms and corrupts the ingenuity and the natural mind altogether. And it happens, as the fine pagan Seneca says, that the infirmities, vices and bad habits, which one has caught and imagined by drinking wine, remain and last even without wine, that is, when one is sober again and has not drunk. That is why Pythagoras rightly said that drunkenness is a constant exercise in nonsense. For this is contrary to the drunkards, that they are always regarded and thought to be mad and nonsensical.

It is said of Don Sophocle that he used to punish the poet Aeschylum because of his constant drunkenness. For although he makes good verses, they are not praiseworthy, he said, because he does it ignorantly. For it is certain that drunken men, like cattle, have neither understanding nor reason, and cannot direct their thoughts so as to consider great and important things with seriousness. Therefore, when they do something good and do it right, it is done more by chance, by accident and by accident, than thoughtfully, or by special understanding and skill, since there can be none of these in drunkards.

But it does not bring a little damage to the goods. For as Jesus Sirach says in chapter 19:1: "A laborer who likes to get drunk will not get rich," not only because he cannot bear the expense, but also because God cannot stand the shameful abuse of such a delicious and wholesome gift.

Therefore, our Germans are blind, foolish and godless people, that they have such great lust and love for this harmful and annoying evil and vice, and entice and provoke others to it as they can, regardless of their souls' salvation and welfare of body, honor and good, which must certainly be in the highest danger.

But pious, righteous Christians and God-fearing hearts always have these sayings of the Scriptures before their eyes and in their hearts: and because they hear from the prophet that the drunkards will be punished with misgrowth of fruit and with theurge, they need God's gifts with thanksgiving, moderately and soberly; not to excess, to feasting and feasting, or to ostentation; but to the body's need. Thus they will not only escape the great, horrible punishments, but also receive certain rewards for their piety and Godliness, rejoice in God's blessings, and be glad about them. But the others, who reject and despise such earnest preaching of the Lord Christ, the prophets and apostles, are good fellows and follow this vice, and no one should consider them to be true Christians, but rather dyed-in-the-wool and muzzlers.

To the Electoral College of the Synod of Missouri, Ohio, et al. states.

As a result of the request, which the present President of our Synod, Mr. Pastor Walther, addressed to the relevant electoral college in the "Lutheraner" Volume 6, No. 6, several votes have been received, according to which the following are nominated as candidates for the vacant professorship at the Seminary in Fort Wayne: 1) Mr. Pastor Biewend; 2) Mr. Pastor Brohm and 3) Mr. Pastor Crämer.

Those members of the electoral college who have not yet voted are hereby requested by the undersigned to send in their votes to him by May 15 of this year. At the same time, he requests those congregations who wish to make use of their right to propose a person as a candidate for the aforementioned professorship or to protest against one or the other of the persons nominated (see Synodal Report of 1848, p. 16, § 10) to also do so by May 15. Submissions concerning the election made on a date later than May 15, 1850, shall be disregarded.

All letters relating to the election I beg to send to me at the address of the Rev. C. F. W. Walther, St. Louis, Mo.

C. J. H. Fick, prot. secretary of the electoral college.

Jungst gefaßte Beschlüsse der lutherischen unter Harleß gehaltenen Konferenz zu Leipzig.

These resolutions, as we learn from a bill of exchange, were as follows:

1) The conference declares that agreement in the confession is the essential foundation of the church. On the other hand, it regards equality of ecclesiastical institutions and constitutions as a desirable fruit, but not as a condition of ecclesiastical communion, provided that a constitution does not make the validity and practice of the confession impossible.

2) The necessity of leaving a previously existing national church occurs only when acts of legislation are passed on the part of the church government, by which the confession is altered, and for the abolition of which all legal steps have been attempted in vain.

3) The Conference considers what is called inner mission as Christian love.

The conference must firmly disapprove of the organization of such associations under the leadership of a central board, disregarding confession and congregational boundaries. However, the organization of such associations under the direction of a central board, disregarding the confession and the congregational boundaries, must be firmly disapproved by the conference.

4) The Conference declares that, with regard to the elementary schools, it must be demanded and insisted upon not only that religious instruction be given in accordance with the confession of the community, but also that care be taken that all instruction and education not be in conflict with this confession.

5) The idea of a confederation of churches of different confessions, as such, which was conceived in Wittenberg, is declared by the Conference to be unfeasible and incompatible with the principles of the Evangelical Lutheran Church.

6) The sovereign church regime may no longer continue in the previous manner under the present relations of the state to the church, but it may, under certain circumstances, continue with modifications that guarantee the independence and freedom of the church.

7) The conference wants the autonomy and independence of spiritual teaching; i.e. it wants it to be bound only by the ecclesiastical confession of the Gospel and the order of the church corresponding to it. With regard to doctrine and discipline, it rejects any dependence of the teaching authority, be it on sovereign decrees, be it "on congregational decisions, which should be achieved by any majority of votes not bound by the ecclesiastical confession", be it finally on any executive authority of the congregation that impairs the spiritual office and its powers. The conference, however, wants no less a structured organization of the congregational representation and sees this as a basic condition for any reorganization of the church with regard to its constitution.

8) The Conference regards the formal organization of the church communities beyond the individual national borders as a goal to be striven for, but believes that the further ways of the Lord must be pursued here with great seriousness instead of wanting to make them self-loving.

Mr. Suhr's great humility in Cincinnati.

In the 45th and 48th number of the "Protestantische Zeitblätter" Mr. Suhr literally pours out his complaints in truly touching terms that Dr. Sihler, as can be seen from an essay in the "Lutheraner", as a Christian preacher does not want to be "a cattle herder or hireling" and therefore "with the most disparaging mien and the most impudent mouth against those who do not think more highly of themselves than they are prepared to think of themselves".

bühret, brag". We must confess that we had not expected such unprecedented humility from Mr. Suhr, which puts thousands of preachers to shame. Admittedly, in the very essay that contains this humble confession, he seems to want to leave it deliberately undisguised that he himself has not yet entered the threshold of all human sciences, that is to say, that he has not yet consented to 'logic,' *) in that the good man actually admits to not being able to separate the various concepts that lie in the word "accidental. But, as much as in this respect Mr. Suhr considers himself modest, he obviously goes too far when he thinks that he has to put himself on a par with the cattle herders; for although the office of a cattle herder is a thoroughly honorable one, even those whose spirit Mr. Suhr grazes with his teaching will not want him to be considered a cattle herder any more than Dr. Sihlern would want his Christian listeners to be.

The true God is not known for salvation by speculation. '

When a bishop was to be martyred, his judge asked him this question: "What kind of God is the God of the Christians? The former answered, "You will know him if you are worthy." Lusek. In[^]t. ecd. J..V.

Ecclesiastical message.

After the candidate of the holy preaching office, Mr. Johannes Renn ickel from Cur- land, who received his theological training in the seminary at Fort Wayne, was duly called by the Lutheran congregations in St. Clair County and at Columbia, Illinois, to succeed the dear Pastor Schieferdecker, the same is from. Oculi, February 3, I. I., by order of the Presidency of our Synod by k. Bünger, assisted by v. Wunder, was publicly and solemnly ordained in the Church of the Holy Cross of the congregation in St. Clair Co. according to apostolic usage, by

the laying on of hands and prayer, and was inducted into his office. May the Lord give this new worker grace to continue faithfully building on the foundation already wisely laid there.

This is, of course, most strange, since logic is the science of the laws of thinking and Mr. Suhr is a co-worker of a paper, which is published for the benefit of the "believers in thinking".

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Volume 6, St. Louis, Monday, April 2, 1850, No. 16.
Luther on the Bann.

What the spell was.

The proper Christian ban is that manifest, stiff-necked sinners should not be allowed to come to the sacrament or other communion of the churches until they mend their ways and avoid sin. (Schmalk. Art. III., 9th Concordia Book. New York Edition, page 311.)

2 In the "Instruction of the Visitators to the Pastors in the Electorate of Saxony, Corrected by Luther" of 1538, it says: "It would also be good that the punishment of the right and Christian ban, which is written in Matthew 18:17, 18, should not be omitted. Therefore, those who lie in public vices, such as adultery, daily gluttony and the like, and do not want to leave them, should not be admitted to the holy sacrament. But they shall be admonished several times beforehand to amend their ways. After that, if they do not mend their ways, they may be excommunicated. Nor shall this punishment be despised. For because it is a curse, commanded of God upon sinners, it is not to be despised; for such a curse is not in vain: as Paul 1 Cor. 5:5 delivered him that had dealings with his stepmother unto the devil to destroy the flesh, that the spirit might be blessed in the day of the Lord. Even the exiles may go to the sermon, for the Jews and Gentiles are also allowed to go to the sermon.

3 The ban or separation, if it is used correctly, is more a sign and meaning that the soul is given to the devil and deprived of the spiritual fellowship of the church. For it comes upon him who, through mortal sin, has deprived himself of all fellowship of love and has given himself over to the devil; just as, on the other hand, reconciliation is an outward sign and meaning of inward reconciliation and admission to Christian fellowship; hence it is true that the ban or exclusion of the churches is not first imposed upon the soul.

The first thing is to declare that a person is already in death and sin, that is, that he is in fact spiritually excluded from the church community. (Sermon on the Power of the Ban of 1518. XIX., 1091.)

(4) One who is to be excommunicated because of the wickedness of his heart and because of public crimes is already excommunicated before he is visibly excommunicated. Accordingly, the outer ban is only a mere sign of the inner ban. (XIX, 1121.)

The execution of the word, and the carrying out of Christ's command, is the ban. (XXII, 956.)

Who is to be banished?

6. the ban should not only be cast on those who are unfaithful*), but on all who sin publicly, as is indicated above from Paul 1 Cor. 5, 11, who calls the swearers, usurers, unchaste, drunkards 2c. banish. (Sermon on the power of banishment from 1518. XIX., 1118. 19.)

(7) If a pastor knows that sin is public, urban and national, he is obliged not to admit such people to the sacrament of the true body and blood of Jesus Christ, unless they first repent, that is, stop sinning, and with true confession and righteous fruits show and prove that they are of sin, and condemn them; but a Christian and serious admonition should precede. (XXII., 965. 66.)

(8) If he (the preacher) sees a fornicator, adulterer, drunkard, gambler, usurer, adulterer, or otherwise notorious with other public vice, he shall certainly exclude him from the Lord's Supper, and he shall then prove with childlike denunciation that he has changed and reformed his life. Others, however, who sometimes fall and return, and are sorry that they have fallen, shall be excluded from communion.

I.e., to be recalcitrant against pure doctrine and stubbornly hold on to false doctrine.

Not only should we not deny the sacrament to those who are in need of it, but we should know that it is primarily instituted for their sake, so that they may be refreshed and strengthened by it. For we all lack in many ways, Jac. 3, 2, and bear one another's burdens, because one is burdensome to the other, Gal. 6, 2. For I am speaking here of the despisers, who sin brazenly, without fear, and yet boast all the same great pieces of the Gospel. (Way to say Christian mass and to go to the table of God, from the year 1523. X., 2766.)

9. the custom of the ban is and shall be that of punishing the public vices, as: Robbery, adultery, fornication, murder, hatred, usury, drunkenness, item heresy, blasphemy and the like; as our Lord Jesus teaches Matth. 18, 17, that the ban should go over those who do not want to obey the churches or his congregation: so the church teaches nothing else, but God's word. (Admonition to the clergy, assembled at the Diet of Augsburg, 1530, XVI, 1148).

Proceß des Bannes oder Verfahren bei dem Bann.

The punishment of the ban must be started from the humility of afflicted and not from the pride and arrogance of cruel clergymen. (XIX, 1120.)

(11) How then shall a man do, if he will use the keys aright, that it may be sure in the sight of God? There you have Matth. 18,15. 2c. a certain text, where Christ himself grasps the office of the keys in such a way, that you cannot fail, if you follow it; but if you do not follow it, but take a new way of your own, then know also against it, that you fail and do not have the right keys. But this is what the text says: "If your brother sins against you, go and punish him between you and him alone. If he hears you, you have won your brother. If he does not hear you, take one or two more to you, so that the whole matter may rest on the mouths of two or three witnesses. If he does not hear them, tell the community. If he hears the community

do not hold him as a heathen and a publican." There you have a certain measure and way, set in God's word, which does not leave you wanting, and you can use the key without fear and worry, godly and well; for then follows the text of the keys: "What you will bind on earth" 2c. (Verse 18.) ... You hear here that there must be certain public sins, of certain known persons, when one brother sees another sinning, and also such sins as are beforehand fraternally punished and at last publicly convicted before the congregation. Therefore the bulls and letters of excommunication, in which it is written: Lx(winmunwamu8 1P80 iaeto, lata 86nt6Qtia, iriva tarnen rnonitione praemissa. ltern, Oe xlenituäine xot68t "ti8, that is called in German a Sch... I call it the devil's ban and not God's ban, because people were banished with an outrageous deed before they were publicly convicted before the congregation, against Christ's order. If a bishop or official wants to banish

someone, he goes or sends them to the congregation and before the priest, where the person is to be banished, and does to him as is right, according to these words of Christ. And I say all this for this reason, because the congregation that is to hold such a person in banishment must know and be certain how he deserves the banishment and has come into it, as Christ's text gives them; otherwise they might be deceived and accept a false banishment and do wrong to their neighbor with it. This would be blaspheming the keys and desecrating God and neglecting love toward the neighbor, which is not to be suffered by a Christian congregation: for it also belongs to it, if anyone is to be banished from it, say Christ here, and is not guilty of believing the official's notes nor the bishop's letters, yes, it is guilty of not believing here, for men are not to be believed in God's matters. So a Christian congregation is not an official's servant, nor the bishop's cane master, so that he may say to her: Here, Gretha, here, Hans, hold this one or that one in check for me.... Awe yes, be welcome to us, dear official; in secular authority such would have an opinion, but here, since it concerns the souls, the community shall also be with judge and wife (landlady). St. Paul was an apostle, nor did he want to banish the one who had taken his stepmother, he also wanted the church to be present. 1 Cor. 5, 1-5. (Scripture of the keys of 1530. XIX., 1181.82.)

(12) By the carelessness of much excommunication no more is done than much trouble and cause for sins, by which God is angered, though the excommunication is ordered to propitiate him. (XIX, 1118.) The ban is more dangerous and harmful to no one than to those who impose it, even though it is rightly imposed solely for the sake of iniquity, so that they seldom or never have such an opinion (to save the soul of the banished person), act without fear, and do not think, as perhaps they would be much more worthy of a hundred banishments before God. (Ib. 1104.)

No one shall be punished by the ban on his civic food.

But I fear in our part that our parish priests will be as bold and reach into the bodily things, after the goods, as the pope; if he excommunicated someone and put him under ban, and he did not comply, he said: "Well, we must also forbid him the market 2c. so that he does not buy or sell. That is the devil, if one wants to reach too far. (XXII., 975.)

Power of the spell.

(14) But if you say, as the idolaters and sophists do, that many of the keys of binding and loosing are heard, yet they turn not to them, and remain unbound and undone; therefore there must be something else besides the word and the keys: the spirit, spirit, spirit must do it. But do you think that he is not bound who does not believe in the binding key? He shall know in his time that because of his unbelief the binding has not been in vain, and has failed. So also, whoever does not believe that he is free and that his sin is forgiven (through the loosening key or absolution), he will learn in time how certainly his sin has now been forgiven, and how he did not want to believe it. St. Paul says Rom. 3, 3: For our unbelief God will not be lacking. So also now we do not speak of who believes or does not believe in the keys; we know almost well that few believe; but we speak of what the keys do and give. He who does not accept them has nothing, but the key is not lacking. Many do not believe the gospel, but the gospel is lacking and therefore does not lie. A king giveth thee a lock; if thou receive it not, the king hath not therefore lied, neither hath he erred; but thou hast deceived thyself, and it is thy fault; the king hath certainly given it. (Scripture of the keys of 1530. XIX., 1175. 76.)

The binding key is the power or office to punish the sinner (who does not want to repent) with a public judgment to eternal death by separation from Christianity. And if such a judgment is passed, it is just as much

as if Christ himself judged; and if he remains so, he is certainly eternally damned. (XIX, 1183.)

(16) There is not a bad little thing about the ban, as that which straightway expels and separates from the kingdom of Christ, retains sin, without hope of forgiveness, unless one repents. (XXII., 963.)

Purpose of the ban.

(17) Where the ban is rightly and justly pronounced, it is a sign, admonition and punishment, by which the banished person shall know that he himself has given his soul to the devil through iniquity and sin, depriving himself of the fellowship of all the saints with Christ.

For the mother of the holy churches wants to indicate such unmistakable harm of sin to her dear son by the punishment of the ban and thus bring him back from the devil to God. Just as if a natural mother of the flesh would warn and punish her son when he does evil, she does not give him to the executioner or wolf, nor does she turn him into a boy, but she warns and punishes him with the same punishment as he would come to the executioner, and keeps him with his father's inheritance. So where an ecclesiastical authority*) puts someone under ban, it should remember this: Behold, thou hast done this and that, that thou mightest give thy soul to the devil, merit God's wrath, deprive thyself of all Christian fellowship, and fall into inward spiritual banishment before God, and wilt not cease nor come again; well then, I also banish thee outwardly before men, and to thy shame I deprive thee of the sacrament and fellowship of the people, until thou comest to thyself and bringest again thy poor soul. (Luther's Sermon on the Ban of 1519. Works. Hall. A. XIX., 1103. 4.)

Healing power of the spell or binding key.

(18) And both of these keys are of the utmost necessity in Christendom, for which God can never be thanked. For no man can comfort a terrified, sinful conscience in its sins; it still has trouble that the ransom key can do this; it is such a great disease for a stupid, weak conscience that faith in the key's verdict must be driven quite violently by preachers, pastors and other Christians. Of which faith no word has ever been heard in the papacy. Again, among the Christians there are some rough, impudent hearts and wild people, so that the pious could have neither peace nor quiet before such false Christians, where the binding key with its rod would not be there and the grace and security would be flushed out. So the iron and hard binding key is a great comfort, protection, wall and castle for the pious Christians against the wicked, and yet also a healing remedy, benefit and piety for the wicked themselves, even though it is terrible and annoying to the flesh. For this reason we should hold the dear keys both precious and valuable from the bottom of our hearts, as our two unspeakable treasures and jewels before our souls. For the dear man, the faithful bishop of our souls, Jesus Christ, has well seen that his dear Christians are frail, and that they are sometimes challenged by the devil, the flesh, and the world, and that they sometimes fall and sin. Against this he has set this remedy, the binding key, so that

According to our constitution here, that is every congregation, the listeners with their preacher.

so that we do not remain too secure in sins, presumptuous, crude and wicked; the key to the solution, so that we do not also have to despair in sins and thus keep ourselves on the middle road between presumption and despair in right humility and confidence, so that we are abundantly provided for on all sides. For he that sinneth not (but who sinneth not?), or wherein he sinneth not, hath the common gospel: but he that sinneth hath the keys of the gospel. (Scripture of the Keys. XIX., 1184. 85.)

Necessity of the ban.

19 Christ gave the church two keys, one to bind, the other to loose, which the pope, as the true antichrist, made into lock picks and abused shamefully, as has been learned. Now, however, because God has again given us his word pure by grace, we are to use them rightly and not to throw them into corners and let them rust, as has happened up to now, but to make them work again, so that they can close and open, bind and loose, bind the reprobate, the impenitent, who lie in public sins, both against the first and the other table of the ten commandments of God, give others trouble either with false teaching or evil living; And since they are once and for all admonished, and will not amend themselves, despising all admonition, shut up heaven to them, deeming them heathen, as Christ earnestly commanded: Give them up to the devil, of whom they are ready, only that it may be declared publicly, that we may beware of them, until such time as they acknowledge and confess that they have grievously offended God and have offended the church, and desire forgiveness of sin; then they shall be absolved and accepted. As St. Paul teaches with his example at Corinth. These are the two keys which Christ commanded and entrusted to his dear bride, the church, when he said to his disciples (in whose place all righteous, pious, faithful pastors and preachers and church servants now stand), "Truly I say to you, whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. Matth. 18,18., Joh. 20, 23. He gives such an earnest command with a hard oath, that whatsoever is bound and loosed here on earth shall surely be in heaven; but first set the binding key, and then the loosing key; for if any man be loosed, he must first be bound: Whosoever therefore perceiveth not that he is bound of the devil in his sins, neither knoweth them, nor confesseth them; yea, thinketh not that he hath done wrong, that he is free and absolved: The loosening key cannot be given to him, but he must remain bound and command God's judgment, consider him a heathen and an unbeliever, and let him go in his arrogance and pride; the church cannot prevent him from doing this, even though it may be strained to do so. and warn the others against it. (XXII., 970. 71.)

People who put themselves under the spell.

(20) Our usurers, drunkards, smelters, whoremongers, blasphemers and scoffers must not be put under ban; they put themselves under ban, and are ready up to their ears in it; they despise the word of God, come to no church, hear no sermons, go not to the sacrament. Well then, if they do not want to be Christians, let them be pagans; after all, who asks much about it? If they take their goods and income from the parish priests and take everything for themselves, the parish priest shall not absolve them, shall not give them the sacraments, they shall not come to any baptism, nor stand, to any honest wedding, nor to any funeral; they shall thus keep themselves like the heathen among us, which they also do gladly. And if they want to die, no priest, no chaplain shall come to them, and if they have died, the executioner shall drag them into the drudgery pit out of the city, there no disciple, no chaplain shall come; because they want to be heathens, we also want to keep them as heathens. (XXII., 974.75.)

Dissolution of the spell.

21 The Christian church must also do this when it puts someone under ban and gives him over to the devil, as St. Paul did with Corinthians, 1 Corinthians 5:5, and denies him the sacraments and all fellowship, so that she will not be made a partaker of his sin. This is a terrible judgment and terrible wrath, and yet not the wrath of man, but the wrath of God; for she would much rather that man be converted and helped, as she does when he is converted; then she receives him as her dear son and rejoices over him with all the angels, as Christ says of the lost sheep and the corrupt son, Luc. 15 (Church Post, on the Gospel of the 6th Sunday after Trinity).

Why has the spell lapsed?

22. nowadays there are many who accuse the church servants, pastors and preachers, as if the ban (the exclusion of obvious sinners from the church community) had fallen due to their negligence. But the saying and command of Christ (Matth. 18.) clearly shows that the sinner is to be especially and secretly admonished and warned before those who are in the public preaching office pass sentence; and also then such sentence is not to be passed publicly unless a public church servant has first given a serious and Christian admonition. If the sinner disregards the same, and continues in sins, and will not cease nor desist from sins, then he shall be publicly excommunicated.

What hinders the ban now in our times? Nothing, because no one in this piece is doing what a Christian is supposed to do and should do.

stands. You have a neighbor whose life and conduct are well known and known to you, but your priest is either unaware of it or not so well aware of it, for how can he know what each person's life is like? Therefore, if you see that your neighbor is becoming rich through unrighteous dealings or trade; if you see that he is committing fornication or adultery, or that he is breeding and governing his servants industriously and carelessly, you should first admonish him and give him a Christian warning, so that he will take care of his happiness and avoid trouble. And how good a holy work you have done, if you win him over in this way! But, my dear, who will do it? For first of all, truth is a hostile thing; whoever tells the truth is resented. Therefore you would rather keep your neighbor's friendship and favor, especially if he is rich and powerful, than anger him and make him your enemy. Likewise, if the other, third, or fourth neighbor does the same, the first admonition will cause the other and third to fall into the well, so that the next could have been brought back on the right path, if only you would do what you are obligated to do with admonitions.

Secondly, it is also because we are almost all subject to such vices and are afflicted with them; so that if we were to take the hour out of our neighbor's eyes, we would be reproached and told of the beam that sticks out in our eyes. This is the right and foremost reason that the ban has fallen almost everywhere, because the right Christians are few everywhere, and even a small group of few in number. For if we all, as would be right and just, and indeed should be, loved right godliness and God's word from the heart, we would esteem the command of the Lord Christ greater and more precious than all the goods of this temporal life. For this commandment, to admonish and warn the brother who sins, is as necessary as that, Thou shalt not kill; thou shalt not steal 2c. For if you neglect this admonition, either out of fear or for some other reason, it is not your neighbor's body and goods that are in danger, but his soul's happiness. (Luther's Works, Vol. IV, pp. 2404-6).

Unfair spell.

(23) If they say, Our ban is to be feared, whether it be just or unjust; we say against it: Yes, it is true; but that is also true, your unjust ban is harmful to no one but you alone in body and soul. (XIX, 1109.)

Innocent Banished.

(24) The unrighteous banishment is much more precious than the righteous banishment or outward fellowship. It is a noble and great merit before God, and blessed is he who dies in unrighteous banishment. For the truth's sake, whether he is banished, God will

crown eternally. Here he must sing with the 109th Psalm, 28th: If they curse, bless them. Only that we look on, and do not despise the violence, but humbly declare our innocence; if that does not help, then we are free and pardoned before God. For if we are guilty according to the commandment of Christ, Matth. 5, 25, to resist our adversary, how much more should we resist the power of the Christian church, whether it comes upon us rightly or wrongly, through worthy or unworthy authorities. Just as a pious child, even if it is undeservedly punished by its mother, is not harmed by unjust punishment; indeed, through such patience it becomes much dearer and more pleasant to its mother; how much more will we be loved by God if we suffer undeserved punishment by evil authorities from our spiritual mother, the church. For she remains a mother because Christ remains and does not turn into a stepmother for the sake of evil authorities. *) (Sermon of the power of the ban from 1.1518. XIX., 1117. 18.)

Example of a ban threatened by Luther.

25 A citizen of W. had bought a house for thirty guilders, since he had had it for a long time and used it and had not built anything special in it, except four rooms glued with glue and whitewashed, after which he wanted to sell it again for four hundred guilders; he put on the same four rooms and made the calculation that since they would be rented out, one could take twenty guilders from them. Then Dr. Martinus said: "Does the wretch want to treat a rotten beam and a glued wall of dirt as equal? If he does so, I will banish him and excommunicate him, so that he will speak and abstain from the sacraments and Christianity. And only do not think that he belongs in heaven. It would be more than enough if he sold it for a hundred and a half guilders. We must restore the excommunication. (Luther's Table Talks, XXII, 955.)

The invisible spell.

(26) But just as this outward and visible judgment and condemnation alone concerns and is to be used against those who live in public sins and are convicted of them, so there is another secret and invisible condemnation, which is not of men, nor is it done by men so that it can be seen, but is God's own and is done by Him alone. For God does not judge by works alone, as we men do, but looks at the heart and judges the hypocrites, whom the church cannot judge nor punish, according to the common saying: De voultis ncm 6oole8i'a: the church does not judge what is secret and hidden.

Of course, Luther is talking here about an unjust ban that is imposed on a right-believing congregation; for if the false church does it to defend its false doctrine, then it may no longer be recognized as a mother.

However, not all of them are so well endowed with public aversions that they can be publicly accused of some abuse and misdeeds, as is right. For although many are covetous, fornicators, adulterers, 2c., they handle it so carefully, do it so secretly, that it cannot well be brought upon them, nor can it be proved as it should be. Therefore they are in the church, among the Christian congregation, hear the sermon and God's word, also need the sacraments with the other righteous Christians, and yet they are banished by God, because they live in sin against their conscience and do not amend themselves, according to the saying of St. Paul, 1 Cor. 6, 9.10.: "The fornicators, drunkards and adulterers 2c. will not inherit God's kingdom." But God's judgment will not remain forever, for and for, nor be far from them, that it should not affect them. Men deceive them, but they cannot deceive God. Gal. 6, 7: The same will have his angels gather up all the wickedness and throw it into the furnace of fire on the last day. Matth. 13, 41. Whoever wants to be free of this secret ban should beware of sins and repent, that is, improve his life from the heart, always live in the fear of God, pray diligently and believe that his sins are forgiven him by grace for Christ's sake. This is the only way that one can escape from this secret spell of God. But if you continue in sins, and rejoice in this as a privilege and freedom, and want to comfort yourself and help yourself so that you may sin with others all the more safely and freely, you will do nothing but look after yourself, and provoke and cause a harder and more serious judgment against you. For although the outward ban is equal to the secret and hidden ban as far as the end and the effect or effect is concerned (for God keeps over it in heaven and confirms it), yet the outward and public ban should be the more preferable to us because it is like a medicine by which we are called to repentance. But the secret and hidden ban, because it is not felt for a while and (as it is said) for a period of time, strengthens and increases security. (XXII., 967-69.)

To my Pennsylvanian cousin.

Dear Christian!

For some time now I have been receiving the "Jugendfreund", a journal published by S. K. Brobst in Allentown, Pennsylvania. You write to me that it is considered something quite excellent in Pennsylvania and is also highly praised by the scholars there. That may well be. As I see, it even overflows with its own praise. Thus it lets itself say volume 3, no. 6, from an Evangelical-Lutheran preacher: "You are still a child according to your age, but you are not yet a child.

Already strong as a man, you tell the truth so boldly to everyone's face. Yes, when I read you, I often can't help shaking my head with joy and smiling, and I often have to say involuntarily: For you often preach such excellent sermons to me, and I hope also to all who read you, and say it in the old German way of witnessing, without the new fashion, so frankly, and in such popular language, that almost every child can understand you," and so on. B. 1, Nro. 8. Mr. Brobst also explains himself about why he is especially qualified to deliver such a delicious paper: "Here in Allentown we breathe pure air, enjoy wholesome fruit, eat good meat and bread, drink fresh water, read the Bible often, and go to church diligently; therefore it seems to us that the newspaper writers and newspaper printers in Allentown could deliver as good a paper as in the large cities." The Allentown fruit will soon become famous. In the past, anyone who wanted to become a proficient newspaper writer required lengthy study to acquire the necessary skills. According to Mr. Brobst, this is no longer necessary. All he has to do is to acquire a few bushels of healthy Allentown pears, and he can write a good newspaper.

You honest soul think that the "Jugendfreund" must be a Christian paper, you could already conclude from the title, because on it there is a little picture, a book with the heading: "Holy Bible", and underneath the words of our Savior: "Feed my lambs". But you know, dear Christian, all that glitters is not gold, and with bacon one catches mice. The "youth friend" uses this pious figurehead and the beautiful words of the Lord to lure and deceive simple-minded people. If you ask me about my opinion of the "Jugendfreund," I confess to you that the "Jugendfreund" may be whatever it wants, but it is not a Christian publication. Unfortunately, I can prove this to you only too clearly. If the "Jugendfreund" were only pure in a moral respect, I would gladly have patience with its other numerous infirmities, such as its language errors. B. 3, Nro. 7. reads: She was always so good to me, instead of: against me; further: Among the Indians there are also Odd Fellows, instead of: there are. Sometimes completely un-German things occur, e.g. B. 3, Nro. 6. in a song:

When Joseph saw his brothers standing here in famine, his heart was filled with compassion: he felt, he wept for them, and so on.

Since Mr. Brobst obviously wants to belong to the educated, he should mistakenly use the purest German language and carefully abstain from all merely Pennsylvanian idioms as well as from all Anglicisms. - Certainly you will grant a poet all freedom of expression, but this is not to be understood as if a poet had the right to give us

n lofty words to present nonsense and untruths. Unfortunately, this happens very often in the "Jugendfreunde". B. 3. nro. 3, it says:

What a heaven is your spirit, man, who praises God with words.

Of course, man has the advantage over all other creatures on earth that he can praise God, and thus he already has heaven on earth; but to call the human spirit itself a heaven is downright nonsense. In the same song, the meanest rationalism is also concealed, for it says:

Delight of heart, virtue Offer to the highest good.

We, dear Christian, have always been of the opinion, according to God's Word, that we have nothing else to offer to the dear God than a heart that mourns and is broken over its sins. With God's help, we also want to stay with it and must therefore leave the "delights of the heart" and the "virtue" to the Lord "friend of youth" for his healthy Allentowner fruit and the other glories. What do you think if a Christmas carol reads something like this?

Make it cozy in the living room, so that you can see that there's a party going on; hand me some cake, my boy, girl, you're close to coffee, etc. etc.

The taste is different; Mr. Brobst probably finds this beautiful, but it seems to me that the poetry of the stomach with its "delights of the heart" comes through a little too strongly here. B. 3. N. 1. says the "friend of youth" in a song by Washington:

No greater is more honored On this earth's orbits.

Christian children will object that God is greater than Washington, and on earth at least Christians honor him more; they will also rightly consider the apostles and prophets greater than Washington. When he further speaks of the resurrection morning:

Where west and east and south and north greet Him as the refuge of freedom,

that is obviously idolatry with Washington. In the same song, the "friend of the youth" even becomes a pantheist, for he says with thin words:

The breath of the All-Spirit revives the world, the wisdom that keeps it new.

As is well known, the pantheists teach that God and the world coincide into one. They deny a personal, extra-worldly God and claim that the world is God, thus eternal, and that matter or the substance is animated by a world soul or an all-spirit, which they abusively call God, but which is of course a completely different being than the God of the Christians. They now believe that this AU spirit comes to consciousness in men and that they are parts of the Godhead. This blasphemous nonsense is the basis of many pagan religions, so the Hindu. According to it

the poor blinded Hindus, all the sins they commit are not done by them, but by God through them. A story may illustrate this. Once a Hindu who had stolen was brought before the judge. The judge sentenced him to a number of ruthenium lashes for his crime. The thief, however, justified himself against the judge: "You must not let me be beaten, for it was not I who stole, but the God (the All-Spirit) within me." The judge calmly replied, "Friend, you will not be beaten either, but only the God within you." - To put it mildly, it is very careless of a man who believes in the triune God to share such all-spirit songs with Christian youth. In God we live, we are, Acts 17, 28. God works everything in everything, 1 Cor. 12, 6. God carries all things with his powerful word, Hebr. 1, 3; we cannot imagine the providence of the omnipresent God, which extends even to the smallest creatures, Matth. 10, 29, and to the smallest circumstances of our life, vividly enough according to the word of God, and cannot believe it intimately enough, but let us hate the spit of a ghostly all-spirituality, like the devil himself.

You have probably already noticed yourself, my dearest Christian, that Mr. Brobst is not a true Lutheran, but a Unionist. This is especially clear from an article in Vol. 3, No. 10, where it says: "When the resolution recommending the use of the Lutheran catechism in Sunday schools was adopted at our conference in Howertown, the present preachers argued that the Reformed catechism should also be used in common schools along with the Lutheran catechism. This can easily be done. The children of Lutheran parents learn the Lutheran catechism by heart, and those of Reformed parents learn the Reformed catechism. A true Lutheran

Christian who, through God's Word and the Holy Spirit, has come to the conclusion that the Lutheran doctrine agrees with the Holy Scriptures and is therefore the only correct one, must of course decisively reject the opposing Reformed errors, and will therefore in no way spread or promote them; rather, with God's Word, he will seek in heartfelt love to persuade the Reformed to recognize and abandon their errors. But, someone might object, if an Evangelical Lutheran teacher only has his respective students learn the Reformed catechism by heart, he is by no means helping to spread the Reformed heresies. I answer: precisely in this way he promotes them in the most effective way. If he were merely to preach the reformed heresies to the children, the children would not understand many things; but if he has them learn the reformed catechism by heart, they will retain it all their lives. Catechisms were created for the very purpose of teaching a doctrine to the children.

The teacher is to be taught the reformed religion in the simplest, quickest, and most lasting way. Furthermore, by having the reformed catechism learned by heart, a teacher actually professes the reformed religion; he thus confesses that he considers it to be the truth and recommends it as such to his schoolchildren. Let us take things as they are. Think of a child who learns the Reformed catechism by heart in a Sunday school held by a Lutheran teacher. Will this child not believe in his simplicity: "My teacher, who teaches me to pray, will certainly only let me learn such a catechism, which he at least himself considers to be truth." And in such confidence the child would be so calm and sure that he would laugh at him who wanted to tell him that his dear teacher himself considered the catechism he had learned from him to be false. How then, when the child finally comes to the realization, when he must confess to himself: "It is true, my teacher has taught me a catechism which he himself does not believe to be true": will not such a deceived person justly consider his teacher to be a hypocrite, as having consciously taught him false things? and will he not finally come to the point that he no longer believes anything at all? Certainly: if he is a shameful deceiver who gives his neighbor a money note that he knows to be false as genuine, then the Lutheran teacher is an arch hypocrite who is convinced of the falsity of the Reformed doctrine and yet lets the poor children learn the Reformed catechism by heart. Such a spiritual comedian is no longer a Christian, no longer a Lutheran; such a conscienceless person would also have his pupils memorize a Methodist, even a papist catechism without hesitation. You see, dear Christian, how today's religious mongering, which falsely adorns itself with the beautiful name of the Union, and which the "Jugendfreund" also recommends, is a source of pure dishonesty, which finally only gives birth to greater hatred and sharper divisions; you also see how Mr. Brobst's proposal, which at first glance seems to be so honest, can nevertheless only be carried out in the case of complete lack of conscience.

But as great as all these errors and deficiencies of "The Friend of Youth" are, I would still like to excuse them with the lack of knowledge, if he only seriously impressed the sixth commandment on the children. But what must outrage every Christian reader is that, despite all the hypocritical piety, a hidden, poisonous spirit of whoredom prevails in "The Friend of Youth. I will only cite the following as proof. B. 3. n. 6. "Both at home. "I will be home next Sunday," said a girl to her lover when he took leave. But because the latter was somewhat fickle in his love, he replied, ""Yes, I will be at home then too."" - A man who does not fall in love until he reaches the age of thirty is in Ge-

to always keep a cold heart. In an old German love letter written in 1678, a kiss is called the fourth degree of love. Vol. 3 No. 5. A newspaper says that girls should make it a rule never to kiss a young man who chews tobacco. In the lifetime of every girl there are two much significant periods: one when she thinks, ""whom do I want,"" and the other when she wonders, ""who wants me."" And now even the disgraceful *Türkenlied*, with the heading: *das Weib*, Vol. 3, No. 6." But it is too disgusting to share anything from it.

Whoever defends these unchaste jokes as childish, innocent dalliances proves that he has an impure heart completely dominated by the spirit of whoredom. The poison of sin in the pieces given is all the more dangerous, the more it is hidden under an apparently harmless form, calculated to stir up evil desire and fan it into a bright flame. Does His Honor, the Rev. Brobst, not know the sixth commandment: Thou shalt not commit adultery? Does he not know, as a pastor he should know it fairly, that in the interpretation it says: We shall fear and love God, that we may live chastely and modestly in words and deeds? Mr. Brobst boasts that he reads much in the Bible; has he never read Eph. 5, 3. 4.: But fornication, and all uncleanness, or covetousness, let it not be said of you, as is lawful for the saints; neither profane words, nor foolish things, or jesting, which befit you not; but rather thanksgiving? Does he not know Phil. 4:8: What is true, what is honorable, what is just, what is chaste, what is lovely, what is well said, what is virtue, what is praise, think on it? Does he not know the holy commandment, which God gives to every preacher through his apostle: Keep thyself chaste? 1 Tim. 5, 22.

If Mr. Brobst were a true friend of the youth, as he claims to be, he would make it his business to hold up and impress upon the children especially the sixth commandment with heartfelt, fatherly earnestness, soon by teaching and admonition, soon by warning and example. In the end, he would first study this commandment prayerfully himself, carefully collect, compare and consider all the sayings of the holy scriptures that point to it, and allow himself to be penetrated by the shivers of divine holiness. Then he would realize that God demands perfect chastity and purity of heart from us in this commandment, as the words of the Lord especially show: But I say unto you: Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart, Matt. 5:28. By this he would be led to a serious and sincere repentance, and seek forgiveness of sins and a pure heart in faith in the Lord Jehovah Christ. And when he sees how even the man after God's own heart, King David, was in sins against the sixth commandment, he would be led to repentance.

He would learn to watch and pray, to flee all temptations and to plead with David: Create in me, O God, a clean heart, and give me a new certain spirit, Ps. 51, 12. Thus he would at last be ashamed to go on snorting obscenities and thus poison poor children's hearts; instead he would take Job, as an example, and speak to him, Job 31:1. I have made a covenant with mine eyes, that I should not regard a virgin; yea, it would be his pleasure to inspire the children faithfully to imitate St. Joseph, who so gallantly resisted temptation, saying, "How should I do such a great evil, and sin against God?" Gen. 39:9, who would rather have been thrown into prison and suffer the most agonizing death than to have transgressed this commandment with a single word. At the same time, he would point to the terrible temporal and eternal punishments with which God punishes the transgressors of the sixth commandment, as well as to the blessed reward of the chaste struggle. What a blessing Mr. Brobst could create in this way, if he really fed the lambs of Christ with the word of God!

But if Pastor Brobst wants to continue to spice his paper with shameful jokes, then you, dear Christian, could greet him and tell him that he should at least no longer seduce the youth under the pretense of the Christian name. Therefore, may he take from his leaf the Christian sign with the words: Holy Bible and the signature: Feed my lambs, and may he no longer use the name of our dear God in it, because God's holy word and name have nothing to do with his leaf. He could easily make himself another title of "delight of the heart", "virtue" or of "all-spirit" or also of "healthy all-entowner fruit", the latter by name is quite popular, so that every child can understand it, and then his friends would praise him again for it.

Oh what a heavy account will those have to give who provoke the poor children to sin with frivolous words! What a serious word of our Savior: But whoever offends the least of these who believe in me, it would be better for him that a millstone were hung around his neck and that he were drowned in the sea, where it is deepest, Matth. 18, 6. May Mr. Brobst consider this, go into himself and repent, so that this word will not strike him one day.

The "Jugendfreund" was sent to me without my asking and requesting and constantly asks its readers to

spread it as much as possible. This courtesy seemed to me worthy of a service in return. I therefore tried to illuminate it with God's Word and I am sending this illumination to you, my dearest Christian, so that you may know what to make of it.

have. By the way, I will send the money to the "friend of youth" as soon as possible, which he may well be mainly interested in. For us, however, the word of the Lord applies in relation to that hypocritical, lewd leaf: Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves, Matth. 7,15, and: Do not make yourself partaker of the sins of others, 1 Tim. 5:22. Therefore, it is our duty to warn Christian parents and Christian children against this.

. How are you, dear Christian? Write to me soon. God bless us! All greetings to you.

Your

Hermann Fick.

New - Melle, Mo., the 20th of February 1850.

(Submitted.)

I hereby communicate the following truthfully to my friends, but especially to my dear fellow ministers, and to all who are aware of the difficulties of my earlier ministry. I, the undersigned, joined the Evangelical Lutheran Synod of Indiana as a student of theology in 1844 on the recommendation of the Honorable Father Moritz of Iowa. In 1846 I was licensed, but was not allowed to administer Holy Communion nor to copulate. The following year I was called by the Grinder Church, Clinton Co, Indiana, by the Zion Church, Tippecanoe Co, Ind, and by St. George's Church, Shelby Co, Ind, to be their pastor. But as the officers of the synod, viz: E. Rudisill, S. Good and E. Morkert, denied the immortality of the damned souls of men, their resurrection, a last judgment and eternal damnation, I publicly stood against them with the Bible and the Concordia book in my hand. This testimony had the consequence with the aforementioned gentlemen that not only the urgent request of the congregations was not heard, but that they also persecuted me, and disturbed me in the public services, and, in order to also keep my congregations dependent, let me languish under their restrictive license, since the congregations did not demand any of the aforementioned preachers for the sake of their false doctrine, as it turned out during the election before the synod in 1847. Since the congregations now renewed their request, I was appointed, in accordance with the teaching of the Book of Concord and the Constitution of the Synod, by PP. Abraham and David Müller, both members of the Synod, on December 10, 1847. As proof of the validity of my vocation, I will cite a passage from the Concordia Book; Schmalkaldic Articles, titled: "Ordination and Vocation." Nuremberg edition 1847, page 348: "If the bishops wanted to be true bishops and take care of the churches and the Gospel, they should be given this for the sake of love and unity, but not out of necessity, that they ordain and confirm us and our preachers.

all larvae and ghosts of unchristian nature and appearance. But since they are not true sovereigns, or do not want to be, but worldly lords and princes who neither preach, nor teach, nor baptize, nor communicate, nor want to perform some office of the churches, in addition to persecuting and condemning those who perform such an office, the church must not remain without ministers for their sake. Therefore, as the old examples of the churches and the fathers teach us, we ourselves want and should ordain capable persons to such office. And this they have neither to forbid nor to resist us, even according to their own rights, for their rights say that those who are also ordained by heretics shall be called ordained and shall remain ordained." Furthermore, Luther says on page 368: "From this it can be seen that the church has the power to elect and ordain church servants. Therefore, if the bishops are either heretics or do not want to ordain capable persons, the churches are obligated before God according to divine right to ordain themselves pastors and church servants. Whether one wants to call this a disorder or separation, one should know that the godless doctrine and tyranny of the bishops is to blame for it." Furthermore, the Constitution of the Synod, Article Note 3, says: "Nor does this body arrogate to itself the exclusive right to examine and ordain candidates for the teaching office, for each congregation has the freedom to elect capable persons as its teachers, and individual preachers have the right to ordain them to this office. This is evident from the usage of the first Christians (Concordia) as well as from the Holy Scriptures. The Jerusalem congregation chose Matthias by lot in the place of Judas Iscariot." - My ordination, based on the Bible, the Concordia Book and the Constitution of the Synod, was declared null and void by Messrs. Rudisill, Good and Morkert, as officials of the Synod, and they demanded that I give it up. What wickedness! But since I could not do this, I was expelled. My congregations, however, kept me as their preacher. As a result of this and my lawful ordination, I also performed all *lotus nūviltoriales* (official acts). I was sued for this by the Honorable President Rudisill, and he also succeeded in bringing the following indictment against me by his reasons to the Grand Jury on Aug. 31: "I'or unäertakinA to solevuriLo warrisAö nitkout li66v86." This suit was examined Feb. 20, 1850, before Mr. W. W. Wick, Presiding Judge of the 5th District of Indiana, and Assistant Judges Ira Bailey and J. B. Lucas, at Shelbyville, Shelby Co, Ind. The witnesses for the state were: E. Rudisill, A. Treon and Documente. My witnesses were the Honorable President of the Indianapolis Synod I. F. Jsensee and brothers A. Brandt, A. and D. Müller. In addition, I had more than twenty witnesses who could prove that Rudisill and comrades were neither in doctrine nor practice lutheran. However, these were not necessary, since the judge declared: "The defendant has proved his right with three reasons."

I have not only published the outcome of this complaint together with the preceding in the "Lutheraner" in order to inform my dear fellow ministers about it, but also for the sake of truth and for the sake of the duty which I have towards God, the church and myself, and so that my fellow ministers may receive a correct judgment about me again. *)

J. F. Lautenschlager, pastor of the Lutheran Church.

The joyfulness and certainty of the scribblers and the godless and the stupidity of the orthodox and the pious.

In our time, it is especially annoying and difficult that the spirits of the wicked speak so defiantly, as if they were so sure of their cause that they can also swear and offer defiance with God's final judgment. This is the way of the wicked, that they are blood-curdling and insolent, and commit sacrilege without all fear. A righteous Christian is full of fear, trembling and terror, and cannot bring himself to such security; but the wicked are like a demon, having neither fear nor trembling, not caring whether someone will avenge their wickedness, but going on safely and boldly as if it were all forgotten forever. Ps. 10:5 and 94:4: These things are written here (at the crucifixion of Christ) according to history, so that we may not be offended at the boldness of the wicked, nor become fainthearted because of it. As: We believe in Jesus Christ, that he is our Lord, who can and will represent us against all our enemies; but what happens? He sometimes leaves us in the lurch, as if there were no God who would take care of us, and nothing else appears before our eyes but that we are completely abandoned, so that even our adversaries make a mockery of us and play with us. This hurts Christians to such an extent that they feel, grasp and see in themselves all fear and trembling, but in the other part all certainty, defiance and firm courage. But we must learn to get used to it. Christ on the cross had to try and experience

this himself. Nevertheless it is said: All things last a while and everything has its time. Luther's interpretation of the 18th to 20th chapters of the Gospel of John. Johannis. Oxx. VIII, 969-70.

Whoever does not have the silent Friday and Easter Day does not have a good day in the year, that is, whoever does not believe that Christ suffered and rose for him, that is the end. For this is why we are called Christians, because we believe in Christ.

*) Since this lawsuit has also decided and is still deciding who the Lutheran Synod of Indiana is, we, the winning part, have decided to keep the Synod upright and the congregations together to bring them back to the right stand of the Lutheran church.
D. O.

You can look at me and say: Dear Lord, you have taken my sin upon yourself and have become Martinus, Peter and Paul (here every reader can also insert his name) and have thus trampled on my sin and swallowed it up; there I should and will seek my sin, where you have also pointed me. On Friday I can still see my sins, but on Easter I became a new man and a new hand, and no sin is seen any more: you have given me all these things, and said that you have overcome my sin, my death, and my devil.

Luther.

From the *Western Missionary* we learn that now also the so-called "Albrecht people" are not lagging behind their milk brothers, the dear Methodists, and want to hunt down our compatriots there by establishing a mission in Germany.

New Carlstadts.

From the "*Lutheran Observer*" we learn that recently a convention of preachers at Syracuse rejected the title D. D. (*Doctor of Divinity*) as an honorary title and as a designation of a theological degree, and declared that this title belongs to every teacher of Christianity; the humble gentlemen therefore recommend that from now on every preacher be called a Doctor of Theology. Where do the clergymen end up! It is already strange enough that a certain community of preachers here insists on the title of bishop in defiance of the Episcopalians. The next thing that can be expected is that lay Christians will organize a convention and decide to take the title "priest and king" from now on. We are convinced that believing Christians are more entitled to this title than most preachers are to the ones mentioned above. See 1 Peter 2:9, Revelation 1:6, 5:10.

The middle road.

One calls not badly: hold measure, and walk the middle road! Only don't beckon to any walk, since you limp to both sides.

Harms.

(Submitted.)

Correspondence from Germany.

In September of last year, I was in Wittenberg at the so-called Kirchentag. There it went rather confusedly through each other, i.e. no unity of the confession, some repugnant tones and individual bright testimonies about which one rejoiced. In Prussia, the so-called Lutherans in the regional church met in Wittenberg one day before the church congress.

The Lutherans joined together at the Lutheran Congress and wanted to assert their so-called right to Lutheran confession and constitution within the state church. Göschel, the former consistory president in Magdeburg, presided over them. Confuse these people and will certainly, as much as they are honest, all go over to the separated Lutherans, who are in a very flourishing state, at least as far as the increase is concerned, as far as I am rightly informed. Recently, a whole congregation went over to them in Reinswalde near Sorau in Lower Lusatia; but the government demanded that they hand over church and parish property as property of the royal patron! Gerlach from Berlin, who died two months ago, let himself be used for a mission to them.

To come back to Wittenberg, I found old Heubner, a venerable old man with only one foot on the ground, refreshing in addition to many a repulsive person. "What do we want to say," he said, "what do we want to say when we stand before the judgment seat of Jesus, life is only a shadow, when He then asks us how we have managed with His goods? we cannot and must not get involved in any union. And if you (so he turned to the assembly), if you unlearn full here in Wittenberg, go away from here, this place and its memories, the graves where vir stand, are too sacred for this place to be bothered with such things." The fine sack advised him to remember that even if the most venerable member of the entire assembly had spoken out in such a way as to portray the Union as *eo ipso* confessionless, this would still be against the statutes and the spirit of the Wittenberg Church Federation, which, as is well known, regarded the Uniate, as well as the Lutheran and Reformed, as having equal rights within this Federation. In this way, of course, he pronounced his judgment on the whole federation.

Harleß takes Ammon's place as Oberhofprediger and Consistorial-President in Dresden.

That Satan does not sleep, he knows well to give to understand. According to public newspapers, in a free congregation in Halberstadt, the subject of the sermon on Christmas Day was: "The non-existence and nullity of Volte"; on Christmas Day: "The sinfulness of Christ and the lies of the so-called holy Scriptures. - —

Do you remember little W. St., my former student? He passed away on the first of November 1849. The blessed boy had a quite beautiful end, he had suspected his death when the others had not yet thought of it, and when he expressed the expectation of death, he lay down on his side with the words:

"Fine blessed, gentle and still, As of sweet sound, I sleep, because it is God's will: My comfort is God's Son."

Yes, may He grant us a gentle and blessed end, and hereafter, as long as we are here, faithfulness, faithfulness even unto death! Amen.

From the heart Yours

O. M.

R., January 15, 1850.

"Busy Martha."

Under this title the so-called Albrechtsleute or United Brothers in Christ, also called the evangelical community (a kind of Methodists) publish a newspaper. What kind of paper it is, one can already see from the fact that in one of the last numbers, in the midst of news of revivals, the following well-pagan little sentence is found for filling in: Strive to do right at all times, and you will be able to stand before God and man. This little saying, however, is not isolated; similar quite rationalistic sayings go on and on through testimonies of the power of the blood of Christ and make the paper so colorful that one has to be astonished. It is similar in almost all American journals; as much horror as they express against the German rationalism, so badly are they themselves, without paying attention to it, mired in it.

The Motherly Love of the Roman Catholic Church.

When, at the beginning of the thirteenth century, more and more sects arose in the south of France and grew in power and number of their members, who renounced the Roman Catholic Church and bore witness against the abominations committed by the priesthood of the same, the popes sent legates with the most extensive powers to suppress these "sects" and to bring back these children who had fallen away from the Mother Church. Therefore, among others, Abbot Arnold of Litraur, as papal legate, preached a crusade against these sects of southern France, which lasted for twenty years, beginning in 1209, and during which, with fanatical fury, the blood of guilty and innocent, men and women, old and infant, was shed under diabolical tortures, and the land was turned into a terrible wasteland. When they had stormed the better part of the country, which was inhabited by so-called heretics and Catholics, they asked the papal legate what should be done, since heretics and Catholics could not be well distinguished from each other? Arnold's answer was: "Strangle away, the Lord knows his own."

The weak and strong of the world's children.

This is the way of the mad world; if one drives them to a holy and godly way of life, then it is pure human weakness; but if one wants to lead them away from their worldly vanity, then they want to be strong heroes, who know how to guard against sin at every opportunity, and do not feel any sinful inclinations and evil desires. (A. H. Franke on dancing.)

Correction.

In the receipt list in No. 10 of this sheet, Stephan Sauer is accidentally listed among the payers for the 6th year instead of I. H. Suc- cop.

Receive

for the construction of the German Evangelical Lutheran College in St. Louis:

By members hereafter named of the Lutheran congregation at Elkhorn Prairie, Ill, by Mr. Past. Fürbringer sent in, as:
By Mr. Klaus Heinr. Auf d. Brinke K4.00. By Mr. Dietrich Hedemann K3.00. By Mr. Karl August Hüls- kötter S4.00. Summa S11.00.

From vcrw. Mrs. Hellwig in Altenburg 20 Cts. From Mr. Past. G. Dopten at Piqua, Miami Co, O., P2.00. From some members of St. Peter's congregation at Verona, Oneida County, N. I., O5.25. From Mr. Pastor Schröer there \$1.75. From some members of the Lutheran congregation at Gorham, Lucas Co, O., P1.00. From some members of the Lutheran congregation in German Township, Lucas Co., Ohio, G1.15. From Mr. Rev. Adam Detzer 24.85. From post-named members of the Lutheran congregation in Armstrong Co., Pa. by Mr. Rev. Hahn: from Thomas Lehr O3.00, from Maria Anna Ellenberger 50 cts, from Elisabeth" Ellen- bcrger 50 cts, from Johannes Ellenberger 314 cts, from Jakob Ellenberger 25 cts.

Get

to the Synodal Missionary Fund:
S4.75 by Mr. Past. Döpken in Piqua, O. P1.00 from an unnamed person, by Mr. Past. Hölsche. \$1.65 from St. Johannis- Gemcinde in Minden, Ill. P1.00 from Benj. Hofmann.

Paid.

The 5th year of the HH. Dietrich Schütte, Friedrich Vollmer, Jakob Müller.
Den 6. Jahrg. Die HH- Past. Böhm, Georg Greb, Chr. Graß, Jakob Hügly, Jakob Müller, Heinr. Menke, Past. Perlewitz, Oswald Nöthe, Friedrich Vollmer.
Books and pamphlets to have in the expedition of the Lutheran around the buried prices.
Dr. Martin Luther's Small Catechism, unaltered reprint P0.10
The dozen P1.00. A hundred pieces P7.00.
Strange letter of a lady who left her fatherland and all her belongings in 1703 with six mostly uneducated children for the sake of the Lutheran religion.... 0.05 The dozen 50 Cts. 25 pieces iK1.00.
The Constitution of the German Lutheran Synod of Missouri, Ohio, and Other States, Together with an Introduction and Explanatory Notes 6.05
The dozen 50 Cts. 25 pieces \$1.00.
First Synodal Report of the German Lutheran Church.
Synod of Missouri, Ohio & other states v.y. 1847 0.10
Second synodal report of the same synod of 1848 0.10
Third volume of the Lutheran v. 1846
-1847. no. 8-26 0.50
(The 1st and 2nd volumes are out of print.) Christliches Concordienbuch, d. i. Lymbol.
Books of the Lutheran Church, New York edition, bound in pressed leather 1.25 Conversations between 'two Lutherans on Methodism, (in pamphlet form) 2 pieces 0.05
Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces 0.05
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Kirchengesangbuch für ev.-luth. Gemeinden, verlegt v. d. hies. ev.-luth. Gemeinde U. A. C., gebunden das Stück 0.75
100 Stück^EüO ^gen cash payment.
A B C book, New York edition, the piece... 0.10 In the dozen... 1.00 The pastoral letter of the pastor Grabau at Buffalo (displayed in more detail in No. 17. of the Lutheran Jahrg. 5.) 0.25
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In the dozen... 1.50 Spruchbuch zum kleiuen Catechismus Lutheri.
Commissioned by the Missouri Synod 2c. compiled by Rev. Fr. Wyneken, the piece 0.20
By the dozen... 2.25

Printed by Arthur Olshausen, publisher of the "nneig "r des Westens.

Confessional loyalty of Elector John Frederick of Saxony.

When we see how in this day and age so many thousands of Lutherans, preachers and non-preachers, are maddened by Satan, in the guise of the angel of light, from simplicity in Christ, and are, as it were, bewitched by the dazzling and jiggery-pokery of the present union contrary to the Scriptures: Two things are most comforting and refreshing for every honest and righteous Lutheran who soberly and prudently holds fast to the faith of the holy Christian church from the beginning, as it is founded on God's firm and certain word, as it reads, and is interpreted and explained in more detail in the Lutheran confessional writings.

The one thing now looks to the future and is based on the certain hope and confidence that the Word of God and the teaching based on it once and for all will remain forever, overcoming all error, overthrowing all human power, dissolving all false unions, destroying all enchantment, dispersing all fog and, as the old and eternally new sun of truth, shining through and shining forth all the more gloriously again.

The other thing, however, which is no less comforting and refreshing, goes back to the past, which from its rich treasure of history and experience offers many lovely and strong reinforcements of faith.

Here again, however, there is no nobler and more glorious time for such refreshment than that of the Reformation itself, since the Lord had again set out to help His Church mightily, and since He especially through His chosen armament, our dear father and teacher, Dr. Martin Luther, let the light of His Word shine into the darkness of human doctrine and the doctrine of the devil. Martin Luther, this man full of faith and the Holy Spirit, let the light of His Word shine into the darkness of man's doctrine and the doctrines of the devil, when the night passed and the day approached, when the sweet and gracious gospel would bring the prisoners to the end of their lives.

saved and loosed the children of death, when the voice of Christ gathered his sheep again, and delivered them out of the hands of hirelings and drovers, and out of the harbor of the infernal wolf.

There are two things, however, which, from that great and eventful time, undeniably the greatest next to that of the apostles, blow upon us with such a fresh breath of life and permeate us with such sweet refreshment. One is the power and glory of pure doctrine itself, which, ignited by the light of the divine Word, made error and lies manifest in all their manifold deformities, pursued them into their most hidden recesses, and drew them into the light, filling young and old with a pure knowledge of the divine beatific truth.

The other, however, are the mighty, strong in faith, faithful to the confession, rich in experience, battle-trained, tried and tested in crosses and temptations, the fighters of Jesus Christ, who grew out of the pure doctrine, as bold as prudent, as courageous as patient, as strong as wise, as mild as powerful - heroes, who are more famous in the history of the church than the heroes of David in that of his kingdom - heroes who also defeated more and mightier enemies with the sword of the spirit, which is the word of God, than the heroes of David with the sword of the arm of flesh.

Among these heroes are, of course, the teachers of the Holy Church who were specially awakened and gifted by the Holy Spirit at that time, such as Luther, Melancthon, Bugenhagen, J. Jonas, Myconius, Brenz and others, who stood in the forefront and, gathered around the banner of the pure confession and clothed in the armor of God, defeated Satan, the pope, and the swarms, partly in open battle, and partly stormed their strongholds and bulwarks.

However, these Hilden also include, although in the second meeting, all other faithful and faithful witnesses from all kinds of estates, such as princes, noblemen, Civil servants, jurists, doctors, artists, poets, scholars, artisans, etc., because from all these different professions, the time had selected disciples of Christ.

But what so vividly permeated and so intimately united all these men, so diverse in status, profession, education, fortune and spiritual gifts, disposition and other characteristics, was the unity and purity of the ecclesiastical confession. Equally distant from the superstitious attitudes of the papists as from the unbelieving detachment of the enthusiasts, just as hostile to the doubts and misgivings of carnal reason as against the pretended inner illuminations and revelations of the Holy Spirit apart from and above the holy Scriptures, but holding fast to the simple understanding of the word of God, as it says, absolutely one in faith, in knowledge and confession, in doctrine and worship, they did not make a union, but they were the only possible union according to Ephes. 4, 3—7. For being born again through one baptism, joined together in one body, animated by one Spirit, confessing and practicing one faith, dwelling and working in one Lord and God, they were all true brethren in Christ and healthy sons of the church, manly witnesses and confessors of the same divine truth, in

all the articles of sound doctrine; And as they had become one in one faith, confession, and doctrine, so they were diligent to keep and maintain unity in the Spirit by the bond of peace.

To these noble and excellent sons of the holy church belonged also the Elector John Frederick of Saxony, with the surname the Magnanimous, i.e., as we would speak now, the High-Hearted. We leave it to a more skilful pen to present the entire life of this excellent prince to our readers once, and confine ourselves here to highlighting from his life such features as

The aim was to raise and to bring him to more general acquaintance, which put his unfeigned reverence for God's Word and his faithfulness to the confession based on it in the brightest light - traits that are in sharpest contradiction with the unionist fragmentation and love affair of today's preachers and theologians who originally belonged to the Lutheran Church and can serve them as a hasty penitential mirror.

It is known that the Protestant princes and cities who presented the emperor with their confession of faith at Augsburg in 1530, and those who joined later, concluded the so-called Schmalkaldic League - a defensive alliance that they entered into not as individual members of the Protestant church per se, but as Christian princes and authorities, whose duty it was to protect their subjects and subordinates against the threatening attacks of the emperor and the Catholic princes in order to eradicate the Protestant doctrine and to restore the papist abominations, even with weapons in their hands, where necessity demanded it. According to human opinion and calculation, it would have been no small reinforcement of this alliance if the Upper German cities, which held doctrinal allegiance to Zwingli and the Swiss, had also been accepted as members. The Landgrave Philip of Hesse, the other head of the alliance, was also not a little inclined to this, as he generally considered meat to be his arm now and then. But not so the dear Elector; since those cities had given room to false doctrine and had deviated from the simple literal understanding of the Holy Scriptures, and also persisted in their false doctrine in spite of all thorough reproof, especially through Luther's writings, John Frederick resolutely opposed their admission, for they were not at one with the Augsburg confessionals in God's Word and faith and led articles of doctrine that ran counter to the Holy Scriptures; Accordingly, one could not unite with them with an unharmed conscience even for the external defense against foreign violence, and the blessing of God could not possibly rest on such a union.

What would this God-fearing and conscientious prince say if he now suddenly arose from the grave and saw how even Lutheran preachers and congregations in heaps, seized by the unionist frenzy and dizziness, are now uniting themselves ecclesiastically with the unbelievers and forming a so-called united church without balancing the repugnant doctrine? How he would have to be appalled by the dull conscience, the frightening carelessness and the disregard of the divine word, if he heard how the allegedly faithful spokesmen and scholars of the so-called unirreligious take pleasure in teaching the ambiguous doctrines, such as those of the holy sacraments, as secondary doctrines, and the sacred and certain institution and gracious institution as secondary doctrines.

How different was the position of the elector, who was far from the shameful frivolity, as if any article of the doctrine of salvation were a secondary doctrine? How very different was the confessionally faithful elector, who was far from the shameful frivolity, as if any article of the doctrine of salvation were a secondary doctrine, and who most highly abhorred the blasphemous delusion and the satanic jugglery, as if God's word and the truth to salvation had somewhere an uncertain, ambiguous, if not even opposite understanding and was not like a rock, but like the moving wave of the sea.

For when the legate of Pope Paul III, P. Vergerius, informed him in 1535 that the pope was intent on organizing a council as soon as possible, and when the envoy warned the Elector against placing too much trust in Luther and his teachings, John Frederick replied: "Our doctrine, by the grace of God, does not need much improvement, justification, or judgment by a council, for it is not based on the delusions and wisdom of men, which can err and be lacking, but on the hard, strong, and solid rock of the Word of God, which abides forever, and which not even the gates of hell are able to overpower." This, of course, is a different and more honest speech than the present Unionists are wont to advance. For although in their hatred of the Lutheran confession and in their malicious suspicion of it, as if it wanted to be next to, if not

If they place the Holy Scriptures above them, always postpone the latter and make a lot of boasts about their reverence and love for God's Word, there is no sincerity and honesty behind it. Or how else could they, for example, regard the words of institution of Holy Communion as indeterminate and uncertain, and deny the one fixed and certain unchanging truth of them, insofar as they claim that these words could have this and that (Lutheran and Reformed) content, depending on how they were understood? - —

Most gloriously, however, the noble Elector revealed the steadfastness of his faith and the fidelity of his confession at the time of misfortune and tribulation. Until then, the good Lord had soon sent the powerful, strictly Catholic Emperor Charles V, whose favorite idea was to be the secular head of the undivided Western Christendom and of the one Holy Roman Empire, from the west.

King Francis I of France, soon set the Turkish sultan, Soliman II, on his neck from the east, soon involved him in misunderstandings with the pope or even with the Catholic German princes, and thus prevented him from covering the confessors of the Augsburg Confession with war and subduing them by force of arms. For God

wanted to give the purified

Doctrine and give the renewed Church time and peace to spread and build, to take root among itself and bear fruit above itself, to permeate lands and peoples with its sweet odor and gather them under its shade. Also had the intercession. Luther, the man of God, had stopped the greater tribulations until then, as he famously testified that as long as he lived, no greater war would break out. But when this righteous man, more grieved and distressed by the carnal mind and the ingratitude of many a muzzler among the evangelicals than by the hatred and malice of the enemies, was carried away from the calamity and fell asleep in peace in the Lord, and when at the same time the purified church was so far strengthened and fortified as to be able to bear stronger storms and just thereby to be cleansed again from many an unfair new addition: God decreed that the emperor should break the power of the Protestant princes and cities and defeat them one by one with victorious weapons. In 1547, Elector John Frederick was defeated and captured by the emperor at Mühlberg on the Elbe, so that in such a night of misfortune the light of his faith would shine all the brighter and his faithfulness to the confession during the five years of captivity that followed would strengthen his faith on all sides in the days of tribulation that now fell upon the church.

First, the emperor had him sentenced to death "as an outlaw and rebel" against all existing imperial laws. This verdict was made known to the Elector while he was playing chess with Duke Ernst of Brunswick, who had been captured with him. He listened to it with the greatest steadfastness and undaunted courage and answered nothing but: "He thinks that Imperial Majesty will deal with him somewhat more graciously; but if it should be serious, he would certainly like to be told, so that he could still make the necessary dispositions concerning his wife and children.

Hereupon he played on again with all the presence of mind, and, being victorious in the game, expressed the joy which one with the most impartial mind is wont to feel at the preservation of such a victory.

Through the intercession of Elector Joachim II of Brandenburg and Duke Moritz of Saxony, however, the emperor refrained from enforcing the sentence. However, the Elector had to accept the most oppressive conditions, such as ceding the electoral dignity and all his lands, except for the castle, city and office of Gotha, and remaining his prisoner as long as the Emperor pleased. All this Johann Friedrich granted; but in the article concerning religion he remained firm and immovable.

The Emperor demanded that the Elector should make an effort to accept everything that the Concilium (organized by the Pope) at Trent (where the Pope was not part of the party, but

The emperor would decide in matters of religion. To this the faithful confessor replied: "We want to persevere in the doctrine and confession that we publicly surrendered in Augsburg, in addition to our father, other princes, and strength, and we would rather surrender the cure, country, and people, even our necks, than let ourselves be torn away from God's word.

Should not the so-called Lutheran General Synod here feel deeply ashamed in the face of such a noble confession that it wants to be Lutheran, that is, orthodox, and yet so loosely and frivolously does not even confess this Augsburg Confession, let alone the other confessional writings, honestly and honestly, but rejects the articles of the holy sacraments without being able to prove that they are not based on God's Word? Indeed, has not only recently the main voice leader of these After Lutherans, Dr. Schmucker, professor of theology at Gettysburg, in rare ignorance or impudence, not been so bold as to assert that the Confession's doctrine of the bodily presence of Christ in Holy Communion is a remnant of the Roman Catholic Church?

No less faithful to the confession, however, Johann Friedrich showed himself on the occasion of the so-called Augsburg Interim. This was an order and form put together by two Catholic and a so-called Lutheran theologian (Agricola) by order of the emperor, how it should be kept for the time being in matters of religion in the Holy Roman Empire until the holding of a general council. But this interim was very subtly, cunningly and captiously drafted; for although some things were granted to the Protestants in it, such as the marriage of priests and communion under both forms, even these concessions were considered only as a kind of favor until the pronouncements of the future council, but not as the good right of the Protestants; and besides this, a lot of papist ceremonies were reintroduced as necessary.

which had already fallen and been abolished in the Protestant regions. In sum, the entire papacy was hidden in this interim, and if the Protestants had all accepted it, their confession and its worship would have been lost.

Since the then completely victorious and powerful emperor in all kinds of ways, sometimes with promises, sometimes with threats, incessantly pressed the Lutherans to accept this interim, not a few fell and only a few remained steadfast. Among these, however, was the generous Duke of Saxony John Frederick.

Even before the Interim had been compiled, the emperor summoned him to Munich and demanded that he "renounce his error and submit to the Concilium".

then let him be his gracious lord and supplement any damage he has suffered, that he should be satisfied".

The duke, whose faith and courage

loyalty to the customer in all changes of the external environment.

The fact that the company's position had so far remained unshaken also gave

Here, he gave the emperor an answer that bore strong witness to such an attitude. It was this: "Most gracious Emperor! I stand here before

Your Emperor! Majesty as a poor captive man; I do not deny that I have confessed the truth and have therefore left my possessions, my wife and child, my country and people, in short, everything that God has given me and bestowed on me in this world, and have nothing more than this captive man.

I am not in my body, which is not in my power but in the power and authority of Your Majesty the Emperor. Majesty's power and authority, and because I am naked before the whole world and must also leave eternity through my revocation, God protect me, for I have placed my highest comfort in knowing that, even if I must lose this poor body along with my life because of it, God will give me something better. It would also be bad for me if I were to lead many thousands of people into great distress through my unlawful recantation, because I have known the truth for so long and should fall to the last of it. Therefore, Most Gracious Emperor, Your Imperial Majesty. Majesty has

in their power, may deal with me as with a prisoner; but I will remain with the recognized truth and suffer the others to be an example of what God and Your Imperial Majesty will tell me. Majesty interpret to me."

The emperor had to reprint this speech

and the nobility in the whole conduct of the her-

He was unable to bear his gaze any longer, but turned away without answering him a syllable.

After the announcement of the interim at the Imperial Diet, the Emperor sent his most distinguished ministers to the Duke with the order: "He should first accept this interim from Imperial Majesty himself and then promote and ensure that his sons adhere to it. Majesty's most subservient obedience, and then to promote and procure the same among his sons, so that it may be observed by their subjects.

The imperial ministers put their faith in him with threats and promises to comply with the emperor's order; but he remained insensitive to both and repeatedly declared to them that he would not depart from the

Augsburg Confession.

In order to be all the more certain that they would give the Emperor his true opinion, he put his answer on paper in German and Latin and asked them to hand it in to the Emperor without fail. In it he says the following: "Because Kaiserl. Majesty now again earnestly seeks from us to consent to the Interim, we must most humbly state that we have been so instructed from our youth, and have also learned by diligent investigation of the prophetic and apostolic writings.

have, and in our conscience, as we testify before God, hold without any wavering that the articles of the Augsburg Confession, and what follows, are the true Christian pure doctrine, thus founded in the Holy Scriptures, that nothing can be

Therefore, our dear Lord and Father, together with us and others, made ourselves subject to the same confession until a general, free, Christian concilium was recognized. Since we are then constantly convinced of the immortal truth of God in our conscience, we also owe God obedience and gratitude for such unspeakable grace.

and not to fall away from it, so dear to us to inherit eternal bliss, and to avoid eternal hellish damnation."

"If we were to accept the Interim as Christian and godly, we would have to deliberately condemn the Augsburg Confession and what we have hitherto believed of the Gospel of Jesus Christ, in many excellent articles, on which our salvation depends, against our conscience, and approve with our mouths what we believed in our hearts to be completely contrary to the Holy Scriptures; and consequently miserably misuse the name of God and cruelly blaspheme, also both deceiving the high majesty of God in heaven and our temporal authorities on earth with colored words, which would be the right sin against the Holy Spirit, from

which Christ threatened would not be forgiven in this world or the next. Therefore, since we are caught in our conscience, we

We ask with all humility that Your Imperial Majesty will not take it amiss. Your Majesty will not take it amiss that we cannot consent to the Interim, but will finally stick to the Augsburg Confession and only see how we can be made partakers of eternal joy after this miserable life. In doing so, we testify before the face of God that we seek nothing else than divine honor and how we may be accepted as heirs of eternal life. On the other hand, as far as external matters are concerned, we have always been eager to meet with His Imperial Majesty's most humble salutations. Majesty with all fidelity, as God knows, and will also continue to keep unbreakably what we have promised, pledged and sworn to Imperial Majesty.

The imperial ministers, however, did not deliver this glorious confession to the emperor, but only gave him a verbal report that the elector resolutely refused to recognize the Interim, without, however, as it seems, at the same time reporting to the emperor the honorable reasons for his refusal and his other humility and devotion. As a result, all his books, even the Bible, were taken away from him; only the Psalter and Luther's Hauspostille remained, because they belonged to a

of his servants. On this occasion, he calmly said: "Oh, let them take my books, let them teach me what I have learned from them, not from the

tearing at the heart. The worthy example of the duke was followed by his two sons, to whom the emperor had sent the interim, with the serious order to follow it. However, since the preachers they consulted about it declared it to be contrary to Scripture and dangerous, they did not accept it. When the emperor sent one of his advisors twice to John Frederick with the order to urge his princes to obey the imperial command, he replied in writing as follows: "As a poor captive prince, he is willing and ready to obey His Majesty as far as his body and goods are concerned. However, since His Majesty is aware of how he declared himself before against the two Granvella gentlemen concerning the interim and why he did not accept the same because of his conscience, His Majesty would most graciously judge that he could not ask his sons to accept what he himself was not able to accept with God and a good conscience. The letters he wrote to his wife around this time are full of testimonies of his living and zealous faith. "I have (he once wrote to her) made my will known to God my Lord, for whether I am captive or not, whether I am alive or dead, I am his. For his Son, our dear Lord Christ, has redeemed us by his blood; to him I commit myself; for the very hairs of my head are all numbered, not one of which shall fall without his will."

Just as this pious and noble prince during his lifetime always showed himself to be a healthy son of the church, educated in the words of faith, abiding in what he had learned, faithful and firm in his confession even in disgrace and imprisonment, even in the deprivation of his lands and in the separation from his wife and children: He also showed himself to be the same, after about 1-1/2 years after his liberation and after his return to his country, his hour had come, when he was to make his joyful journey home from this pitiful valley, in order to receive the unfading crown of honors as a spiritual king.

On February 21, 1554, it pleased God to take his pious wife, Sibylla, from his side and to gather her people. Then the duke ordered that a space be left for him next to her coffin, saying: "I will also follow soon."

This happened ten days later on the 3rd of March. The day before, according to eyewitnesses, he made his confession and confession of faith early in the morning in the most glorious and beautiful way, then at eight o'clock he received the sacrament of the true body and blood of our Lord Jesus Christ. At nine o'clock, he required his sons and, among other things, interceded with them after the length, "that they should remain steadfast in God's word and not allow themselves to be moved to any corruption or falsification of the same; if they would do so, then God, regardless of the fact that everywhere about

If they were to be at war and in danger, they would be graciously protected and preserved under the wings of his kindness, and they would be able to prosper in the places of their principality by the grace of God. But if they were to waver and take some corruptions, ornaments and pretenses, God's blessing and grace would be over with them; they would certainly experience that."

When the court preacher, Magister Stolz, comforted him in his suffering, he answered with strong language: "Dear Magister, I know that, if I live, I live to the Lord, if I die, I die to the Lord, I am sure of it."

On March 3 in the morning, when Bishop Amsdorf and some other councilors and servants were with him, he turned to God with heartfelt prayer and prayed for himself on his bed without any admonition in these words: "Have mercy on me, Lord God, I am a poor sinner, but I cannot and will not despair of your goodness and mercy, which is a thousand times greater than all sin. Have mercy on me, for the sake of the dear Son; for thus it is written, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then he clasped his hands together and said, "Lord, into your hands I commend my spirit." Then the bishop asked him, "Most gracious Lord, you die on the one Son of God, and believe this saying, Thus God loved the world, etc., with all your heart?" Then he answered: Yes, yes! and is thus generally different, that one could not notice by the signs that he was dying.

Thus the high prince, confessor and martyr of Jesus Christ, in repentant faith and confession of his and all believers' Savior and Beatific Lord Jesus Christ, whom he confessed and testified to for all the world and against all temptation, has peacefully and blessedly passed away and passed through death into eternal life, glory and bliss. So much for the report.

May the gracious and merciful God, even in this last and sorrowful time, instead of unionist wimps with uncertain consciences and divided hearts, raise up such godly princes in our old fatherland, who are and remain sons of the orthodox church, now called Lutheran, founded in the word of God, firm in faith, faithful in confession, wise in counsel, strong in deed, patient in affliction, joyful in hope, persevering in prayer - princes

who are children in faith, men in deed, old men in counsel, fathers in rule - princes who from the bottom of their hearts, sincere and pure, are subjects and servants of God the Most High, highly praised forever. Amen!

May the courage of faith and the faithfulness to the confession of this noble prince be a salutary penitential mirror for all preachers who, originally belonging to the Lutheran Church, here even without compulsion and urge, for lack of reverence for God's Word, as it is simply stated, from lack of thorough knowledge of the one eternal doctrine of salvation of the Holy Scriptures, as summarized in the Lutheran Confession, from immature pietistic sentimentalism, from loving-kindness and human pleasing, have thrown away the noble jewel of pure doctrine and have entered into that false ecclesiastical union with false believers, here and in Germany, which is contrary to Scripture, but which the Lord has used and will continue to use precisely to rouse the Lutheran Church from its slumber and also to awaken it to the confession of the true union, which is and can only be in one faith, confession and doctrine in all articles of truth for salvation. - —

(Submitted.)

The weapons of the Church.

Above all, Jesus' heart will guide our eyes to the weapons with which we fight. He does it with Zebedee's sons, punishing and threatening them with the words: "Do you not know what children of the Spirit you are? This is a most important point in Christianity, as which the apostle Paul also puts it when he says: "Though we walk in the flesh, we do not fight in the flesh. For the weapons of our knighthood are not carnal, but mighty in the sight of God, to disturb the fortifications." (2 Cor. 10:3, 4.) Usually every new revival is like the first appearance of Christianity, when the disciples still walked by Jesus' side: the measure must be learned, the right strength and power from above must first come: There are indeed fiery souls, burning hearts, but they usually lack the experience which only makes its school in the love of Jesus and only clears their eyes at the mercy seat, by constant staying before it; it is this love which embraces the stumbling disciples here, which makes their uncertain steps gradually more sure, which offers the rule which sanctifies and anoints all weapons: "The Son of man is not come to destroy men's souls, but to preserve them." For the weapons of the Church are not fire, or hanging, or imprisonment, or hunger, or compulsion - alas, often enough Christ's name has been defiled by these, and just cause has been given for the world to blaspheme the good name of the Church - but the perfectly accepted love of the truth, and the truth perfectly set forth in love; they are, in other words, the testimony of the truth, the plea in Christ's stead,

the prayer in Jesus' name, the tears. Any coercion, even if only hidden and disguised, only enrages the minds; freedom must prevail here, the freedom that in the worldly kingdom is only on paper, but in Christ's kingdom alone becomes reality. A Christianity that is to be protected or upheld by police officers or henchmen is not a Christianity, but a godly Mausim in the sanctuary (Dau. 11, 38.39.); but where wild necks are to be subdued and bent, the Holy Spirit takes over the discipline, and the Word gives the flesh to destruction, that the soul may be saved to the day of Christ (1 Cor. 5, 5.). First among all the weapons of the church is the holy, penetrating, mighty power of truth in testimony; for without this truth, what would our prayer and our petition be but a breath of mouth, our tears but the hypocritical ones of a harlot who bargains for money? But now the wonderful, seemingly contradictory thing comes to light, that just the compassionate heart of Jesus makes the weapons sharp and ever sharper. One hears that an apostle, who even for his brothers wanted to be banished according to the flesh, calls down an anathema on all and on himself, if they or someone, even if it were an angel from heaven, wanted to preach the gospel differently than it was preached from the beginning (Gal. 1, 8.). Then we hear John, who was glowing with love (the love anger, which he shows here in the beginning, was transfigured in him), draw the lines so sharply that he says: "Whoever has the Son of God has life; whoever does not have the Son of God does not have life (1 John 5:12). From this it is evident which are the children of God and which are the children of the devil; he who does not do right is not of God, and he who does not love his brother (1 John 3:10). Yes, the weapons of the testimony of truth are so sharp, because the love of Christ and compassion for the erring move the heart, powerful weapons, forged from the firmest steel, which never bends, and moreover is sharpened daily by the word itself. And no one can wield them who has not first felt the sharpness of them himself, through whose soul the sword has not passed, of which the apostle writes: The word of God is living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and marrow and bone, and is a judge of the thoughts and intents of the heart (Heb. 4:12). This is the right mercy, the right compassion for the soul, whereas it is the greatest unmercy when a man sets himself up as a teacher and proclaims the word of which he himself does not know whether it is certain, or when a man is a teacher and proclaims the word of which he himself does not know whether it is certain.

He does not ask for the right nourishment of the soul, the word of life, if it seems small to him, whether he also touches the faith of the community in its foundation and essence, as if he were the master of it. But where the weapon of truth is used in its sharpness, the compassionate heart of Jesus in his disciples cannot be hidden in their request, their prayer, their tears. Their request becomes like a request of Christ Himself, their prayer in His name an answerable one, their godly tears a fire of love, which dampens the wild fire of the hearts. Where all these things fail, the Lord shows us what to do. He went from one marketplace of Samaria to another, just as he commanded his disciples when he sent them out: "If anyone will not receive you or listen to your words, come out of that house or town and shake the dust off your feet. (Matth. 10, 14.) Truth prefers to give way rather than ever exchange its weapons; they have been put into its hands by God. - Dr. A. G. Rudelbach. Kirchenspiegel, p. 432 ff.

The complete original melodies for the "Kirchengesangbuch für evang.-lutherische Gemeinden ungeänderter Augsburgischer Confession".

Collected by F. Hoddick, organist.

A few days ago we received a booklet of melodies with this title for the hymnal published by the local congregation through the kindness of the publisher Koch L Co. (New York, William Street No. 160). It contains all the basic melodies necessary for our hymnal, although not all of them, with the exception of the following five chants in prose: No. 7. Kyrie. 96. So holy. 133. Come, Holy Spirit, fill. 147. Isaiah the Prophet. 368. litany; which lacks probably will not be missed in most congregations. The whole comprises 141 basic melodies, among which there are about 28 as additions, which belong to songs that our hymnal does not contain, among others the melody to the glorious song: Jerusalem, thou high-built city. The notes are given in treble clef. For convenience, an index is provided, which indicates the number of the melody in the booklet for each number of the song in the hymnal. The equipment, printing, paper, binding 2c. is excellent and the price as low as it can be (18K Cts., L 12 pcs. Ä.20, L 100 pcs. H8.00). The booklet is available in all German bookstores in the United States, except in the above-mentioned publishing house. We have no doubt that the need of many

congregations that have adopted our hymnal has been met, and that many will use the work of Mr. Hoddick with gratitude; we fear, however, that sales of the booklet will be less than they would have been under a number of other publishers.

the circumstances. In the congregations in which our hymnal is used, especially in the congregations with the greatest number of members, chorale singing in its original tones and rhythms is gaining more and more acceptance, and we are firmly convinced: If God further gives grace that the old Lutheran faith awakens more and more in our congregations, then these congregations will also become more and more weary of the new sluggish, empty, dead way of singing that has penetrated the church with the revival of faith and has become dominant in it with nationalism, and they will warmly embrace the old original, faith-living church singing of the 16th and 17th centuries with its original tones and rhythms, striding along in expressive time. We hope that this will happen all the more confidently. We hope this all the more confidently, since Dr. Layriz, in procuring a new edition of his excellent chorale book, has also taken our hymnal into consideration, so that our congregations are now given the opportunity to learn to sing our old Lutheran core hymns according to their original melody and harmony, and to experience the power of our Lutheran church singing as it once expressed itself at the time of the Reformation. Unfortunately, only the first volume of Layriz's work has reached us so far. The title is as follows: "Kern des deutschen Kirchengesanges, zweite, umgearbeitete und sehr vermehrte Ausgabe, als Versuch zur Herstellung eines nach Ton, Rhythmus und Harmonie rectificirten Choralbuchs, zum Gebrauch ev.-lutherischer Gemeinden deutscher Zunge, herausgegeben von Dr. Friedrich Layriz. First part, containing 130 of the chorales mostly suitable for church use. Nördlingen, in the C. H. Beck'schen Buchhandlung. With the second part, this work contains about 330 chorales. - As sincerely as we wish that Mr. Hoddick's most grateful effort may find its compensation, we hope that the dear little book will not live to see a second statement and that, if Mr. Hoddick should see his way to organizing a collection of melodies according to Layriz, it will not only sell just as quickly, but also become the standard book of our American Lutheran church singing for the future.

(Submitted.)

Traces that the gospel was already preached in America in the times of the apostles.

It should be noted that Johannes Goropius in OriAines, Marinus Siculus 1. 15. Mst. Hi8p., as well as Neander in Oo8mo§r., 7 from Plato in Timaeus, Strabo, Pliny etc. prove that America was not foreign to the ancients, but quite known under the name Atlantis, and after it remained hidden for a long time, it was rediscovered in our time; but the navigation to the new part of the world was omitted by the ancients, partly on

This was partly because of the ban of the kings and the states, partly because of the decline of the Roman Empire, since our whole part of the world was afflicted by the wars, plundering and devastation of the Goths, Vandals, Huns, Longobards, as well as foreign peoples, and since the growth of the Turkish Empire occupied all the forces and thoughts of Europe. It is therefore probable that the apostolic proclamation of the gospel had already reached those places before times, since Paul Col. 1, 23, Rom. 10, 18 testifies: the gospel is preached among all creatures under heaven, and since in the first times of the Christian church no nation was known to which the sound of the gospel preaching did not reach. Justinus writes in *vial. oum kr^xlr., xaA.* 270: "that there was no people on earth to whom the name of Christ was not made known at that time." Tertullianus mentions *aäv. 3uU., o. 3.*: "In Christum believed various tribes of the Ge- tuler, many countries of the Moors, the territories of the Britannians, the Sarmatians, the Datians, the Germanic peoples, the Scythians, many distant peoples, provinces and many islands unknown to us, which one could not count all." Jerome in *cap. 24, Matt.* "I do not believe that a people remained which did not know Christ's name." St. Ambrose in *c. 10, Rom.* says: "The preaching of the Christian name is heard everywhere and has reached every place." For where "the presence of the preacher is absent, there nevertheless sound and rumor penetrate." The same is testified by Irenaeus, Chrysostom, and Augustine, which is why the Spaniards also found in that new part of the world some obscure traces of Christianity introduced ages ago. The historian Petrus Martyr reports: "one has seen that some American priests in the kingdom of Mexico, above Dario, baptized one-year-old boys and girls in the temples with water, which was placed on a cross with a small jug". With the baptism they connect the circumcision, which is a proof that the Christian religion was brought once by the Aethiopians to America, since also those connect this Jewish ceremony with the Sacrament of the baptism. John Lerus mentions of the Brazilians that they subscribe to the immortality of souls. He also reports that he once spoke to them of the true worship of God, of the creation of the world, of the fall and ruin of the human race, and of other main points of the Christian religion, and after they had listened to this for more than two hours with great attention and wonder, one of the old men finally answered: "He knew from the reports of the people that already in ancient times and many years ago a man, dressed according to our custom and wearing a beard, had come to their country, who had tried to persuade them to obey God with a similar speech, but since their ancestors had not believed him.

Soon another followed, who gave them a sword as a sign of the curse, since then war and disagreement have constantly reigned among them". Jerome *Lenzo lib. 3. 6. 20.* writes of the Peruvians that they also believed in the immortality of the soul, and adds from Spanish writers: "that the Peruvians believe that in ancient times an immense flood of the earth took place, in which all people perished, with the exception of a few who hid in the caves of the highest mountains and thus escaped the general fate. Furthermore, they believe that the world would perish one day by immense drought and combustion of the air, by which even the sun and the moon would be devoured: they believe in a resurrection of the dead. *3ok. Oerlarä. Imc. tieol. tom. 5. pUA. 971 s^.*

Professor Wm. M. Reynolds, the Columbus Seminar, and the *Evangelical Review*.

From the "*Imtloran ktaväärä*" we see that the theological seminary at Columbus, Ohio, is about to undergo a complete transformation. The land previously belonging to the seminary has been sold and better situated land has been purchased. The preparatory school is to be separated from the seminary and transformed into a general literary institution or scholars' school, in which the students can receive the preliminary training for each faculty science; and finally, the theological institution is to be combined with those for the study of the general sciences, jurisprudence and medicine to form a comprehensive college (university), but in such a way that each of these faculties stands completely independent in its department. The institutions thus united shall bear the name "*Capital University*". At a meeting held on the 7th of last month of the Directors of the Seminary and the Trustees of the University, the Hon. Wm. M. Reynolds, professor in Pennsylvania College at Gettysburg, was unanimously elected president of the university. This call has been accepted by Professor Reynolds, who, as soon as the present six months' course in the Gettysburg Institute is closed, will take up the office conferred upon him. We have no doubt that all friends of science in general and of our church in particular will hear this news with great joy. Professor Reynolds has proved himself not only a man of sterling learning, but at the same time, especially in recent times, a teacher faithful to our church and its confession, so that we heartily welcome

the election of this noble man to so high and important a post as a victory for the good cause of our church here. To prove that we have good reason to do so, we intend to give in the next number an excerpt from a reply, which Professor Reynolds

against the attacks of his colleague at that time, Professor Dr. Schmucker's, on the confessions of our church published in the latest numbers of the "Imtkoran Odserver".

With regard to the "Lvrmaeüoal lievie^v" we have to report to our readers that although Professor Reynolds is still working on it, as of May 1 of this year the editorial business of this quarterly will be placed in the hands of Dr. Krauth, President of Pennsylvania College, so that from that day on all written communications concerning the "Revier" are to be directed to the latter (also to Gettysburg). Professor Reynolds assures that the journal will not suffer any change in plan or character as a result of this change of editor, and at the same time reports that the second edition of the first number has left the press.

(Submitted.)

Popes.

Benno relates that five popes surrendered completely to Satan in order to reach the papal chair, namely Sylvester the Second, Benedictus the Ninth, John the Twentieth, John the Twenty-First, Gregory the Seventh. Nauclerus and Platina testify that all the popes from Sylvester the Second to Gregory the Seventh, including the latter, were magicians. When Alexander the Sixth accidentally drank the poison that he had ordered to be administered to some nobles, and when he was fatally ill, he sent a servant to his room in Modena to fetch a gilded book of spells to ask the devil about the end of his life: the servant found Satan sitting on the papal chair and dressed in the papal clothes, and heard him say: "I am the pope. Indeed, an excellent ruler of the papal chair! Joh. Gerliarä. loo. tlr. tom. V. 998.

Punished disloyalty.

Pope Eugenius and Cardinal Julianus persuaded King Vladislaus of Hungary to annul the ten-year truce concluded with the Turkish King Amurad II by overrunning him with war, thus breaking his promise. When both sides had come to terms and were fighting with terrible fury, the Turkish battle line began to give way and turn to flight. When Amurad, almost beside himself with despair, saw this, he cried out in a loud voice to the image of JEsu crucified in the army of the Christians: "Crucified One, if Thou art God, avenge the faithlessness of Thy people, who so shamefully break the oath sworn in Thy name." Soon after, fortune turned, the army of the Christians was cut down, the king himself was killed in battle by the

Horses overthrown and killed, and Julianus killed by highwaymen while fleeing.

"lok. Oorliard. loo. tli. tom. VI. pLA. 869.

(Submitted.)

Church consecration.

After the cornerstone of a German Evangelical Lutheran Church in St. Charles, Mo., was solemnly laid on June 3 of last year, we had the joy of being able to hand over and consecrate the completed building to the service of the Lord on February 3 of this year. This day was the coldest of the past winter in our region, a trial stone of sincere participation; nevertheless, participants were present from more than six miles away. Among the pastors invited to the elevation of the celebration, two dear friends had managed to overcome all difficulties: Professor P. Walther and Mr. Fick, but due to the sudden fatal illness of the latter, they could not arrive until after the main service. The text of the sermon was Pf. 84, 4, from which the pastor of the place tried to impress upon the congregation 1. the peaceful wandering in foreign lands of those who do not know the altar of the Lord as their home, and 2. the true blessed home at the true altars of God. The following day we heard from the mouth of Father Walther the explanation of the Gospel of Sexagesimä, on the basis of which he spoke: "Of the great beatific power of the Word of God, namely, 1. how great this power is, 2. why so many nevertheless do not experience this power for their salvation, and finally 3. in whom alone this can prove to be a beatific power.

The building is of rubble stone, 38 feet wide, 45 feet long, and 21 feet high inside, with 15-foot high lancet windows. In its cornerstone it bears the confession to the unadulterated beatific word of God, the confession of the true church. May the old ecclesiastical spirit, to which the style of the windows and the altar point, which is carried in word, sacrament, liturgy and song, penetrate the living building blocks belonging to this house ever more vigorously, so that they become a rock, on which every storm of the profane spirit of rapture breaks, which also roars wildly around here, "reckless as water". Gen. 49:4, Rud. Lange.

A student as a cabbage comforter.

During an illness Bengel, when he was still a teacher in the monastery school, wished to be assisted by a preacher, but there was no one to be had but a monastery pupil (alurvurw); he therefore demanded that he be summoned. When he came, Bengel asked him to speak to him. But the young man replied: "How could an alumnus speak to the preceptor?

Speak?" - "Hey," said Bengel, "that would be a disgrace, to be a student and not be able to give any encouragement." In his distress, the student finally began: "The blood of Jesus Christ makes us clean from all sins." - "Well, that's right, I've had enough," said Bengel, and kindly dismissed the student.

Faith and love belong together, and where one is not there, surely the other is not either, we place ourselves as we want.

George Spatolin.

Scripture and Spirit.

1 Cor. 15, 3. 4.

Here you also hear that Paul takes the Scriptures as his strongest testimony, and shows that there is no other way to preserve our doctrine and faith than the physical or written word written in letters and preached orally by him or others. For it is clearly stated here: Scripture, Scripture. Scripture, however, is not spirit alone; they insist that the spirit alone must do it, that scripture is a dead letter and cannot give life. But do not boast much of the Spirit, if you do not have the outward manifest word, for it will certainly not be a good spirit, but the sorrowful devil from hell. For the Holy Spirit has put his wisdom and counsel and all mysteries into the Word and revealed them in the Scriptures, so that no one has to apologize, nor to seek or search for anything else.

Luther.

(Submitted.)

JEsusong.

O JEsu, blessed light of heaven, illuminate your face for me, so that I may recognize your love completely in the splendor of your truth.

Even before you made the world. You already thought of me; Before the sun was in the sky, You already knew me.

You have always loved me, although my sin grieves You; and when You saw me condemned, Your heart was inflamed with love.

You descended from Your royal throne, And became a virgin's son, You came down to my distress, And suffered for me to Your grave.

You took my guilt upon yourself, and suffered on the cross for me;
"Forgive him, Father," You pleaded for me also to Your Father.

You enclosed me in Your faithful heart, And wrestled with my pain of death, You redeemed me through Your blood, You quenched the judge's fury.

In You I find my true being, In You I am righteous and pure, And will one day be beautiful, holy, blessed, gentle and mild in Your image.

My life is rapidly passing away. My consolation is that I am in You; I will, if I remain in You, be of divine nature.

Without Thee I am a poor nothing, Corrupt and dead, barren of all light: Cast me not away, O Lord Jesus Christ, Who art my all.

May Your sweet mouth, O Lord, speak Your word into the depths of my heart, so that my soul may be inflamed with it. Calling Thee her Savior with faith-

Come to me, beautiful ray of grace, And hold communion with me;
Unite me completely with You, and dwell and live alone in me.

With You I am crucified now; At Your heart let me rest: Your suffering, dying, resurrection Let me always see it before my eyes.

I do not know what to pray, My heart is full of deep sighs: Represent, O Jesus, me to God, And complain to the Father of my distress.

Take shape in me, O Lord, and make me strong by Your power, so that I may sing and banish joyfully, and run my race blessedly.

And when I die, give me your hand And carry me to my fatherland, That I may rejoice in your love and faithfulness With all the saints.

H. Fick.

"For the Lutheran in response to Pastor Kunz's submission."

Under this heading the following essay by Mr. C. I. F. Isensee, President of the Indianapolis Synod, has been sent to us. At first we were reluctant to accept it, partly out of love and respect for several members of the aforementioned Synod, and partly out of concern that some of our dear readers might take harmful offense at the mockery which Mr. Isensee makes of the saint at the conclusion of his reply. Finally, however, we have come to the conclusion not only that it is necessary not to give the appearance of injustice and partisanship by rejecting a defense that is supposed to be made, but also that it might be of use both to members of the Indianapolis Synod and to other readers to become acquainted with the attitude of a man whom an entire synod calling itself Lutheran has placed at its head. The submission, after the elimination of several gross orthographic blunders in otherwise diplomatically accurate imprinting, reads as follows:

"In No. 15 of the "Lutheran" of March 19, 1850, there is an article: "the Indianapolis Synod.* Mr. Kunz endeavors to spread light that the President of the Indianapolis Synod, in refusing to honorably dismiss Mr. Kunz, has given only One Gmnd, etc.-Mr. Kunz! have I said nothing more than what you cite in the article? I ask

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You, is it possible that your memory is so weak? - Didn't I tell you about your hypocrisy, falsehood, disrespect and contempt for the brethren and the synod? Did you not answer: I should have declared everything? Did I not say: I wanted to leave you what you are, and would not find pleasure in sharing this publicly 2c.? Yes, you said, I should not have spared Kunz 2c. But I will be brief, because I see that you show public newness about a point, which is very dear to me; so I will not withhold public absolution in the name of Jesus, if you stand in true faith: In the name of God, the Father, Son and Holy Spirit. Amen. J.F. Isensee.

Pennsylvanian Correspondence.

We cannot refrain from informing our dear readers of a private message that we recently received from Pennsylvania from a fellow minister who only became known to us through this written transmission. Among other things, he writes the following:

"The -Lutheran* with its purely orthodox confessional expressions of the true and the orthodox Evangelical Lutheran Church violently pushes the New-Mass-regulators (the followers of the antilutheran Pittsburg-Synod), who are in this area, in a good 'un-Lutheran' way in front of their heads, so that the church feud between the Ohio Synod and the Pittsburg Synod, which has existed for a long time and has risen to the highest level even among native American-German farmers, is becoming the longer the more decisive; And it is to be hoped that in Western Pennsylvania, after a long night, the blessed dawn of truth will finally rise in the Lutheran church sky for the glory of God and for the salvation of immortal souls, who have also been redeemed with God's blood and born again of water and the Spirit through holy baptism. May the 'Lutheran' deal one death blow after another to the New Measure regulators and not weaken in his polemics, but more and more confidently defend the truth and purity of the doctrine and discover the error and deceit of the devil; so there is no doubt, by the blessing of God, a good sowing will be followed by a rich harvest, so that even in †† County, where the New Measure rulers have already taken over most of the church buildings, Satan's empire may be shattered and the pure Lutheran flag may fly on the ruins of the same."

The Messenger of Peace.

An old fable with a new moral.

An old house rooster kept watch on a barn;
There comes a fox with a quick step,
And cries: O crow. Friend, now I make thee merry;
I bring good newspaper.
The war of the beasts has ceased; we are tired of discord. There is peace and tranquility in our kingdom.
I myself will wear it to you from all the foxes,
O friend, come down soon, so that I may embrace you....

Looking at?- "Griffin, Halt and Bellart are coming,
now," offset the old rooster;
escapes, "what," he asks, "is bothering you?"

Nothing, brother, says the fox; the quarrel is over: but I still doubt whether they have already heard.

Morale:

And, the peace that foxes proclaim to you,
Peace! only for their belly.
Peace is not to be found here;
Peace is the Christian's office and custom.

Luther, the German prophet, says a great word, the sum of all his other words of struggle and testimony about the highly holy sacrament: "The pope, he says (Tischreden; Werke, XXII, 998), has the thing, namely the oral word of God, baptism, the Lord's Supper and absolution; but he does not have the use. Again, the enthusiasts, who cannot lead this, that God is revealed in the flesh, for they want to have only a spiritual God, boast much of use and custom, since the use without the thing is pure poetry." - Rudelbach, Kirchenspiegel, p. 532.

The German Evangelical Lutheran Synod of Missouri, Ohio and other states will hold its meetings this year at St. Louis, Mo., from May 29, as the second Wednesday after Pentecost, to Zuni 8 incl. - The brethren in attendance will go to the residence of Pastor F. Bünger, if necessary inquire for the same at Mr. Hermann Bünger's pharmacy, Franklin Avenue, between 8th and 9th Streets.

F. W. Husmann, d. Z. Sccr. d. S.

Sweetbread Boxes.

Hrn. k. The contribution by A. Schaper is acknowledged in No. 15 for the 6th volume. The missing Er. of No. 13 and 14, which must have been lost in the mail - are to be forwarded with No. 17.

Changed address:

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Volume 6, St. Louis, Mo., 30 April 1850, No. 18.

**Dr. Martin Luther's short Confession of the Holy Sacrament against the Enthusiasts.
Anno 1544. *)**

Grace and peace in the Lord!

I.

My dear friend, that Schwenkfeld spreads my letter from time to time, and speaks ill of me along with his eutychers **) and sacrament violators, I must therefore believe that you have just received the copy of the same letter and sent it to me. And it is dear to me that he spreads such a letter to his honor and glory and to my unhappiness and shame. For that is why I did not seal it, but left it open, nor did I attribute it to him, but to his messenger, nor did I honor his name. For such a damned blasphemer shall not (God willing) be worthy with me, that I should ascribe a letter to him, or speak with him, nor see him, nor hear him. It is just as much to me, if he or his cursed pack of enthusiasts, dissenters, and the like, praise or reproach me, as if Jews, Turks, Pabst, or all devils peeled me or praised me.

For I, who now walk in the pits, will bring this testimony and this glory with me before the judgment seat of my dear Lord and Savior Jesus Christ, that I have condemned and shunned the heretics and enemies of the sacrament, Carlstad, Zwingel, Oecolampad, Stenkfeld, and their disciples in Zurich and where they are, with all seriousness, according to his command, Tit. 3,10.: "You shall avoid a heretic, if he is once or twice admonished, and know that such a one is converted, and sins, as the

Since the so-called "Messenger of Peace", with an astonishing audacity, tries to make the dear Luther into a Union man by all kinds of distortions, which we intend to make of his time individually, we share this last confession with our readers, who do not yet know Luther more closely. D. R.

Eutochians are heretics who mix the divine and human nature of Christ, which Schwenkfeld, among others, also did. D. R. bad will be damned." They are often enough, also seriously enough admonished, by me and many others, who are books in the day. And all of us still preach daily against their blasphemous and lying heresy, which they know well.

For this reason, I am not a little disconcerted and concerned that Schwenkfeld has been so bold and audacious to approach me with writings and books, because he knows, or should know, that he is my unreconciled enemy: first, in this matter of the holy sacrament, which he has made into vain bread and wine in Silesia, deceiving so many thousands of souls, for which he has done no penance, but, as Solomon says, Proverbs. 3, 35, *schultat in rsduZ x)688imi8*, as if he had done well, and yet thinks that Luther must be glad of his letters and books. For from this should probably arise such a delusion, as if Luther were well at one with Schwenkfeld and the enthusiasts, and had revoked everything, taking and giving each other letters and books, as good friends 2c.

It is true that I have often been told before that the enthusiasts should boast that I am one with them; which I did not want to believe, because no one wanted to write it publicly. But by this means faith shall come into my hands before I fail. It is true, fifteen years have passed since Zwingel and Oekolampad, and some of us, came together in Marburg (Anno 1529) and agreed on many articles that are entirely Christian, as the printed Zeddel testifies; But in the article on the Sacrament we got stuck, so that we should otherwise be good friends, so that the sharp writing against each other would rest, whether God would in time, through our prayer, also give unity of mind in this, and I had quite a bit of hope, because Zwingel and his would yield so many good articles, that in time some article would also be found. And so there was a silence between us with writing against each other for several years.

However, the Zwingel was miserable in the field

by that part of the papists, and Oekolampad was much too weak to bear such an accident, and died of it for suffering. Which caused me such heartache myself for two nights that I could easily have stayed; for I was hopeful of their recovery, and yet I had to grieve most for their souls, because they were still immersed in error, thus sinking into sin.

But after Zwingel's death a booklet went out, which he is said to have made hard before his end, called *olu*i8tiaul6 ü<I<ü exxo8itio, aärsAkm, eto.*)*

Such a book was to be a paragon above all his previous books. And that it had to be his, the Zwingel's, gave the nature of his wild wild speeches, and his previous opinion. I was very frightened by this booklet, not for my sake, but for my sake. For since he might have written such things according to our agreement at Marburg, it is certain that he acted against us in Marburg with a false heart and mouth, and would have to despair (as he still

does) of his soul's blessedness, since he died in such a sense, regardless of the fact that his disciples and descendants made him a saint and martyr. O Lord God of the saint and the martyr!

For in this booklet he not only remains an enemy of the holy sacrament, but also becomes a pagan altogether; so finely has he improved, according to my hope. You can notice that, among other words, he addresses the same king thus: You will see there in all kinds of company all holy, pious, wise, manly, honest people, the redeemed and redeemer, Adam, Habe! Enoch, Noah, Abraham, Isaac, Jacob, Judah, Moses, Joshua, Gideoy, Samuel, Pinhen, Eliam, Eliseum, also Jesaïam, and the virgin God-bearer, of whom he prophesied, David, Ezechiam, Josiam, the Baptist, Petrum, Paulum, Herculem, Theseum, Socratem, Aristivem, Antigonum, Numam, Camillum, Ca

*) Interpretation of the Christian faith. D. Red.

tones, Scipiones, and your ancestors all who have died in faith 2c.

This is written in his booklet, which (as said) is supposed to be the most precious and best booklet, made hard before its end. Say now, whoever wants to be a Christian, what may one believe in baptism, sacrament, Christ, the Gospel, or the prophets and holy scriptures, when such godless pagans, Socrates, Aristides, even the abominable Numa, who founded all idolatry in Rome in the first place, through the devil's revelation, as St. Augustine writes in the eivituto VLI. Augustine writes eivituto VLI, and Scipio the Epicurus, are blessed and holy, with the patriarchs, prophets and apostles in heaven, if they have known nothing of God, Scripture, Gospel, Christ, Baptism, Sacrament, or Christian faith? What else can such a writer, preacher and teacher believe about the Christian faith, but that it is equal to all faiths, and that everyone can be saved in his faith, even an idolater and an epicurean, as Numa and Scipio.

Because in this booklet Zwingel has not only fallen away from the Marburg treaty (indeed, the same is not meant with seriousness), but has become much worse and even a pagan, and yet the enthusiasts, his companions, praise and honor such a booklet (in which there are also many more abominations), I have also abandoned all my hopes of their recovery, and so completely disregarded them that I did not want to write against such booklets, nor pray for them any more, because I saw that all my previous writings and exhortation, along with my Christian love and faithfulness, displayed at Marburg, had been so badly laid out and so shamefully lost.

Wherever such a contract is shouted out, or anyone else hears or talks that I am in league with the enthusiasts, and that I am one with them, I sincerely ask for God's sake, and would by no means believe it. Then God protect me, as He has done until now, that I should knowingly cover up or strengthen the very smallest article of the enthusiasts with my name. For even at Marburg we did not come to them in a single article, but they came to us in all articles, without the article of the Sacrament (as the Zeddel printed indicates), which (as I said) remained stuck, in the hope that it would also finally follow. But how this hope turned out, you have now heard. I would much rather, I say, let myself be torn apart a hundred times, or burned, before I would be of one mind or will with Stenkfeld, Zwingel, Carlstadt, Oekolampad, and whoever else they are, the tiresome enthusiasts, or consent to their teaching.

For I still think, and it is still written in their books, how exceedingly shameful they blasphemed our dear Lord and Savior, calling him a baked god, a broiled god, a weeping god, a roasted god, and so on. They call us flesh-eaters, blood-drinkers,

Anthropophagos *), Carpernaïtes, Thyestas **), and so on, since they knew that they were deliberately and blasphemously doing injustice to the Lord and to us, and were telling shameful lies about us; which was a certain sign that there could be no good spirit in them. Now we let it all go in Marburg, hoping that they would and would completely mend their ways. For they knew very well that we had never taught nor believed such things, without which they would have gladly made the delusion for their glory and for our disgrace before the mob, as if we were such mad, nonsensical, raving people, who held Christ in the sacrament loeall- tei-ck), and devoured him piece by piece, as wolves do a sheep, and sponged blood, as a cow does water. They (I say) knew well that in this they called us carnivores and blood-drinkers, out of the devil's gear, with obviously impudent lies; for even the papists had never taught this, as they also knew well, without wanting to hurt us with the name, papists, the holy spiritual people.

For this is how it was taught under the papacy, as we also keep and still teach, as the true old Christian Church has kept from 1500 years ago (for the pope neither founded nor invented the sacrament, which the enthusiasts themselves must also testify, how much they want to make it papistical), when you receive the bread from the altar, you do not tear an arm from the body of the Lord, or bite off his nose, or a finger, but you receive the whole body of the Lord; The second that followeth thee also the same whole body, as the third, and a thousand after a thousand for and for. Likewise, when thou drinkest the cup or wine, thou drinkest not one drop of blood from his finger or foot, but drinkest all his blood, so also he that followeth thee, unto a thousand times a thousand, as the words of Christ plainly are, "Take, eat, this is my body." He does not say, Petre, you eat my finger; Andrea, you eat my nose; John, you eat my ears 2c., but, it is my body, take and eat it 2c. Every man for himself without cutting.

No, praise God, we, the holy church under the papacy, are not such coarse dolts, as the evil spirit would have liked to have imagined us, through the enthusiasts, to adorn their heresy with such desperate lies to the great annoyance and displeasure of the people. For they knew that their mouth was a liar in this, also because they had undoubtedly often sung and read the masses of the Holy Corpus Christi (as it was called) themselves, in which, among many others, it is clearly written: *Sumunt mille, Quantum iste, tautum ille, veo 8uwptu8 ud- 8umiturckck*). Therefore, they knew well that we are not carnivores, blood drinkers, Thyesten, Caper

*) Man-eater.

**) Who eat their own children.

†) Spatially enclosed.

††) See the 6th verse of the song: Adorn yourself, O dear soul.

naites, nor localists, and our God could not be a baked God 2c. Nor did we have to hear such their bold, recognized blasphemy, and who will not leave it with them, nor so blaspheme; for they read it in their books.

We still let it all go to Marburg (as I said), so that we would show abundant Christian love. For (help God!) how we had to hear that we had no Christian love, despised the servants of Christ, afflicted and confused the churches 2c. And there were no sinners on earth, but we alone, and no saints in heaven, but the enthusiasts alone, with whom there was vain fire of love, with us pure ice of unmercifulness; because we were carnivores, they were vain pure, pure, pure, the spirit itself.

But what has such superfluous love and humility helped us? without everything becoming worse, and our good hope failing miserably: for love will and must be deceived, because it believes and trusts everything, 1 Cor. 13, 4. But faith cannot be lacking, because "God does not guide" as man does. 1 Sam. 15, 29.

How should and could I now burden my poor conscience with such unrepentant blasphemy of the impenitent blasphemers and blasphemers, as I would have to do, if I were to get involved with them, with books, writings or words, as Stenkefeld seems to me now. St. John says, 2 John v. 10: "If any man come and bring not this doctrine, receive him not at home, and salute him not: and whosoever saluteth him maketh himself partaker of his evil works." Here you hear who the man is who calls me neither to hear nor to see the heretics, but to shun and condemn them, as I also said above from St. Paul Tit. 3, 10: "You shall shun a heretic when he is once or twice admonished" 2c.

And if it were true *per impossibile* *) and they were right, that there is only bread and wine in the Lord's Supper, should they therefore rage and thunder against us with such disgusting blasphemies: baked God, baked God, etc.? Should they not spare the holy words of Christ (which we did not invent), "this is my body," in which he clearly calls the offered bread his body? In the same way, they would blaspheme Him as a cloth-covered God, because He went in skirts and garments, sewn and woven; item, a watery God, because He was baptized in the Jordan; a cloudy God, because He went up to heaven in clouds.

I would have known how to call their God, and I would have done so, if I had not spared the name of God, and I would have given them their right name, so that they would not be evil eaters of bread and wine, but soul-eaters and soul-murderers, and they would have a devilish, devilish, over-devilish, blasphemous heart and a lying mouth; and I would have done so

*) Despite the impossibility.

have spoken the truth, because it cannot be contradicted that they have brazenly lied with such their blasphemies, against their own conscience, and have not yet repented, even boasting in their wickedness.

Well then, no one of the Christians should and can pray for the enthusiasts, nor take care of them. They are given to them and sin to death (as St. John said). I am talking about the masters; the poor people, who are among them, may the dear Lord Christ help them from such murderers of souls. They are (I say) highly and often enough admonished, they do not want mine; so neither do I want theirs: they have nothing from me (they boast), of which I thank God; so I have much less from them, praise be to God. Always let go what does not want to stay, it will find itself, it has not already found itself too much.

First, they were warned in the beginning by the Holy Spirit, when they were divided into seven spirits over the text, always one different from the other.

The first, Carlstad, made the text thus: "this is my body", should mean so much, here sits my body. And the text should stand thus: "he took bread, and gave thanks, and brake it, and gave to his disciples, saying, here sitteth my body, which is given for you." Oh, this was so certain, that not only the Holy Spirit, but the heavenly Father Himself had revealed it to him; of which I have written enough against the heavenly prophets.

The other, Zwingel, said that this was not done correctly, regardless of the fact that the heavenly Father Himself had revealed it. And made the text by his other Holy Spirit thus: "Take, eat", that means my body, which is given for you. Is, had to mean here.

The third, Oekolampad, brought the third Holy Spirit, who made the text different again, namely: "Take, eat, this is my body's sign.

The fourth one, Stenkefeld, who thought that his stink was Thesem in all the world, brought this rule from the fourth Holy Spirit: One must put these words (that is my body) out of one's sight, because they hinder the spiritual mind. You must remember this rule if you want to become a theologian, namely, where the bright words of God hinder your understanding, that you seek another that pleases you, and then say that it is the Holy Spirit; then arrange the words and interpret them as you see fit. So, here you must first grasp the high spiritual understanding that bread is bread, wine is wine, which no pope nor Luther ever understood, nor any baker nor Kretzmaier. And therefore make the text so, putting the last thing first, namely: "Take, and eat, my body, which is given for you, is this" (hear, a spiritual food). There you have it, go zero and say that Stenkefeld does not have the Holy Spirit, far above the three Hebrews.

ligen ghosts Carlstad's, Zwingel's and Oeko-lompad's.

The fifth Holy Spirit, some of his creatures and uncreatures, make it thus: Take, eat, that which is given for you is my body."

The sixth Holy Spirit makes it thus: "Take, eat, this is my body, for a memorial." Should be as much: "take, eat, this is my body's memorial, ("omiQatium eorpu8, per Aenitium wrporiv expoueuão), which was given for you" 2c.

The seventh Holy Spirit, John Campanus, makes it thus: "Take, eat, this is my body", eorpuv Zoilioet pansw. Should mean so much: "The bread, so I give you, is a body or body for itself", not my living, natural body, but a dead, lifeless body, as stone and wood is a body. But because it is my creature, it is also my body, which I have created. This is the most high Holy Spirit, against and above all others, without taking the honor away from the baker, who nevertheless also made something in the bread, and God does not create the bread, but the grain for the bread.

Above these, another Holy Spirit (for the devil is holy and a great spirit) roamed around, who says: There is no article of faith here, therefore one should not quarrel about it, everyone may believe here what he wants. This Holy Spirit seems to me to be a young Holy Spirit, whom the old Holy Spirit, Stenkefeld, has incubated and hatched. For he finely keeps Stenkefeld's rule, and does not only put the text out of sight, but throws it away behind him, with faith and all, like a numb nut, making nothing else out of it.

These holy spirits all together, however hard they disagree about the text, nevertheless they agree in the high spiritual sense that bread is bread, wine is wine. And whoever does not have such a high sense, should probably go astray and believe that bread is not bread, but wood or stone, that would be a dangerous thing.

So the Lord's Supper with them is nothing else than a daily common meal, where bread and wine are

needed: for in it one can talk about Christ, read, praise, give thanks, and thus eat spiritually, just as well as in the Lord's Supper of Christ. And Christ is (according to the doctrine of the scribes) exceedingly a great fool, because he instituted a special supper, which the world before is full, full, and daily. It would have been enough if he had said: If and where you eat bread and drink wine, do it in remembrance of me; that would be a complete supper of Christ, as the fools want it. Just as St. Paul speaks of the whole life: "Whatever you do, do it in the name of the Lord Jesus Christ, and give thanks to God the Father through him," Colossians 3:17. 3, 17.

What is that different, because in all of our

Do a spiritual meal, that is, remember the Lord and strengthen the faith. Thus, in time, the Lord's Supper may become a fine fellowship, as the Corinthians began.

(To be continued.)

Excerpts from Professor Reynolds's article in No. 865 desenthaltenem Confession.

Professor S. S. Schmucker, in a series of essays in the "*Luthran Observer*," had severely attacked Professor Reynolds for his alleged apostasy from true American Lutheranism, and had sought to show that the American Lutheran Church had never taken any other stand in doctrine than that on which he (Schmucker) stood with the General Synod, and that, since the local Lutherans have for a long time, indeed from the beginning, abandoned the distinctive doctrines of the Lutheran Church and yet called themselves Lutherans, he can therefore, in spite of his departure from the symbolic Lutheran doctrinal concept, with perfect right call himself a faithful Lutheran. Prof. Reynolds gives a reply to this in the above-mentioned number of the "*Observer*" of April 5 of this year, some of which we communicate to our readers, partly in order to give them a testimony of Prof. Reynolds' faith. Reynolds' faith, and partly for the sake of the important historical proof which he gives that the original American Lutheran Church was indeed once constituted on the basis of the complete symbolic books of our Church, and that therefore the General Synod and its patrons wrongly date their apostasy from the pure doctrine from the time of those venerable men whom they rightly venerate as the founders of the American Lutheran Church, such as one Mühlenthal. According to a translation for the "*Lutheraner*" by our dear colleague, Rector Gönner, Professor Reynolds writes the following in the rejoinder:

"I believe I am being asked to explain myself about my position:

"I am accused of having changed my views and of having given myself over to a direction which one tries to brand with the name "Old Lutheranism"; and I am asked whether I am willing to stand on the "doctrinal ground" (äootrinal dagib) of the General Synod. (äootrinal dagib) of the General Synod. Well, I confess unreservedly and am happy to say that within the last two years I have changed my views on several very important points. But this change has not thrown me out of the Lutheran Church, but rather brought me into it. I have not adopted a new faith, but the one that the church has always professed; and therefore, I do not feel in the least bit

nor do I believe that anyone worthy of the name of a Lutheran will look upon me with suspicion or displeasure when I say that the result of my research has led me to a joyful and firm acceptance of the teachings of the Church as clearly expressed in the Augsburg Confession and Luther's Small Catechism, which I believe to be faithful interpretations of the true meaning of God's Word as it relates to the doctrines of faith and duty presented therein. This is undoubtedly "Old Lutheranism", because this has been the faith of the Church, not only for three, but for nineteen centuries. And I hope that I will be tolerated in the confession of this faith, not only for the sake of its venerable antiquity, but also and much more because it is the only authentic (i.e. legally valid and genuine) presentation of the doctrines of the Lutheran Church that I have come to know so far.

"As to "the basis or foundation of the General Synod," I can only say that I know nothing of such a basis except in so far as it is set forth in its Constitution. - But this Constitution does not lay down a system of doctrine, does not present a confession of faith. On the contrary, it itself confesses that it is "designed only for purposes of regiment and discipline," and expressly denies "the right of any general synod to make changes in matters of faith which might in any way grieve the consciences of the brethren"! While they declare themselves to be Lutheran synods, a part of the synod members bound by this constitution has accepted the Augsburg Confession and another part does not want to know anything about any confession. But neither in the one nor in the other case does the General Synod have the power to declare anything as a "doctrinal reason" "if the conscience of the brethren objects to it"! - So as far as the ""doctrinal reason"" is concerned, which S. S. S. falsely ascribes to the General Synod, in that this body never established such a doctrinal system, and that the same is only a caricature and a vituperation of Lutheranism, (inasmuch as the latter is thereby represented as cherishing opinions and doctrines which it never had, and rejecting others, I unequivocally reject "such doctrinal ground" and would lose all confidence in the General Synod if it wanted to place itself on such an uncertain basis, and one so opposed to the church of which it wants to be a part.

"The main purpose of the second article of the "Defense"" seems to be an attempt to show or decide how much of the Lutheran system one could reject and still call oneself a Lutheran, or: how much one could break off from the truth, weaken it, and still be considered a

healthy doctrine. Now, it would be useless to defend the other symbolic books against one who, like S. S. S., rejects the Augsburg Confession itself. We have never doubted that people who call themselves Lutherans have fallen away from the faith and have cherished and defended the most terrible, dangerous errors, which by their nature destroy not only Lutheranism, but Christianity. This has happened and is still happening in Germany, Sweden and Denmark, and is also happening in this country. But this does not change the truth and the essence of Lutheran doctrine, any more than it does of the Bible and Christianity, which have also been played with and mischievously treated, deceitfully and deceitfully, and finally openly rejected, while such people have always called themselves believers and Christians. However, no reasonable man will claim that a man who rejects the Bible is a Christian. But does one have more right and claim to the name of a Lutheran who rejects the documents in which the core and summa of the doctrine of the Lutheran church is laid down, namely our creeds? Can he reject one of them, why not all of them? If he can reject one article of the Augsburg Confession, he has the same right to reject the entire confession. Therefore, even if it were true, which it is not, that the various countries to which he refers have rejected the confessions of our church, this would only prove that they have ceased to be Lutherans, nothing more, and instead of glorifying and rejoicing over this, he should, if he wanted to be a faithful Lutheran, make the lamentation of the prophet his own: "How is the gold so darkened? How has the fine gold become so ugly?" But as to the countries which he mentions as having rejected one or the other of the symbolic books, we must notice the following: first, that among the countries which are said to have done this, he mentions those which have done just the opposite, as, for example. Pomerania; secondly, that he himself shows that this was done in Denmark (in the face of royal tyranny); and finally, that he has not proved that any of these countries rejected any of the doctrines of the Lutheran Church, which he is so eager to bring into suspicion and contempt. Thus, as far as Sweden is concerned, Schubert, to whom he refers, administers the ordination oath to me, in which the ordinands commit themselves to the Augsburg Confession and the other symbolic books (collectively called the Concordia Book).

"No. 3 of the defense is an attempt to prove that the fathers of the Lutheran Church (in this country) held

balv larer views about the obligation to the symbolic books, etc. This is to be proven by this book. A proof of this shall be this

that "the symbolic books are not even mentioned in their Synodal Constitution" etc. But we have shown in our ""Memoranda"" (Memoranda) that they repeatedly and always used them in granting candidacy (permission to preach, licensing) and ordination of church servants, and I have now convinced myself that their original synodal and ministerial constitution also required signature and commitment to the same; further, that they were presupposed and taken as a basis in the drafting and arrangement of the discipline and constitution which the great body of ""united Evangelical Lutheran Churches"" adopted, whence then arose the now existing organization of our churches in this country. In the Hallische Nachrichten there are two passages, which I had overlooked in my earlier search for this work, which prove this most succinctly; it says there: ""He (Mr. Kurtz at his examination and ordination) submitted to us (the first Lutheran Synod) a written declaration (Revers, promise) that he would remain with the pure doctrine of our Evangelical Lutheran Church according to the Word of God and our creeds, and would not deviate from it. This happened on August 13, 1748, the following day (Trinity Sunday) St. Michael's Church (in Philadelphia) was consecrated. At this ceremony Mühlenberg in his speech to the congregation thus spoke out: 'The foundation stone of this church was laid with the intention that in it the Evangelical Lutheran doctrine should be taught on the basis of the apostles and prophets, according to the unaltered Augsburg Confession and all the other symbolic books.'" Whoever may have rejected any of these symbolic books, it is certain that Mühlenberg was not one of them, neither then, nor in any other period of his life. This is proven and put beyond all doubt by the Constitution he drafted (almost thirty years later) in 1774 for the churches at Ebenezer in Georgia. Here an attempt to bring the church property to the Episcopal Church made it necessary to determine the character of the church with the greatest care and precision. This he does in Capitels, § 1, which thus reads: ""The teachers and pastors are obliged to teach in their congregations, publicly and privately, the doctrines of our evangelical Protestant religion, as well as the holy sacraments of baptism and the Lord's Supper, purely and unadulterated, according to the foundation of the apostles and prophets, as contained in the sacred writings of the Old and New Testaments (in which JESUS Christ is the cornerstone), according to the unaltered Augsburg Confession and the other symbolic books."" This Constitution is apparently modeled after the one Mühlenberg wrote for the ""Vereinigte Evangelische Ge-

The author of this book, "The Confession of the Churches of Pennsylvania," shows unequivocally what she means by the "unaltered Augsburg Confession," to which he refers here, and which is still a part of the fundamental law of all our oldest churches in Pennsylvania, New Jersey, Maryland and Virginia, as is well known to all who study their history. Virginia, as this is well known to all who have studied their history, which even S. S. S. does not dare to deny. Now take all these facts together in connection with Dr. J. D. Kurtz's statement, which still follows, with reference to what was the acknowledged purpose and right use of "the symbolic books of the Lutheran Church" in his time, at the end of the eighteenth century, and the utter groundlessness of this repeated assertion, "that the fathers of our Church (in this country) soon held more liberal views about the obligation to the symbolic books," will at once be apparent. On the contrary, they remained faithful to the same for more than a hundred and fifty years after the first establishment of our church on the banks of the Delaware, and fifty years at least after Mühlenberg's arrival in Philadelphia. Nor is there a shadow of evidence that this venerable patriarch ever for a moment departed from the views he first held on this matter; but much evidence to the contrary. That the faith of the Church was later greatly shaken by various causes, especially by the intrusion of rationalism, we have never denied."

(Submitted.)

Emergency rebuttal and correction.

In a missionary paper of the Reformed Church, called "He >V68t6rn ^1i88ionar^ of ttie Oerman ketormeä Otiurell", Columbus, Ohia, December 15. 1849, there is the following untrue report of my church conduct, which I feel impelled to refute, to the credit of truth.

A certain Mr. Adam, in fact, writes the following, among other things, in his submitted report on his missionary work in Huntington, Indiana:

"The heart of these people (namely, the Reformed in Huntington) has often been wounded by the ignoble and unchristian conduct of a certain Dr. S., who ridiculed the German Reformed Church. He preached recently in Huntington, and in the course of his remarks he said, "You who are Lutherans, stand up!" at which request about ten to twelve stood up. He then said: We are Lutherans and we want to remain Lutherans, the others are all lost.

"The same S. preached in northeast Fort Wayne at Pfaff's Settlement. Here Father Pfaff desired that his grandson, whose father had died, be baptized. The widow with her father appeared before Mr. S. because they had no ge

The church of their choice was the one they had the opportunity to use.

"Mr. S. asked them, 'Are you Lutherans? - No! We are Reformed. - Then this child cannot be baptized; for the Reformed do not have the right faith; they are all lost! The mother's heart, which had recently been saddened by the death of her husband, was painfully affected and offended by this. The grandfather stood there quite astonished and said that he had never known that there was such a great difference between the German Reformed and the Lutheran Church. Mr. S. replied: "I cannot baptize this child unless I baptize him in the Lutheran faith.

"In this way, dear brother, the sheep and lambs of our Zion are treated here in the West by the pretended friends of the gospel."

As far as this last so-called fact is concerned, it is not a fact, but an obvious fiction; for I do not know Father Pfaff, nor have I ever preached in his settlement, and just as little do I know anything about this request for baptism, together with all the ancillary circumstances. However, it is Lutheran practice to inform reformed parents who, in the absence of a reformed preacher, desire to have their child baptized by a Lutheran one, about the difference in the doctrine of baptism and to lay the Lutheran doctrine on their hearts, which is based on God's Word, as it says. For only in this way can it happen that they recognize what a noble treasure is imparted to their child through holy baptism, and that they see, God willing, that and how their church is wrong in this, and teaches the Lutheran doctrine correctly. Without such instruction, moreover, the Lutheran preacher could also appear as an indifferent unionist and believer who is Lutheran with the Lutherans and reformed with the reformed even in the doctrine of baptism, or who does not attach much importance to the difference in doctrine by dewing a child of reformed parents without the necessary preliminary report and guarding of his

confessional conscience. If, however, the reported parents do not maliciously and wilfully contradict, he shall, in order not to deprive the child of baptism, be satisfied with their silence, presumed as consent, and his custody, and perform the act of baptism on the child. As for the words attributed to me here, "The Reformed are all lost," I have never and nowhere said them; for all faithful Lutherans confess with Luther that it is not partial ignorance and lack of knowledge of all aspects of the doctrine of salvation, but the knowing adherence to and defense of error that leads to the loss of blessedness. Therefore, there are certainly also among the Reformed true children of God who, as sinners, throw themselves on the second article and from the heart believe in the Crucified One and the Lord, who is also for them.

The true Lutherans, on the other hand, believe in the Risen Lord, even though they may either be ignorant of the false doctrine of their church concerning the holy sacraments, or, as hidden Lutherans, they adhere to the words of institution, as they read, through the special grace of the Holy Spirit and in childlike faith, and are protected from the false doctrine of their church. On the other hand, true Lutherans know that unfortunately there are many in the area of the Lutheran church who have a complete knowledge of the pure doctrine, but because they do not carry and keep the justifying faith in the Lord Christ in their hearts, they are lost. - —

With regard to the first story in Huntington, the true facts are as follows:

In 1846 (not recently) I preached in Huntington; and since, in addition to the existing Lutherans, there were also Unirte - whether Reformed, I can no longer remember exactly - who desired Holy Communion, I first gave a special lecture on the Scriptures of the Lutheran doctrine and the Scriptures of the Reformed doctrine and the present Union, Then I demanded from the non-Lutheran listeners the recognition of the latter and the disapproval of the latter, and finally I did not withhold from them the necessary declaration that by partaking of the Lord's Supper from my hands and with a Lutheran congregation they were in fact leaving their previous ecclesiastical fellowship and entering the Lutheran church. On this occasion, I called upon all who recognized this last statement as true and necessary to testify to it by standing up. But not a word is true that I said: "we are Lutherans and want to remain Lutherans, the others are all lost".

May the sender of these lies, Mr. Adam, not continue to follow his "old Adam" so readily on similar occasions, not only to believe unilaterally heard and partly fictitious, partly forged stories for himself, but also to send them as certain facts for printing. Truly, there is nothing of Christian love and prudence, not even of common justice and equity, in such frivolous proceedings; for if one considers the matter only according to the latter, then Mr. Adam must either keep silent or ask me beforehand whether it is so, as he has heard? But so confident is this Mr. Adam that he does not even write: "according to the stories of local people, Dr. S. from Fort Wayne should have done it this way and that way", but as if he himself had been eye and ear witness, and as if those twists and fictions were certain, historical truth, so they are presented to the reader. Such blind partisan zeal, however, must be called well and rightly done, if only the so-called Old Lutherans can be suspected, who, after all, do nothing

They do nothing else but put all other love before the love of God's pure and clear word, punish the humanity and love of the unionists as contrary to Scripture, and do not zeal against the people, but against their evil cause, since this is contrary to God's word and honor and leads to the destruction of the ignorant, and even of the erring believers themselves. - —

W. Sihler, P.

(Submitted.)

Correspondence from Germany.

Perhaps it should not be unpleasant for the dear readers of the "Lutheran" to once again hear something about the ecclesiastical conditions in Germany. Since I have just received a letter from a dear brother in this old fatherland of ours, which is particularly rich in content in this respect, I hope that others will read it with interest, especially those who honor this country as their fatherland, since it deals primarily with the ecclesiastical conditions in Bavaria, who honor this country as their fatherland, would read it with interest, if it were available to them, so I have decided to publish it through the "Lutheran", leaving out what refers to me, in order to make it accessible to all readers of this paper. It reads as follows:

Of course, there is plenty of material to write about. For a long series of years, no period has been as important and significant for Europe as the last two years. At a superficial glance, one might think that the upheaval that has taken place in these years has not been all that significant. For on the one hand, relatively little blood has flowed (e.g. in comparison with the French Revolution of 1789), and the insurgents have not gained major advantages over their enemies anywhere (at most a little in Hungary); and therefore, on the other hand, the kingdoms, principalities, etc. still exist. But whoever wants to take a closer look at the matter will find that the last upheaval is not a minor one. For it is not at all directed to isolated evils, not at all to individual institutions in the states or in the church, not to consequences, but to principles. The principle of kingship is attacked by the sovereignty of the people, which is proclaimed everywhere - even if not always with the desired success. No less was the principle of the church attacked - but of course even less could be directed against it than against the state. The gentlemen in the Frankfurt Reichstag thought that if complete religious freedom were granted and the church separated from the state, then the church - deprived of its support - would inevitably disintegrate. But this is precisely the remedy for the damage to the church and is earnestly and fervently implored of the Lord Jesus by all living members of the church.

Yes, of course, we should have religious freedom, the church should be separated from the state, it should be redeemed from the shameful bondage of the state - then one could see wonders how it developed, strong inwardly, strong outwardly, faithful - humble before its Lord, glorious before the eyes of all who see! And without a doubt we will also come to this religious freedom, since it already exists in many German states; but so far we do not have it completely in Bavaria, at least our Lutheran church does not have it. And why not? Because the Reverend General Synod of 1848 (which, however, was not assembled until February 1849) did not consider it salutary that the Roman Catholic King should be deprived of the supreme episcopate over the Lutheran Church; they thought that they would get into too great a confusion and disturbance if there were no longer a "royal" Oberconsistorium, Consistorium, Decanat and a "royal" parish office. Yes, it was firmly asserted that this was precisely what was genuinely Lutheran, that the sovereign had and exercised the regiment over the church; and one knew much to boast of the benefits which our church had received from the sumpiscopate of the Roman king (of course, one did not think of the story of the genuflection, of Rcdenbacher's deposition and similar bits and pieces). Thus, the king was asked to keep the church regiment, but to leave as much freedom as possible to the Oberconsistorium and to grant it real autonomy, as stated in Supplement II to the constitutional document. What should one say to such a decision of a Lutheran synod? But of course, whoever knows the Landeskirche of Bavaria could not expect it otherwise. It is to be wondered at that the General Synod only kept itself as it did. Many of those who are loyal to the Lutheran Church and therefore adhere closely and firmly to our good confessions did not believe otherwise than that the General Synod would lead to a split, since the most extreme principles were represented there. You know, for example, the former

pastor Liek in Konradsreuth, who is now dean in Kirchenlamitz, a very vulgar rationalist (and there were even worse rationalists than he) - and Assessor Hommel: what divergence in their views! How could one not expect, in such an agitated time, an emergence of the already inwardly divorced - especially when an occasion for it is given so definitely as in the address written by Father Löhe and signed by about 300 persons of spiritual and secular rank? (This address mainly desired the actual introduction of the Lutheran confessional writings, which had hitherto been pushed to the side, into their due rights). We, the signatories of the address, thought thus: either the General Synod agrees to some of the points of the address, and one wins

The general synod, however, found a third thing, and that suited them, namely, not to hear the address at all. The general synod, however, found a third thing, and that suited them, namely, not to hear the address at all. But the General Synod found a third thing, and just that suited them, namely not to hear the address at all. Only in the last two hours of the very last session, since they had already debated for several hours and were quite tired, was our petition discussed and, among ten points, one and a half less important pieces of it were half and half accepted. What to do now? That was, of course, the next question of the signers, who were seriously concerned about the salvation of our church and who had not addressed that address to the General Synod as a pastime. Three weeks before Easter (1849) they met in Nuremberg to discuss this question. Pastor Löhe had illuminated the entire General Synod in its behavior against our petition, and in this illumination had particularly emphasized how such completely different beliefs were tolerated in our church that not even the bunch of friends of the light, who had quite openly expressed their sense in a petition to the General Synod, should be excluded from the church fellowship, even after the General Synod had been quite particularly and urgently requested by us to do so. These and other grievances, together with those clear passages of Holy Scripture where it is commanded to avoid a heretic (Tit. 3,10.), to depart from those who cause division and trouble (Rom. 16, 17.; 2 Joh. 10.; 2 Cor. 6,14. ff; 1 Tim. 6, 3. 4. 5.) and so on, moved us to the decision to leave the Bavarian regional church. However, it was considered good not to carry out the resignation immediately, but to take some time to consult with God more diligently, to become more certain of one's cause, and to carry out the important step with a right joy of conscience. On Wednesday after Quasimodogeniti, they wanted to meet again in order to make the final decision and then to carry it out immediately, and they also met again on the appointed day - but it did not come to the resignation, since a quite unexpected incident had occurred. The theological faculty of Erlangen had heard of our plans and immediately decided to intervene. Through Professor Thomasius, a conference was organized between him and Professor Hofmann on the one hand and Löhe on the other (who was accompanied by Pastor Müller from Immeldorf), which was held shortly before our second meeting in Nuremberg in the house of Herr v. Tücher. There Thomasius explained how he completely agreed with Löhe, except for the resignation; one should not resign, and so that one would not have to, he and Prof. Hofmann wanted to induce the faculty to submit a petition to the Oberconsistorium,

in which, although not all of the ten points requested by us were requested, the two main points: 1) obligation of all ordinands to the symbolic books with *quia* and 2) excommunication of the Lichtfreund[^] were to be emphasized. Löhe declared himself all the more satisfied with this, since it seemed as if the Erlangen faculty had wholeheartedly taken up our cause, since Prof. Höfling, who had behaved more than ambiguously at the General Synod, declared that he saw how wrong he had done and wanted to make this declaration publicly in the Erlangen journal. Löhe reported all of this to us at our second meeting, full of hope that things could still work out without a resignation - and so it was decided to remain in the national church. But*). Whether the Consistory will do anything in response to the rather lukewarm petition of the Faculty remains to be seen; so far, very little has happened with respect to the German Catholic congregations and free congregations. Therefore, I cannot yet say what will happen to us; but it will hardly come to a withdrawal, since on the one hand the Prussian Lutherans are very much against it, and on the other hand the revolution in Germany is far from over, and therefore the cause of the church can easily receive a new turn from some side, e.g. from the Landtag.

(Conclusion follows.)

(Submitted.)

Baptism is the bath of rebirth.

In No. 7 of the "Apologist" the following words are put into the mouth of Doctor Luther against the preachers of the Evangelical Lutheran Church: "You rely on baptism as if it were the true rebirth and guarantee of your blessedness. I have not taught this in my life, as my writings testify."

This is quite a false accusation. We do not say that baptism is the true rebirth, but we confess according to the word of God that baptism is the bath of true rebirth, the means by which the Holy Spirit works true rebirth in all who do not willfully resist it. Luther teaches this in all his writings. Thus he says in a sermon about baptism: "It is ordained to serve and give us, not something corporeal and perishable, but eternal grace, purity or holiness, and eternal life. That it is rightly called 'a bath of new birth,' and the true bath of discipleship, that he who bathes in it is born young and new: not, as before, from the womb, which is the old birth; but from sins to righteousness, from trespasses and condemnations to the new birth.

This "but" cannot be executed because it is the express wish of the correspondent not to make public use of it. The whole meaning of what still belongs to the "but" is briefly this: Do not rely on people.

Innocence and Grace, from Death to Eternal Life." Erl. A., vol. 16, p. 67.

We also believe with Luther that in holy baptism we receive the Holy Spirit (Acts 2:38), who gives us new birth (Titus 3:5), awakens our souls to faith, by which we put on Christ (Galatians 3:27), and acquire everything that Christ acquired for us through his life, suffering and resurrection, namely forgiveness of sins, life and blessedness. Luther therefore rightly says of the glory of baptism that it is "so full of consolation and grace that heaven and earth cannot comprehend it". He rightly testifies: "Therefore we must be brave and prepared, and not let the word lead us astray or turn us away, so that we do not let baptism be a mere sign, as the enthusiasts dream. (Great Cat.) In the same way he says Joh. 3, 5: "Where then are the blasphemous mobs and the fanatics, who can do no more than shout and boast of the Spirit? But it is the evil spirit, the devil himself, who has possessed them bodily, because they have rejected baptism, sacrament, word, which Christ himself has purchased for us, as unnecessary, useless things for salvation. God punish the blaspheming spirit. But Christ does not teach this here, but points us to holy baptism and rites, i.e., to the Word, and warns that if we are not satisfied with water and rites, we will not keep anything of the Holy Spirit and will never come to the new birth. Therefore let us

Our baptism and the word, as our highest treasure, must be commanded, since we know for certain, if we remain with it, that we have been born again into the kingdom of God. (Erl. A. Vol. 4, p. 160.) H. F.

Ecclesiastical message.

To all the friends of our Zion herewith serve the joyful news that our dear Wyneken finally arrived happily in St. Louis on the 16th of this month with his dear ones by God's help. As sincere as was the pain with which his

congregation in Baltimore dismissed him, prompted only by clear indications that the Lord of the Church so willed, so great was our joy, the joy of the German Lutheran congregation here and its pastors, to see our long-awaited new pastor finally come into our midst. Although Pastor Wyneken was prevented by physical indisposition from preaching his inaugural sermon immediately on the following Sunday, God soon strengthened him again, so that on the last Sunday Cantate he was able to speak the word that makes blessed to us, the congregation now entrusted to his pastoral care, for the first time, both early in the morning in the Dreieinigkeitskirche (which is the church of his pastoral district) and in the afternoon in the Immanuelskirche.

All correspondents of the aforementioned will therefore address their written communications here to St. Louis from now on.

Karl von Rümer's verdict on Luther.

Who should not be pleased, writes Rümer in his history of pedagogy, to get to know the great man also as a reformer of German education? His exhortations went to the hearts of countless Germans, awakened sleeping consciences and strengthened weary hands; his judgments were regarded by princes and peoples as the voice of God. He deserved such faith in the fullest measure, because faith, which is active in love, was bestowed upon him in the fullest measure. What was not possible for such a godly, tireless love with such great gifts: with such a clear view, such a healthy human understanding, such a fine sense of language, such creative power of speech, such power of poetry, such profound speculation? Who among his contemporaries could measure up to Luther in terms of genuine, comprehensive education? Only do not measure education with the yardstick of a Latin school pedant, nor with that of a Mephistophelian pseudogenius; we are talking about great spiritual gifts, which serve a sanctified, determined ruler's will, a will that controls itself because it wants to serve only God and for God's sake.

Living knowledge of Christ makes one eager to bring others to this grace as well.

When a Christian begins to know Christ as his Lord and Savior, through whom he is redeemed from death and brought into his dominion and inheritance, his heart becomes so godly that he would gladly help anyone to do so. For he has no greater joy than in this treasure, that he knows Christ. Therefore he goes out, teaches and admonishes others, praises and confesses the same to everyone, asks and sighs that they may also come to such grace. This is a restless spirit in the highest rest, that is, in God's grace and peace, that it cannot be quiet nor idle, but always strives and strives with all its strength, as one who lives solely to bring God's glory and praise to the people, so that others may also receive such a spirit of grace.

Luther on John 14:13.

When my sins offend me.

In 1785, a young man of sixteen died in Berlin. He was a wild vine, and from his sixth year at school he had already been led into many sins by naughty children. All fatherly and motherly admonitions, warnings, rewards and punishments had remained fruitless on him. As his years increased, so did his sins. Lies and injustices plunged him into even greater sins in his fourteenth year. He had the greatest opposition to the divine word; and in spite of the good examples he saw in his father's house

- Despite his father's prayers for him and his mother's warnings, which he often heard, he went deeper and deeper into his ruin. In the sixteenth, as the last of his years, he was completely carried away by evil societies. Torn away by the chains of sin, like a slave, he was at last about to run away from them secretly, so as not to be endured any longer in his sinful passions by the resistance of his pious parents. But the good Lord had foreseen a time when, according to the riches of His glorious grace and mercy, He would put a stop to the ruin of this youth and save his soul. One evening the mother learned of his wickedness. The horror of it penetrated deep into her heart. She could not refrain from tears. The young man felt this. The following morning he came to her and asked if he was the cause of her sorrow. - The mother, who had spent the night in grief and sorrow, had an irresistible urge to warn her son to the best of her ability. She seized this opportunity as if God had sent it to her, and spoke emphatically to his heart, showing him his deep ruin and the means of salvation against it from God's words. The young man was moved. - His conscience awakened, he stood still, like that Prodigal Son, pondering his condition, but thinking his conversion impossible because he believed he had plunged too deeply into ruin. Under the processing of God's forerunning grace, the Lord laid him on the sickbed with the most severe pain in March 1785. And the grace of our dear Lord was glorified in him in a delightful way. After he had felt hellish anguish in his conscience for several days, the peace of God returned to him. Oh, what a pity, what a pity, he exclaimed one day, that I have walked the path of destruction for so long! Now I see how the world and sin have deceived me; now none of the worldly brethren who led me to sin come; they stand afar off, shunning my plague. Hereupon he took leave of the bystanders, and believed to see them no more in this world, and asked to greet all friends of our Lord JEsu; also demanded that after his now soon to be expected passing the song: Wenn meine Sünd' mich kränken 2c., especially the verse:

What harm can come to me from the great number of sins?

I am in God's grace; The debt is all paid by Christ's blood; So that I may no longer fear the torment and courage of the hounds.

was to be sung by the choir students. He was asked if he could believe that his sin debt was also paid? - And he answered: "The debt is all paid by the blood of Christ. They replied: "He should think that he will soon be able to stand before

would be revealed to the judgment seat of Christ, when he would have to give an account of all his actions, indeed of his whole life - whether he had no fear of this? No, he answered:

The debt is all paid

By the blood of Christ;

That I may no longer fear the torment and courage of the hollows.

This was also his prayer of confession, since on the same day he received Holy Communion from the hands of the Oberconsistorialrath Silberschlag. - One of his former classmates stood by his bedside. You, my dear! - You know that we have often dishonored our Lord Jesus, but take an example from me and become wise through my harm. Now it is time for you to turn to our Savior with all your heart. If thou wilt not, behold, I will testify against thee in that day of judgment; I will not be to blame for thy perishing; therefore have I told thee. You will not be saved except through the atoning blood of our Lord Jesus Christ. - The young man had to reach out his hand to the sick man and promised with many tears that he would repent.

At the last visit on the day of his dissolution, and since he was already about to leave his hut, because the cold sweat of death was already standing in front of his forehead, his hands and feet were cold and his eyes were broken - he was asked again whether he was still sure of his salvation? - My guilt," he said again, "has been paid in full by Christ's holy blood, so that I may no longer fear the torments and fires of hell. Because the pain was too intense, he could not speak much more. He was reminded of God's promises and asked to surrender himself as a poor sinner to his Lord Jesus. They took leave of him until the joyful reunion before the throne of our Lord Jesus Christ. He passed away blessedly in his Lord, March 16, 1785, at the age of sixteen years and three weeks.

Since there is only one God and one Lord and one baptism, there is also only one faith, so one departs from the faith that is the only one, and since several faiths arise, they cause by their existence that there is no longer one. Hilarius of Poitiers (Pictariensis, died 368).

Those or recipients of the "Lutheraner" who are still in possession of surplus copies of Nos. 1, 2 and 5 of the 6th volume are kindly requested to send them to the expedition of this journal either unfranked by mail or in

some other way. F. W. Barthel.

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Volume 6, St. Louis, Monday, May 14, 1850, No. 19.

(Sent by K. brother.) **Honorary memory of the blessed Lord**

Gotthold Heinrich Löber, faithful pastor of the Lutheran congregation at Altenburg, Perry Co, Mo, **died Aug 19, 1849.**

Nine months already, the bones of this faithful servant of Christ rest on the quiet, lonely, wooded hill of the cemetery at Altenburg, in the dark bosom of the motherly earth, next to the bones of his preceding sister and in the midst of the graves of his parishioners who fell asleep before and after him; but his memory lives on among his own here and in the old fatherland; it lives on in fine congregations there and here; it lives on in the whole Lutheran church there and here. It is not for this reason that this honorary memorial is set up for him, so that his name may be snatched from oblivion, but because God's Word commands us to remember the teachers who have fallen asleep in the true faith; because love must speak as loudly and as far as it can of that of which the heart is full; so that other brethren who did not know the blessed man as long and as well as we did may also lament with us over his early passing; Finally, that the coming generation of the Church may know who and what kind of worker Blessed Löber was, who, in God's wonderful way, helped to nurture and build the Lutheran Church here in the distant West in this last world age. Therefore, let us first review the divine direction of his life from his birth to his blessed end, and then hold before us the image of his life as it appeared to us in the last years.

Our dear Löber was born in Cahla, a small town in the Duchy of Altenburg, on January 5, 1797.

His father, who was a superintendent there, his mother (who also died on August 19, 1823) was a native of Stopffel. - He was the middle son of three. Two of his ancestors had been general superintendents of the Duchy of Altenburg, the latter of them, Friedemann Löber, also the last orthodox superintendent of the Altenburg State Church. The memory of these honorable ancestors often encouraged the Blessed in his official conduct. But who must not admire the ways of God, who transfers a branch of this old preacher tribe in Upper Saxony to this distant Occident and now lets it grow and green here anew in its physical and spiritual children? Here we see the promise fulfilled before our eyes: the lineage of the pious will be blessed, Ps. 112...- After his father's early death, the Blessed One attended the boys' school in Cahla for a while, then the grammar school in Altenburg, where he stayed for five years, supported by wealthy relatives. He often remembered the quiet Sunday celebrations in the parental home, often also the still quite unadulterated catechism lessons in the boys' school at Cahla, often also the faith, the prayer and the tears of his mother living in a miserable widowhood. At the grammar school, the tender plant of faith was not nurtured by the religious instruction of the Niemeyer textbook of that time, but the enemy could not trample it completely either. A smoldering spark of faith remained, shone in the diligence and demure behavior that won him the affection of all teachers and fellow students, and flared up again when he entered the University of Jena at Easter 1816. There he soon turned away with his heart from the hopeless rationalistic ergeis and dogmatics of the old Gabler, who was still highly celebrated at that time, and joined closer to Professors Schott and Köthe, who at that time were the first bearers of the newly, albeit very sparsely, rising Protestant light at Jena. In this first university year it also happened that

The writer of this book was given a friend by God's gracious hand in the blessed Löber, who for 33 years until his end proved to be a true friend through faithful assistance in all kinds of physical hardship, as well as through spiritual help in exhortation and encouragement, comfort and warning. - In a competition given in the homiletic seminary, he won the first prize with a well-executed sermon. After a well-confirmed era in 1819, in which he did not deny Christ, he became a candidate for the sacred office of preaching. After a short stay in his mother's house, he was appointed by the two Freiherr von Ziegesar brothers to Hummelshain and Drakendorf as a tutor for their children. These five years spent as a tutor were very busy years. The supervision of the children entrusted to him, the many lessons requiring much preparation, in addition to the strong urge of his heart and conscience to prepare himself even further for the ministry of preaching, forced him to work almost all night. This, however, also laid the foundation for all his later sickness and digestive weakness, which brought him several times to the edge of the grave. - Even in these noble families he was not ashamed of his confession of the whole Word of God, and he had many a hard stand, especially over the confession of the doctrine of Satan and his whole kingdom, but was nevertheless respected and honored because of his unwavering

steadfastness. In 1824 he followed the call of his older brother, who had been given the manor of Eichenberg near Cahla after the death of his mother, to the preaching ministry there, to which the congregation of Bibra was assigned as a branch, confessed Christ again in the examination before the Consistory and took up his ministry on the third Sunday of Advent with many holy resolutions and with much prayer and supplication. One year later, he married the eldest daughter of Pastor Zahn at Wasserthalleben near Sondershausen and found in her what he had been looking for, a

aubige, faithful and understanding housewife and helper. Of his five children born in this marriage, two died prematurely, two sons and a daughter survived him and will, as we hope to God, help to preserve their blessed father's memory among us. For the first seven to eight years of his ministry, the dear Löber, as then and probably still now many other, younger believing preachers, worked in a winder bright light of evangelical knowledge. The resounding watchman's call of the venerable Harms in his 95 theses for the jubilee year of 1817, early acquaintance with Dr. Luther's writings, the stimulation of the new jubilee year 1830, for which he published a memorandum of the Augsburg Confession in print, according to the advertisement of the Berliner Kirchenzeitung "a lively voice even from Altenburg, where otherwise spiritual death reigns"; all these wake-up voices had already brought him on the path to the jewel of pure Protestant doctrine; But the influences of Pietism, Herrnhutism and the false Union spirit, which had all been taken up by him without his knowledge during the first new awakening to spiritual life, had not yet been fully recognized by him in their contradiction to the pure Gospel and had not yet been eradicated. This second purification, the turning away also from the finer unbelief, was brought about by the faithful God in our Löber through the lively and powerful testimony of younger friends who had joined Pastor Stephan in Dresden, and through the acquaintance with Stephan himself. He could not resist the power of truth for long, tested, prayed, researched, and when the brighter light had dawned on him, he dismissed what did not seem to him to be in accordance with it in doctrine and life. It is true that he had been mistaken in the person of Stephen to such an extent that he considered him, together with all his followers, to be the only brightest and last light in this world time, and therefore also accepted his false teachings about the power of the preaching office also in worldly matters and about the church, which was limited as visible only to Stephen's surroundings, but nevertheless a progress in the knowledge of truth had been effected in him. As a result of this union with Stephan, he emigrated in the fall of 1838, bound by an erring conscience, giving up his office without dismissal, and through God's almighty "protection, arrived healthy and safe through the hot zone across the wide Atlantic sea to New Orleans, to the amazement and horror of his friends and relatives who remained behind, and arrived in St. Louis in January 1839 just as well preserved. In May of that year, as a result of his preaching on Rogate Sunday, his eyes were first opened about Stephen by voluntary confessions. Now a new purification began, which lasted for several years. The manifold bodily tribulations that he had experienced in the time of the

The purification, which he had to endure with the first cultivation, severe illnesses, the death of his sister and many other friends and church children who had emigrated with him, in addition to the inner sightings and struggles in the new congregations in Perry County, which the complete sweeping out of the Stephanistic leaven brought with it, completed this purification, and it soon showed itself in noble fruits. When he realized the sin of his abandonment, he resigned his preaching ministry at Altenburg before the Lord into the hands of the congregation, through which the Lord immediately transferred it to him again. He asked his former sovereign in writing for forgiveness and received it immediately in the most benevolent terms. From the three aberrations of Stephanism, the false doctrine of the ministry and of the church, as well as from the false understanding of evangelical freedom, which had become a practice under Stephan's rule, he renounced in a special writing, which he also sent to his Christian friends in Germany, signed by the other ministers. Thus he was made elect in the furnace of misery, Isa. 48, 10., came through fire and water, but was also carried out and refreshed again by the hand of the Lord. Ps. 66.

Now the Lord also began again to build and plant through him. Diligently and faithfully he taught in community with his voluntary assistant, Mr. Brohm, now pastor at New York, and after his departure with Herm Rector Gönner, as well as with the pastor Keyl at Frohna, school teacher Winter and Herm Nitschke, He took over the instruction in egregiousness, dogmatics, homiletics, pastoral theology, logic, psychology, German language, aesthetics and rhetoric, geography and world history, and even in drawing. The Lutheran congregation in St. Louis, recognizing this multiple work he had done without any specific salary, expressed this by gifts of thanks and the granting of the title of professor. After the recall of Pastors Walther, Bürger and Keyl from Perry County, he also had the congregations of Dresden, Selitz, Frohna and Wittenberg under his care. He experienced the joy of seeing two of his pupils, Pastors Biltz and Müller, enter the preaching ministry; he not only heard his older son preach the year before his death, but also saw him already appointed as his

assistant by the Frohna congregation; he also saw his young son grow up under his and his assistants' instruction to his joy. Three years in a row he helped to initiate, found and strengthen the Synodal Union of the Lutheran Church in the western United States by undertaking long and costly journeys and participating in the consultations, and thus served with his gifts in wider circles. In August of 1847, the first general preacher's meeting was held in his gastly friendly home.

This conference will remain in the unforgettable memory of all who took part in it. At the synodal assembly in St. Louis in 1848, he delivered an excellent sermon on pastoral care, which has already been reported in the "Lutheran".

When the Blessed had reached his fiftieth year, he felt the gradual decline of his physical strength and wished to be relieved of the heavy work at the seminary in order to be able to better wait for his pastoral ministry in the parishes. He was also deeply shaken and moved by the outbreaks of the general revolution in Europe in 1848, as well as by the news of the death of his older brother caused by it. On the other hand, the faithful God gave him great joy in the same year, when he publicly blessed his only beloved daughter in marriage to the cantor of the Lutheran congregation in St. Louis, Mr. Theodor Büniger, in his spacious and beautiful church in Altenburg, which had been consecrated three years earlier. In May of the year 1849, in community with the clerk of this, he took over the ordination of the officiating brother who had so soon preceded him, the blessed Buttermann, at Ehester. Alas, it was the last journey we made together! Soon after his return, cholera broke out in Frohna and Altenburg. There he did not flee like a hireling, but spent his strength in the hot season in visiting the sick and dying and spoke once over the other at the grave words of comfort and admonition. - —

After the Lord of the Church had thus directed all His service through him, for which He gifted him and called him; after He had pastured some of His lambs through him in some high families in Germany and had a strong testimony of the truth given; after He had let the light of the gospel shine once again in the Duchy of Altenburg, in the land where his fathers' bones rest, in this former hereditary land of Frederick the Wise, John the Steadfast, John Frederick the Magnanimous, and Ernst the Pious, also through his confession in sermon and walk for fourteen years; After he had advised, instructed, warned and comforted many souls orally and in writing throughout the newly reviving Lutheran Church in Germany; after he had carried him on eagles' wings over the wild, wide sea and had planted and built his church in the jungle desert of this distant Occident, also through our Löber: Now the Lord wanted to give him rest from his work.

In the middle of his hot day's work, on August 1, he was attacked by his last illness, a chest fever, which soon turned into a deadly nervous fever. His last sermon, like the farewell address of St. Paul, Acts 20. 20, was on the gospel of the false prophets. His last exam was on the evening blessing, as if he had blessed himself to sleep.

prepared in it. His last confessional speech in Frohna was about the daily testament of a Christian. However, he did not foresee his so near end right at the beginning of the illness. But he was full of praise and thanksgiving for every refreshment he received from the loving care of his family, day and night, for the goodness of God in the fruit-laden peach trees he saw from his camp. At the same time he spoke such kind words to his housemates that his wife's eyes often filled with tears. Several times the illness seemed to turn for the better. In particular, August 16 was a day of new hope, since he, much freer from the fever's grip, talked with the writer of this almost like a convalescent. The doctor also gave new hope. But it was the last conversation. A new aggravation soon set in again. Even in the fever's fantasies, one heard only words of loving concern for his own or for suffering colleagues. He now began to feel his near end. On the last day of his life, which was a Sunday, the day after Trinity, he saw it coming with certainty; in the early morning hour he had the absolution from all his sins proclaimed once again by one of his disciples, the present pastor Wunder in Centreville, in the strong, anointed words of an old agendas, showed loudly his joy about the consolation he had received, called his people to gather around his camp, blessed, comforted and admonished them. Then the final battle began, but the comfort of the Holy Spirit remained with him and in him. With his eye already breaking, he cried out once more, rising up on his deathbed: "Lord Jesus, you have my soul." Thereupon his speech gradually faded away and he gently slumbered as the sun was setting, surrounded and mourned by his own and numerous members of his congregation. On the morning of August 21, accompanied by almost the entire congregation, the discarded lodge was buried in the ground. His oldest pupil, Pastor Biltz, held the eulogy, beginning with the wistful lament: "Lord, why have you done this to us? Schreiber had to preach the memorial sermon, which he never thought possible. The text was Hebr. 13, 7: "Remember your teachers, who have told you the word of God, whose end you are looking at.

and follow their faith. Its content was: an overview of the life of the deceased and his divine guidance, the example of his faith, the exhortation to follow him and the comfort at his death.

Now we will try to draw his picture, how it finally stood before us as a tall, beautiful palm tree, planted in the courts of the Lord by the rivers of life, cultivated and grown by the hand of the heavenly gardener, filled with fruits of righteousness through Jesus Christ, fresh and green.

(Conclusion follows.)

Dr. Martin Luther's Brief Confession of the Holy Redeemer Against the Scribes. Anno 1544.

I.

(Continued.)

On the other hand, they were warned by many, and by me in particular, since I wrote so diligently against them, and violently misrepresented their reasons and causes, so that their consciences had to feel. For they had two sayings for themselves, one John 6:65: "Flesh is of no use," which Oekolampad called his iron moors. The other, "Christ has gone to heaven," Ephesians 4:10, therefore his body and blood cannot be in the Lord's Supper. And there are more sayings that speak of Christ's ascension, teaching us very strongly that Christ ascended into heaven, just as if we had never heard such a thing 1500 years ago. But that therefore all bread and wine were in the Lord's Supper, they would never bite nor touch the little nut, as my books, where they exist, testify against them.

The first saying, "Meat is not useful," I took from them so powerfully that even Zwingel no longer remembers it in his last booklet.

The other I also took away from them, namely: It would be impossible for them to be seriously moved to deny the body and blood of the Lord in the Lord's Supper, for the sake of the saying ("He has gone to heaven"), as they always insisted in many books and with proud words; but they would certainly have to lie in this. I prove this for this reason: Christ instituted the Lord's Supper and gave his body and blood to his disciples, as the words are written: "Eat, this is my body", before he ascended into heaven. For there he sitteth over tables on earth, and keepeth the first supper. Therefore it cannot be true that they boast, namely, that they were moved by the sayings of the ascension. For it is contrary to this that Christ holds the Lord's Supper before he ascends to heaven. If then his ascension does not hinder the first supper, how can it be serious and not a lie, since they say that the ascension moved them and hindered them? since we have not had another supper for 1500 years. For the Lord instituted and commanded it in the first place, as he says, "Do this in remembrance of me. They do not know or understand what it means to go to heaven, so how could they have been moved to do so?

Against this they could do no more, and now sought ways how to mend and hurt their wicked cause, and to compare themselves with us. Then the *colloquium* at Marburg was called, in which they rectified the matter and

admitted that it was not just bread and wine in the Lord's Supper, as they had hitherto argued most vehemently, but that the Body and Blood of Christ were also in it. Not only so, but not bodily, but spiritually. This would not hold the engraving either; for spiritually it is only for the saints and the righteous. But St. Paul says that the unworthy receive the body and blood of Christ as well as the worthy, 1 Cor. 11:27, 29.

And the Zwingel had a long unrhymed talk with me *de locali inclusione*, *) that in the bread could not be the body of Christ, as in the room or vessel, just as if we taught that Christ's body would be in the bread, as straw in the sack, or wine in the barrel. Then some of them excused themselves, saying that they had not understood it differently, that we and the papists taught that Christ's body was in the Sacrament *localiter* than straw in sackcloth. Oh, that was a lazy, cold, lame excuse. For they knew very well that neither the papists nor we had taught in this way. And even if they had not understood otherwise (to speak in an unbelieving way), they would have to confess that they disputed such things as nonsensical, which they themselves had never heard nor understood. For the teaching of the papists was much more at that time than now, in the day, indeed there was no other teaching in the day, that the fanciers must have had the same science.

So the papists, yes not the papists, but the holy Christian church, and we with them (because the pope, as I said, has not instituted the sacrament), teach that Christ's body is not localiter (like straw in a sack), but *ælnitive*, that is, it is certainly there, not like straw in a sack, but still bodily and truly there; as I have strongly proved in my booklet. This, I say, they knew well, or were ever guilty of knowing, since they wanted to rage so horribly against that which they did not know.

So we left Marburg, with such hope (as I said), because they yielded to all Christian articles, and in this article of the holy sacrament, they also departed from the previous error (that it would be bad bread), they would come to us fully and completely in time. Since now, through the devil's business, this has failed, and I have been deceived, as I found out from the booklet, after Zwingel's death, I must realize that he became worse after the *colloquium* than before, and certainly acted wrongly with me at Marburg: I am forced not to accept the fellowship of any of the enthusiasts, called Stenkefeld, Zwingel, Oekolampad, Carlstad, or whoever they are, the enthusiasts, bread-eaters and wine-bibbers, that is, Christ's blasphemers and enemies, but must neither know their letters, books, greetings, blessings, writing, names nor memory in my heart, nor see nor hear them.

For since I am sure, and their own conscience must stand against them, that they are unrighteous and blaspheme God, I will and can rejoice before my dear Lord Jesus Christ at the Last Judgment. Days say: Lord Jesus, I have faithfully warned and admonished them, and their own consciences have convinced them; they must confess this before you, you know, dear Lord.

*) From spatial containment.

For the third time they were admonished by the terrible judgment of God, when Zwingel was so miserably slain, as the histories and their letters testify, and with him about five hundred men, very fine people. Although they wanted to interpret such an angry judgment as a sign of grace, and praise Zwingel as a saint, who (like all saints must suffer much) was also innocently slain. What does it help if God sends more plagues upon them than he did upon Pharaoh, because they are of such a mind that they want to make holy suffering out of it? as the Jews also interpret their suffering and misfortune for 1500 years, and harden themselves with it, so that they are so horribly admonished. But I, so certain that Zwingel (as his last booklet testifies) died in great and many sins and blasphemies, cannot believe their interpretation.

Although I wish and wish that God would have used with him the saying of St. Paul 1 Cor. 5, 5: "Delivered to the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus"; and 1 Cor. 11, 32: "When we are punished, we are chastened of the Lord, that we be not condemned together with the world". Oh, how I would have liked him to follow these sayings, for I was, and still am, exceedingly sorry for his misfortune. If suffering is to be called holy and make holy, there must first be innocence and good divine cause, as St. Augustine also says: *Nov posna, seä ou8L iaeit wart^rem.* *) Now you know well that Zwingel had a bad thing about the blasphemy against the sacrament, also in a worldly way, since he acted sacrilegiously on the street against that part. That it is more likely that he was judged according to this saying: *Hui aeosperid Aladiulu, Alaäio xreribid.* Matth. 26, 52. Yes, so we must think and hold, they may interpret, say, decorate, what they want; the histories and their writings are against themselves.

They also console themselves (I hear them say) by writing many books and doing great work in the church and on the Scriptures. What does it help? Because they counterfeit and pervert God's Word and Sacrament and do not want to hear? He who does not hear God does not hear him again, but his prayer is an abomination, Proverbs 28:9. The Jews also work very hard on the Scriptures, now probably 1500 years. Yes, which heretics have not worked much more with teaching and writing than the Christians? The devil's martyrs (as they say) will earn hell much more sour than heaven for the saints.

Because so many and great warnings and admonitions of God are lost on them; for my writing, which went out 17 years ago, I can with good conscience and strong faith also boast divine admonition, besides the other two admonitions: thus

*) Not the punishment, but the cause for punishment makes a martyr.

I am also not too low that they should be admonished by me, if they boast highly, because I am also a servant of Christ, both, if not more, than they, and have also worked in his churches, before them, will not boast too highly; must let them go and avoid, as the *autokatakritos*, Tit. 3, 11. Who knowingly and wilfully want to be condemned, and have no fellowship with any of them, neither with letters, writings, words, nor works, as the LORD confesses Matth. 18, 17. For I count them all in one cake, as they also are who will not believe that the Lord's bread in the Lord's Supper is his true natural body, which the ungodly, or Judas, receives both orally and from St. Peter and all the saints. Whoever does not want to believe this (I say), let me be satisfied with letters, writings or words, and hope for no fellowship with me; nothing else will come of it. *)

Herewith you have, my good friend, my reason why I did not want to hear the blasphemers, Schwenkefeld, nor answer him: you may, if you desire otherwise, report this to those whom perhaps Stenkefeld besticks and insults against me. I (as I said) like that such blasphemers disgrace me and that they are very angry with me; there is no one here who gives in to their anger. May they reproach Beelzebub, the father of the house, what should they not reproach his servants? That is, may they reproach our dear Lord Jesus Christ and punish him with lies in his words: "Take, eat, this is my body" 2c. and interpret and turn his blessed, consoling sacrament into a peasant's fairy tale: what should the most arrogant spirits not do to poor Luther?

Summa, they are invented by me and overcome manifold, as the manifest blasphemers and liars. First, when they taught in the beginning that there was nothing but bread and wine in the Lord's Supper. They blasphemed and blasphemed us carnivores, blood drinkers, Thyestias, Capernaïtes, our Lord the baked God, the baked God, the weeping God, as the books of the day testify forever. What Christian heart can or will believe that the Holy Spirit, and not rather the sorrowful devil, is in them again and forever? because they interpret the bright words of the Lord: "Take, eat, this is my body", out of their own thirst and iniquity, to their dream that he is there

spiritually and not bodily. For we know very well that although the "Lord Christ dwells in our hearts through faith (as St. Paul teaches in Ephesians 3:17)," which is called a spiritual dwelling place, he did not take a spiritual body or blood, nor did he give it for us, as he says in Luc. 24:39: "Take hold and see, a spirit has neither flesh nor legs, as you do.

Here Luther rejects Calvin's doctrine with the same seriousness as Zwingel's. see that I have", and yet dwell spiritually in our hearts.

On the other hand, the sayings which they have spoken, as those concerning the ascension into heaven and the useless flesh, I have clearly proved that they have interpreted them falsely and used them in a lying mind, and thus have been caught in many gross lies, and in such public blasphemies and lies they still remain unrepentant, obdurate, stiff-necked to this day. So I would have to condemn myself to the abyss of hell, together with them, where I should hold it with them, or have fellowship with them, or keep quiet about it, if I noticed or heard that they presumed or boasted of my fellowship; the devil and his mother do that or keep quiet about it, but I do not.

I will stand with the holy father Abraham and all Christians on the saying Rom. 4, 21.: "What God speaks, that can he also do"; item Psalm 51, 6.: "That thou mayest be right in thy words, when thou art judged", and will not first ask my reason council, how it rhymes or is possible, that I may receive his body and blood verbally, and afterwards, as a judge over GOD, interpret his words according to my conceit. No, so I will not rave; he has said it, then I let it stay; if he deceives me, then I am blessedly deceived. He has never lied, nor can he lie. But the enthusiasts are public liars, invented by me and by themselves; they must also continue to lie, because they trust their conceit more than the word of God.

And whoever does not want to do this, and does not stand on the or similar sayings, "what God speaks, that he can do"; item, "God cannot lie" 2c., to him I faithfully advise that he leave the holy Scriptures and the articles of the Christian faith alone; for with his interpretation he demonizes himself, the longer the more, and it is better for him to remain a damned heathen than to become a damned Christian.

O, dear man! who will not believe the article in the Lord's Supper, how will he ever more believe the article of the humanity and divinity of Christ in one person? And look at you, that you receive the body of Christ orally, when you eat the bread from the altar; item the blood of Christ orally, when you drink the wine in the Lord's Supper: then you must certainly be much more challenged (especially when the hour comes), how the infinite and incomprehensible Godhead, which is and must be essential everywhere, is bodily concluded and comprehended in the humanity and in the body of the virgins, as St. Paul says Col. Paul says Col. 1, 19: "In him dwells all the fullness of the Godhead bodily."

And how is it possible that you should believe that the Son alone became man, not the Father nor the Holy Spirit, when the three persons are nothing else but the one God,

in the very essence and nature of the one Godhead. How can it rhyme? How is it possible that the one whole perfect Godhead of the Son should so separate or divide that it is at the same time united in mankind? And at the same time the same Godhead in Christ is one person with mankind, and not the Father or the Holy Spirit. Oh, how they should first of all rave, stagger and rumble when they come here. There they shall find to interpret; as then I hear that they go on confidently and piously, with eutycherei and nestorei. *) For I thought so, I also said, they must come here; the devil cannot celebrate, where he founds a heresy, there he must find more, and no error remains alone. If the ring is broken in one place, it is no longer a ring, no longer holds and always breaks away 2c.

And if they boast that they believe this article about Christ's person, and talk a lot about it, you should not believe it, they certainly lie about everything they say: "With their mouth they say it (as the devils in the Gospel also call the Lord the Son of God, Ma2c. 5, 7.), but the heart is far from it", Matth. 15, 8., that is certain. Just as the Jews swore by the living God, but swore falsely, says the prophet. The Turk also praises the name of God, but in death they find out who their God is. For it is certain that he who does not believe an article correctly, or does not want to (after he has been admonished and taught), certainly does not believe one with true earnestness and faith. And whoever is so bold that he may deny God or tell lies in one word, and does this willfully against and above that which he has been admonished or instructed once or twice, may also (certainly does) deny God in all his words and tell lies.

That is why it is called round and pure, whole and everything believed, or nothing believed. The Holy Spirit cannot be separated, nor divided, so that he should teach one part truthfully and the other falsely, or let it be believed. Unless there are weak people who are willing to be taught and do not stubbornly contradict. Otherwise, if it were to apply that everyone should be without harm if he would deny one article because he considered all the others to be right (although in principle such a thing is impossible), then no heretic would ever be condemned, nor would any heretic be able to be on earth. For all heretics are of this kind, that they first begin with one article alone, after that they must all be denied afterwards, and all together: just as the ring, if it gets a bristle or a scratch, it is no longer good at all, and if the bell bursts in one place, it also no longer rings, but is completely ineffective.

Let the examples teach you this. Arius made this some article, that Christ

*) Nestorei is the error of Nestorius, who separated the divinity and humanity of Christ.

not God, but a creature; all the other articles, and especially that God the Father is one God, creator of heaven and earth, that Christ died for our sins, that baptism, sacrament, key, resurrection of the dead, and eternal life, he believed more devoutly, (as his words read), than the true Christians believe: nor does the holy scripture stand there, and testify that he believed no article. For thus says St. John 1 John 2:23: "He that denieth the Son hath not the Father: he that confesseth the Son hath the Father also" 2c. If Arius does not have the Son and the Father, then he does not have God, nor the Creator of heaven and earth, that is, it does not help him that he calls God the Father the Creator of heaven and earth with his mouth and praises Him highly, although no other God is the Creator of heaven and earth than the one whom Arius calls with his lying mouth: Nor is he to him, Arius, a God, because he denies his only Son Christ and blasphemes that he is not God.

So baptism is no longer baptism, forgiveness of sins is no longer forgiveness of sins, sacrament is no longer sacrament, that is, it is no longer of use to him, even if he was previously baptized correctly, received correct forgiveness, correct sacrament. So he has lost all articles of faith, because he denies the right GOD of faith, Christ, and no article is of any use to him, and he can also believe no article with right earnestness, but must use them all to his damnation, as the other commandment says: "Thou shalt not take the name of thy GOD in vain", Ex. 20, 7. 20, 7. There you hear that even the right holy name of God does not help, but harms those who do not believe rightly, but abuse it. Therefore the ancient fathers also disputed whether Arian baptism was also true baptism. So one misfortune always comes from another.

(Conclusion follows.)

Correspondence from Germany.

(Conclusion.)

In order to move from these matters, which concern our Bavarian regional church in particular, to the

movements in the Protestant churches of Germany in general, there has been an uncommon zeal, especially in Prussia, to bring the various confessional churches closer together, even into a mutual alliance where possible. That there is nothing to be gained from the popular union of 1817 and 1830 is gradually being recognized, although a considerable number of disgraced and honorable members are still loyal to it, so it would be better to start things off a little better and no longer unite, but confederate. You have undoubtedly heard of these ideas of confederation, as one has (especially Stahl, Nitzsch, v. Bethmann-Hollweg and Wichem, head of the "rough house" near Hamburg) concocted it in September 1848 and '49, and I therefore need not write much about it. The difference between this Confederation and the former Union (which, of course, has not yet been abolished by law in Prussia) is briefly that in the Union one wants to bring the Lutheran and Reformed Churches (not a few would have liked to have the Roman Catholic Church as well, and consequently it also belongs in this cloverleaf) under one hat through the church regiment and the liturgy, but in the Confederation through common works of love. You can easily imagine that honest Lutherans do not take part in these confederation efforts. Admittedly, the scolding about their exclusiveness and harshness starts anew - but what is the matter with that? Let those swimmers swim on the sugar water of their saltless love, which embraces everything with tenderness, even the lie and the most persistent error; the time will come when they will say of their Confederation what they now say with a shrug of the shoulders about the vaunted Union, namely, that it will not work in this way. Let us confidently hold to the one and pure truth alone: whoever still holds to it, we need not conclude a union and a confederation with him, but we are in agreement with him, that is, what we seek and do not find. - On the whole, these are also the principles which the members of the conference held in Leipzig in August 1848 and September 1849 pronounced as their own. For even the Lutheran Church was not inert in these times of movement; here too, as in the political and social spheres, the same things came together. You have probably already heard the main thing about this conference, how it would have realized the beautiful idea of a German Lutheran church that would no longer be divided by national borders, but how it spoke out quite well against the Wittenberg confederation ideas, and so on. From this you will probably have gathered that, on the whole, little was accomplished by them. "Much ado about nothing" is the motto for all movements in the last two years in the political as well as in the ecclesiastical field. In most circumstances, things are worse than they were two years ago. Therefore, the revolution cannot be over yet, and it is not; the opposites that are found in Germany must still burst upon each other in a completely different way, and when that happens, there will be a great struggle, for it is a matter of "to be or not to be. How deep and significant the opposites are has been clearly seen from the completed stage of the German Revolution - as I have already indicated to you at the beginning of this letter. Socialism is undermining the state; German Catholicism and Lichtfreunrthum are up to the same thing against the church. But the latter is still little known on the whole.

especially with us in Bavaria. It is true that there are German Catholic congregations everywhere, in Nuremberg, Erlangen, Fürth, Wunsiedel, Schwabach, etc.; but this is not to be deplored in the least, rather, all faithful members of the church heartily desire that more such congregations come together, so that the unbelievers, who have hitherto lived in the midst of our church and seduced many, would have cause to leave and keep to their own kind. In Saxony, German Catholicism seems to be doing better business, but even there it is not fierce; likewise in Prussia and Würtemberg. So far, neither a Protestant nor a Catholic church needs to be afraid of it. But you must know this much better than I do in your present home country, the land of sects, that a sect can do the church no harm, but only good - even if it sometimes looks different before our eyes.

For the third time, I am now starting on this letter, after having been prevented twice from finishing it; but this time I hope to come to a conclusion. What I would like to say to you is a few words about the "inner mission". Presumably you have already heard of it, and probably wondered about this strange, self-contradictory expression. So you will already know that this work, which has as its goal the "penetration of the masses living within the Christian church, but who have fallen away from the faith, with Christian elements" and at the same time also bodily help for the poor and sick, was brought to the fore and promoted most eagerly by Wichern, the director and founder of the institution in the "rough house" at Horn near Hamburg. I have mentioned Wichern's name to you before, occasionally in connection with the Wittenberg Confederation, and from this you will conclude - even if you have not already heard it - that this work of the inner mission is the main work of love through which these gentlemen want to unite the various churches, and so it is. A central committee for inner mission has been formed in Wittenberg, around which a large number of individual associations are now gathering. For about one and a half years, the whole of Germany has been filled with the cry of the inner mission, which since the last Nuremberg mission festival has also found a very powerful echo in Bavaria. At this event, Wichern was also present, who won everyone's hearts for his cause through his amiable personality and his captivating eloquence. Then it was time for running and walking, talking and writing and collecting money and holding conferences and council meetings, so that one had to wonder how all spiritual and physical needs in Bavaria had not already been lifted, if one did not know what is written in Romans 9:16. But it must be said that it did not remain with the words alone, one also resorted to action: not far from here in the

The first rescue home for neglected children was founded in Castello, then in Erlangen, in Naila, in Weißenburg and (am I not mistaken) in Fürth. In short, inner mission has become fashionable and whoever wants to be considered "Christian", i.e. pietistic - Christian, must speak and work for inner mission if his Christianity is not to be strongly doubted. Pastor Löhe thought it would be a good idea if we, who did not approve of this pietistic, workaholic pursuit of inner mission, let alone its service to the Confederation, nevertheless joined together to form a "Society for Inner Mission", but "in the sense of the Lutheran Church", and did what has already been done individually in a more systematic way, so that those among clergy and laity, who are disturbed by the general clamor for inner mission, could be helped, so that those among the clergy and laity who had been set a little on the move by the general clamor for inner mission would not fall into the wrong way of doing it and perhaps even be drawn into the whirlpool of the Confederation, but would recognize from our society how this thing can also be done well in a Lutheran way, and so that everyone would recognize that the orthodoxy of the Lutheran Church is not a dead one, as one otherwise likes to accuse it of being. This society really came into being, and its work is now progressing well. I reserve the plan of this society and its sphere of activity for a next letter, where I can perhaps also write about some success. - —

I am not at all surprised at what you write to me about the indifferent activities and charges of the members of the General Synod, for things are not a hair better here. But of course, it hurts a faithful heart to see one's dear mother thus struck in the face by those who want to be taken for their own children. It is not a pity for the church when she is plagued and persecuted by her enemies in writing and word and deed, but it is a great heartache for her when her children themselves are divided and Babel moves into her midst - and so it is with us in Bavaria. How well Lutheran the Nuremberg and Fürth pastors and the Erlangen professors want to be - and behold, they have a greater malice toward us than any reformed pastor. Oh that the Lord would have a three-sightedness and remove from all our hearts all arrogance and everything else that hinders the right unity in the spirit! Let us pray, one for the other, you for the Bavarian, I for the American Lutheran Church, so that He

may help, for human shells are of no use here.

With heartfelt love

Your faithful friend and brother: G. M

May this letter, which I have communicated in its entirety as far as it relates to the ecclesiastical conditions in Germany, be of interest to all faithful members of our church.

The Lutheran Church in this country should be moved to diligently remember its brethren, and indeed the whole Church on the other side of the ocean, when they prostrate themselves before the throne of God, wrapped in Christ's righteousness, in supplication, prayer, thanksgiving, and intercession; this is what you, the lesser pilgrim to the city of the living God, who join your prayers with all your heart, desire, ask, and implore .

(Submitted.)

Der Weyl'sche Kirchenbote/)

In No. 6 of the Weyl'schen Kirchenboten a Mr. Theophilus has again taken up a lance against the Old Lutherans and has promised in advance the victory that he will convict us of inconsistency, we may answer immediately as we wish. His infallible dilemma is: either we would have to accept the proposition that not the holy Scriptures alone, but the holy Scriptures and the doctrine of inheritance (tradition) together are God's will and only rule and guideline, according to which all doctrines are to be judged and judged at the same time, - or the holy Scriptures alone are the only rule and guideline of doctrines 2c. No simple-minded person among us will be able to imagine how we Lutherans, with our answer to this, are to get into the great embarrassment of having to admit our guilt of inconsistency and confess that doctrine and practice do not agree with each other. And so I have to bore you, dear readers, once again and present to you the neat Theophilic proofs myself, of which I would rather have kept silent, if I did not have to speak to the tax of truth. Mr. Theophilus thinks: If one, like the Lutherans, has such an elaborate and sharply tailored dogmatics, as it is in the Concordia formula (he calls it in supposed joke the "Knabendreiformel" and considers it, as you see, a kind of dogmatics), then it does not take much to recognize the Roman *ex cathedra right* away: Whoever says 2c., let him be under the spell. Now we would be terribly consistent in accusing the unirreligious and reformed churches of this country of heresy, in so far as they deviated in their teachings from the conception of the Concordia Book, but we would be inconsistent in not immediately elevating the Concordia Book to the status of holy scripture. Here we could learn from the Romans who, in their catechism, said outright: the Word of God is divided into the Holy Scriptures and the doctrine of heredity; a Roman Catholic Christian must therefore believe everything that the

The last number of this excellent journal that we received is the fourth from mid-February of this year. Probably Mr. Weyl is moved by his world-renowned Christian love to spare us an insult and the trouble of having to write a reply by not sending the journal in which we are attacked. The faithful dear heart! D. Editor.

Roman church teaches it is written or not. What a confusion of terms, what an Ignorance, or else what great wickedness. Since Mr. Theophilus is unirt, let us assume for his own good that he does not know the difference between tradition and symbols at all; but then, if he wants to be otherwise himself such a humble Christian as he praises in Mr. Weyl, he should not have gotten into a dispute about things unknown to him and should not have been so magniloquent. And how could he so consciencelessly blaspheme the Concordia formula, the first page of which he accordingly did not read. There it says in the entrance literally thus:

"We believe, teach and confess that the only rule and guide by which all teachings and teachers are to be judged and evaluated is the prophetic and apostolic writings of the Old and New Testaments, as it is written: Your word is a lamp to my feet and a light to my path, Ps. 119:105; and St. Paul: If an angel comes from heaven and preaches otherwise, let him be accursed, Gal. 1:8. But other writings of the old and new teachers, as they have their names, are not to be held equal to the holy Scriptures, but are all to be subjected to them, one to another, and are not to be accepted otherwise or further than as witnesses, in what form after the time of the apostles and in what places such teaching of the prophets and apostles has been preserved. - And since immediately after the apostles' time, even while they were still alive, false teachers and heretics were torn down and symbols, i.e. short, round confessions, were made against them in the first church, they were not accepted. And since, immediately after the apostles' time, false teachers and heretics were torn down while they were still alive, and symbols, i.e. short, round confessions, were set up against them in the first church, which were held to be the unanimous, general Christian faith and the confession of the true and orthodox church, namely, the apostolic symbol, the Nicene symbol, and that of Athanasius, we confess the same and hereby condemn all heresies and doctrines which have been introduced into the church of God contrary to them. - However, as far as the divisions in matters of faith are concerned, which have occurred in our times, we consider the unanimous consensus and declaration of our Christian faith and confession, especially against the Pabstacy and its false worship, idolatry, superstition and other sects, as our symbol in this time the first unchanged Augsburg Confession, which was presented to Emperor Charles the Fifth at Augsburg in 1530 in the great Imperial Assembly, together with the same Apology and the Articles, which were presented at Schmalkalden in 1537 and signed by the most distinguished theologians at that time. Because such things also concern the common laity and their salvation, we also profess the great and small catechism of Dr. Luther, as both such catechisms are written in the works of Luther, as the layman's Bible, in which everything is comprehended that is widely dealt with in the Holy Scriptures and is necessary for a Christian man to know for his salvation. According to this instruction, as reported above, all doctrines are to be set forth, and what is contrary to it, as contrary to our unanimous declaration of faith, be rejected and condemned. - Such

figure, the difference between the sacred

The Holy Scriptures alone remain the only judge, rule and guideline, according to which, as the only touchstone, all teachings should and must be recognized and judged, whether they are good or evil, right or wrong. - The other symbols, however, and the writings referred to, are not judges, like the holy Scriptures, but only testimonies and explanations of the faith, as the holy Scriptures were at all times understood and interpreted in disputed articles in the Church of God by those then living, and the same repugnant doctrine was rejected and condemned." - —

Oh, if only Mr. Theophilus had read and understood this first, he could have spared himself his bold challenge, he would know what symbols are, and could at most still argue about whether the holy scripture is really understood and conceived correctly in the Lutheran symbols. And if he would then conscientiously apply the only rule and guideline, the written Word of God, to our confession and ask the Holy Spirit for enlightenment, he could still come to the realization of his unrighteous errors and would still learn to understand why we commit ourselves to our symbols, namely because they agree with the one written Word of God, and why we testify against the false doctrine of the unrighteous and reformed, namely because it does not agree with the Holy Scriptures and is therefore false. Thus he would also have to recognize that with his first concluding sentence against us he has only revealed his ignorance, but in no way embarrassed us simple-minded Lutherans. No, Mr. Theophilus, the fault why we condemn the unirreformed and reformed error does not lie in our inconsistent addiction to condemnation, but because it is written in Scripture: this is my body, because the reformed therefore contradict clear Scripture, but the unirreformed are even worse and are completely silent about it and ask with Pilate: what is truth? - After that, the second concluding sentence also disintegrates into nothingness. Mr. Theophilus, in a certain hope of victory, has already announced what he would answer us if we, out of fear of being considered Roman, would accept the Holy Scriptures as the only rule and guideline of doctrine. He calls out to us: let us then reach out our hand to peace to all (understand: Unirten, Reformirten 2c.) who honestly accept this guideline, let us no longer serve unbelief as mockery and

food, and let us not deny the name of a Christian church to any church that does this. O Theophilus, if only you had kept silent! We have a dispute with the Unrighteous and Reformed only because they do not honestly accept the Holy Scriptures as a guide to faith and doctrine, and they have stirred up this dispute and are harboring it. - What else occurs in the epistle of Mr. Theophilus, namely his gross sinfulness, is not clear.

We ask God for forgiveness and for enlightenment for him, since he spreads evil, ambiguous and slanderous rumors about us into the world, and asks us afterwards whether they are true, we want to include this in his unrighteous blindness and in his erring love for the Union brothers. - Finally, we ask him not to make our sincere "Lutheran" of St. Louis a half-brother of Weyl's church messenger again.

Church knows nothing of such half brotherhoods. That Mr. Weyl is not Lutheran, however, is clearly proven by the fact that he allows himself to be praised for considering the differentiating doctrines between the Lutherans and between the Reformed and the Unreformed as subordinate clauses, while already in Luther's Small Catechism, for example, the Holy Communion is dealt with in the sixth main section, and that on the basis of Scripture, since the sacrament of the altar is a blessed grace. The sacrament of the altar is a blessed means of grace, and therefore an error that undermines the scriptural doctrine of the holy supper must be recognized by every simple believer in Christ as dangerous to the soul. - —

August Crämer.

(Submitted.)

Egg" conversation about California.

A. "Whatever does not come from faith is sin." (Rom. 14:23.) Do you believe this?

B. Yes, of course. What Christian will deny that?

A. Are you completely serious?

B. Why do you doubt?

A. Because you want to go to California.

B. Well, can't you go there in faith?

A. Let me hear in what faith you intend to go.

B. I rely on no one but God. Do you think I do not know that everything depends on His blessing? I cannot vouch that I will stay alive, that I will be lucky, that I will be able to return, that I will find my family healthy and well: but God can. I believe that, I dare to believe that and that is my faith. What do you have against it?

A. Do you think that one can rely on God's protection and assistance in one case or the other?

B. In which not?

A. Z. E. if you plan to do something that comes from an unfair source.

B. I hope that you do not want to impute any dishonest motives to my well-considered plan. That many, many may go there in no Christian spirit, I admit to you without contradiction, but you should think a little better of your friend.

A. What's driving you?

B. In short, nothing but poverty. You know that I am neither wasteful nor lazy; nevertheless, I cannot get out of making and paying debts. And I do not speak easily to anyone, but I also do not like to break my word. But I am so pressed about this that it is hard for anyone to believe me. And if only it had gotten a little better by and by! No, it has gotten worse and worse. The misfortune began three years ago and has not abated until now. First, I had lent my well-saved money to an unfaithful friend, then came the long illness of my wife, then I burned down, then came the wet summer, which deprived me of the whole harvest, then the death of the cattle - and so on.

A. Enough, enough. I know that you have been particularly hard hit. But is the train to California the way to help you?

- B. Why not?
 A. Because God's clear command tells you otherwise.
 B. And what?
 A. Do not leave wife and child.
 B. O, my wife agrees with me. I am also thinking of coming back.
 A. Do you know that?
 B. I can die here, too.
 A. Is it the same whether you die here or on the way?
 B. I don't want to say that.
 A. But what do you say then, if you leave everything in the lurch and yet could also get through here with wife and child?
 B. That's just what I can't do.
 A. Who tells you that?
 B. My experience so far.
 A. Have you found no sympathy, no help in your distress so far?
 B. Yes, I did.
 A. Has one of your previous friends stopped helping you?
 B. No, no one did.
 A. Did your creditors squeeze you?
 B. Neither; yes, -do you think so? - — Z... has given me the rest of my guilt completely.
 A. And yet you no longer dare to leave here?
 B. O there is something more to it after all.
 A. Don't you have exquisite good health?
 B. Thank God, yes.
 A. And a pair of hands that are dedicated to work?
 B. I have.
 A. And a piece of your own land?
 B. Yes, twice forty.
 A. And some livestock?
 B. No more than two cows and one yoke of oxen.
 A. And a brave helper and two hopeful children. - Is all hope already over there?
 B. Three years ago, you would have had good coaxing. I was full of hope then, too.
 A. As now for California.
 B. Yes, California and ... County, there's a difference.
 A. That is what I mean. For abiding here on thy farm with wife and child thou hast duty and commandment, comfort and promise. "In the sweat of thy face shalt thou eat thy bread." "And if thou be sore with thy labors, let it not fail thee: for the LORD hath made it so." What can you cite for the adventurous journey to California?
 B. How can you ask like that! You know what will be found there. Isn't a lucky find, which will save me and mine from all hardships for several generations, worth getting and overcoming the difficulties with Christian courage?
 A. Don't you know that many of them go in vain?
 B. That's just it, that you have to rely on God.
 A. Why will you rely on God only in the case of going to California, but if you are to stay here, you have no faith?
 B. Oh, I don't doubt that God would help me just as well if I stayed here; but I think it would be much safer to have happiness in California to try than the meager bites in ... County with hunger and sorrow to take there.
 A. Don't you notice any unrath here?
 B. Which one?
 A. If you want to follow the trail, you can find a whole treasure trove.
 B. How so?
 A. Just now you said that you did not doubt that God would also help you here, and just before you claimed that you could not get through here at all.
 B. Well - if you want to be so precise. I do not deny that I could probably get through here, but how?
 A. Like a Christian.
 B. How do you understand this?
 A. He is content, does not resort to neck-breaking means, bears patiently, knows that God helps to bear and that he does not dispense beyond ability, he has his need, but also his promise and help, without harm to the soul and yet with just sufficient need for the body - and seals with his faith that God is true. But what does he

seal who does not want this? - That God cannot be trusted completely; that he leaves his own stuck, in spite of all effort and work - then one is forced to look for another and safer God in the gold and go to California;" and if in the process body and soul are risked or lost and wife and children are made widows and orphans, then God is to be held responsible, because he does not provide enough daily bread. Is this the Christian faith? Can he who goes there with such a mind still deny that he goes out of pure unbelief? Whether the word of the apostle, "what does not come from faith is sin," is also applicable here, I will leave to your own judgment. Add another word: "Without faith it is impossible to please God" (Ebr. 11, 6.), and the word that the Lord Christ holds up to the tempter: "Again it is also written, Thou shalt not tempt God thy Lord. (Matth. 4, 7.)

B. You have made me very uneasy.

A. I also have several points to discuss with you, but that is enough for this time. Let me just give you the word of the holy apostle on the way - not to California, but back from your unfortunate decision: "It is a great gain who is godly and lets it suffice. For we have brought nothing into the world; therefore it is evident that we shall bring nothing out either. But if we have food and clothing, let us be content. For those who want to become righteous fall into temptation and snares, and many foolish and harmful lusts, which sink men into destruction and perdition. For covetousness is a root of all evil, which hath lusted after some, and they have gone astray from the faith, and cause themselves much pain. But, O man of God, flee these things; but pursue righteousness, faith, love, patience, meekness." 1 Tim. 6, 6-11.

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(Sent by Fr. Grüber.) Honorary memory of the blessed Lord

Gotthold Heinrich Löber, faithful pastor of the Lutheran congregation at Altenburg, Perry
Co., Mo,
died on August 19, 1849.

(Conclusion.)

The Lord had adorned our Löber with beautiful gifts, so that he would also adorn him with many blessings. His temperament consisted of a happy mixture, sanctified by grace, of the melancholic and sanguine, combined with some phlegm. The infirmities of the one temperament were repressed by the excellences of the other, and by the Holy Spirit's action of grace the defects of all were ameliorated, the excellences of all sanctified and transfigured. The care and anxiety of the melancholic temperament was ennobled into a tender, conscientious loving care for the salvation of the entrusted souls, the changeable busyness of the sanguine into an untiring, orderly and regulated activity, the calmness of the phlegmatic into serene godliness and sober prudence. His memory faithfully retained what had once been recorded; his power of judgment slowly, but all the more sharply, distinguished the true from the false; his willpower bore witness to great energy when difficulties had to be overcome. He was born to be a pastor, and practical theology was his true element, although speculative theology was neither unknown nor indifferent to him. For his sermons, in which earlier punishment and exhortation had predominated a little too much, later contained the whole foundation of the faith of the Gospel purely, clearly, simply and powerfully. In them the word of truth was properly divided and separated, the law in all its sharpness, the gospel with all the treasures of salvation, the new obedience in all relationships of life through all levers.

of grace. Later, he completely abandoned the artificial means he had used in the past to arouse interest by spicily expressed topics and was content to simply treat the individual doctrines of our holy faith according to sayings of the holy scriptures or to interpret individual sayings thoroughly and edifyingly. He endeavored to hold nothing back, to do nothing one-sidedly, and to teach the entire doctrines of the faith and the duties of life in a comprehensible and forceful manner. He wrote down most of his sermons verbatim, and prepared for all of them with great conscientiousness, often sitting through nights. But he did not always stick to the concept, so they sometimes lasted longer than he himself would have liked. His voice was strong and penetrating, his action lively, but never overstepping the sacred bounds. The spirit of devotion and fear of God enlivened his liturgical activities, in which he was especially supported by his beautiful tenor voice.

He was also excellently gifted to feed the lambs of Christ properly and well. He took great care of the instruction of the confirmands and the ecclesiastical examinations and knew how to condescend to the comprehension of the disciples and the weak with skill and kindness. He supervised the school through temporary visits, participation in the lessons and discussions with the teachers. He lived in peace and harmony with all his teachers as much as he could. His beautiful knowledge of the whole Word of God, which was very familiar to him through daily reading, contemplation and teaching, in the ancient languages, in grammatical and practical ergeesis, in which he was gifted with great acumen to determine and apply the meaning of individual passages of Scripture, in dogmatics, since he had lived into almost all doctrines of the faith through inner and outer struggles, in church and world history, which he loved above all, in homiletics, pastoral, liturgical and casui-

In geography, mathematics and astronomy, in the German language and its treasures, he applied all these pounds of beautiful knowledge as a good and faithful steward, not for his own honor and benefit, but for the instruction of the young men who were about to enter the preaching ministry and for the good of the church. That he possessed the gift of teachability in abundance was also evident in this teaching. He not only held the lessons, but also knew how to spice up every recreation hour, every walk, even every meal with instructive conversations with them, as well as with instructive stories from the rich treasure of his experience and lectures. He also gladly granted them the necessary physical recreation, even took part in a parlor game and kept hearts and tongues in the necessary bounds. He possessed a special power of invention for keeping

young people busy with diverse, practical work and tasks that they themselves found pleasant. He often had them learn good German poems by heart and declaim them, translate their content into prose, and give them material for exercises in poetry. He sometimes delighted his wife and friends with a poetic outpouring on their birthdays. The poem about the departing cranes in the very first leaves of the Lutheran was written from the depths of his soul. As his mouth was gifted with sweet speech, so was his hand prepared to be the stylus of a good writer. He knew how to express himself easily and fluently, carefully and skillfully in everything he wrote down. Writing letters was almost more recreation than work for him. The number of letters he wrote may well reach into the thousands. Even in the smallest billet one could recognize his sincere love, his tender conscientiousness and strict punctuality, his heart always turned to God. If he had served the world, he might well have become a famous diplomat.

became a miracle. But he used this gift to promote the inner peace of the church, to eliminate misunderstandings, to bring back those who were separated, to heal discord. But he also proved himself in his office as a messenger and child of peace. According to his nature, he was already free from the anger of the choleric temperament, and through the grace of Christ he was able to bear the evil ones with gentleness. In order to reconcile quarreling parties, he could spend almost whole days of his strength in exhorting and mediating speech, and it was a great joy to him when he finally succeeded in making peace. Blessed are the peacemakers, for they will be called the children of God! This will also be fulfilled in our Löber. In the same way, he knew how to take care of the stray sheep and bring them back to the fold by repeated friendly exhortation. In doing so, he paid attention to the doctrine and resisted the false spirits of all kinds who tried to break into the churches of Christ; according to God's command, he refrained from all confidential contact with them, although he never failed to practice general love and prayed daily for all people in his home service. On the other hand, he diligently and faithfully held fellowship with all who call upon the Lord out of a pure heart, 2 Tim. 2, 22. He was a faithful, sincere friend to the older brothers in the ministry, and a fatherly advisor to the younger ones. His hospitable house was open to them at all times, as it was to all who needed lodging. He was fiercely stingy. A deceased friend once jokingly said of him: "You must not entrust Löbern with any money, because he does not know how to handle it, he gives it all away again. How much he did for the poor of his congregations in Germany, how he took care of the children of poorer friends, especially his godparents, will remain unforgotten before God and man. And when he himself was almost impoverished after his arrival in America, he still shared what little he had with a faithful heart (Tob. 4, 9.) and soon began to share more abundantly, as his income increased again. He took a daughter of the magistrate who had emigrated with him from Eichenberg, Wunderlich, who had died a few days before him, into his home in place of the child and cared for the child, who was very weak at first, as if it were his own. He also let his little books flow out into the distance, collected for missions and poor fellow believers and also encouraged his house and church community to such works of love. No enemy will dare to accuse him of being hard and selfish in collecting his salary. In every respect he was moderate, mild and indulgent as long as he could with a clear conscience, but he also knew how to use severity at the right time. The education and instruction of his three children, whom he loved tenderly, was always on his mind as a main concern.

He knew how to strike the right balance between abominable severity and lax forbearance, tried to protect them from dangerous contact as far as possible and to instruct them in all Christian virtues. He treated his church children lovingly and carefully according to the instructions of St. Paul 1 Tim. 5, taking into account their age and sex. It was a joy for him to spend whole days with the confessions, advising, admonishing, comforting and instructing the individual souls. Accustomed from childhood to fine, decent manners, which were then sanctified by grace, he knew how to speak to everyone's heart with friendly, modest words. He did nothing for favor, did not seek to win over any party for himself in the congregation, but regarded himself as a debtor and servant of all, which is why he did not neglect any family during his so doctrinal and blessed visits to homes. He was diligent in prayer and intercession for all his sheep in his closet and in the daily home service. Who of all those who went in and out of his house does not think back with wistfully pleasant memories to the well-chosen sermons and scripture explanations he read, to the constant repetition of the catechism even with his grown-up children, to the beautiful songs he sang, to the pleading prayers in this patriarchal home service, which presented all the present needs of the individuals and the whole church to the Lord? Who of all those who knew his domestic life more closely does not remember the patience in his physical weaknesses, the unpretentiousness in his bodily needs, the humility in his expressions about himself? To whom does the whole picture of his sitting, loving, godly, from morning till night untiringly active life not still float before the eyes? If we compare the picture of a Christian bishop, as our archpastor Christ himself Luc. 12. and St. Paul 1 Tim. 3., Tit. 1. and St. Peter 1 Petri 5. have drawn it for us, with the picture of the blessed Löber in his life and conduct of office, we will not find any trait that this faithful and wise servant would not have endeavored to portray in his life and work.

But in this attempted drawing of his image there is still one feature left, without which this drawing would not seem to be only somewhat complete, indeed, without which it would rather resemble a Roman legend or pagan

panegyric, it is - the dispute of the spirit against the flesh. All who belong to Christ must know how to speak of it, how much more the teachers, who are supposed to be in the forefront of every dispute! Even they have not yet completely overcome this enemy, the sinful flesh. Even if the thorn-bush of selfishness above the earth seems to have been completely cut down and burned, there still remain in the lowest soil of the heart sprouting, proliferating roots. Depending on its origin

In addition to his origin, upbringing, temperament and external situation, every preacher has his own particular internal temptations and inclinations to sin, which are also sometimes felt externally in sins of rashness and weakness. A preacher of choleric temperament will often be tempted to rule imperiously, to be angry and obstinate; a preacher of sanguine temperament will be tempted to draw souls to himself and make an attachment by natural or colored meekness and humility; a preacher educated more by stimulating the sense of honor than by strict discipline will have to struggle with much sensitivity to insults and contemptuous treatment; A preacher from an old tribe of high-ranking, famous church servants, born, as it were, of priestly nobility, will have much to contend against the tendency to extend the authority of his office too far, to lord it over consciences, to want to impress by outward things, dress, ceremonies and the like, instead of holding forth in simplicity of heart the always powerful Word of God. Our Löber also had to endure such inner struggles. Especially the sensitivity caused by temperament and education caused him a lot of trouble, as he often complained himself. But he not only lamented and confessed his sin, he also watched, prayed, fought, accepted brotherly rebuke, and sought justice and strength in the holy word of God, in the holy absolution drawn from this word, and at the gracious table of the Lord, which is prepared for us against all inner and outer enemies. Far be it from us, therefore, to be misled in the now perfected one, if the sinful infirmities sometimes noticed in him were to come to our remembrance! But still further, with presumptuous judgment, let it be like the evil world to accuse him of hypocrisy in his grave! No, he was washed, he was sanctified, he was justified by the name of the Lord Jesus and by the Spirit of our God. Therefore he only needed "to wash his feet". And this he also did himself, and accepted such service from the hands of the brethren, and therefore he also experienced the faithfulness and righteousness of his God, who forgave his sin and cleansed him from all unrighteousness as a fruit-bearing branch on the vine of his Son. And as he bore the image of the earthly Adam, so he will also bear the image of the heavenly one.

This image of the earthly Adam, which our Löber carried among us and with us, made us see him as a man of more than medium height, slender but firm build; his face was elongated, earlier of reddish, later pale yellowish color, his eye light blue, his hair dark brown. In his usual features there was calm deliberateness and friendly mildness; however, they could quickly change into punishing, almost frightening seriousness and mournful melancholy.

transform. A well-done bust of the Blessed by the skillful hand of Mr. Pfau, painter and engraver in New York, drawn when he was still here, hangs in the apartment of his elder son in Frohna. It would be desirable that it would be lithographed and published at the same time with a volume of selected sermons.

But when we see him again on the day of our Lord Jesus Christ, then he will still resemble this image, but he will appear far more beautiful to us in the resurrected body full of incorruption, power and glory and similar to the transfigured body of the heavenly Adam, our Lord Jesus Christ. For the teachers shall shine like the brightness of heaven, and the many shall point to righteousness, as the stars do for ever and ever. May the God of all grace strengthen the hearts of many brethren and ministers through this poor, imperfect memorial of our Lord Loeber, so that they, like him, may fight the good fight to the end, keep the faith, carry out their ministry and work well, complete their course, and thus receive the unfading crown of honor and righteousness in the day of our Lord Jesus Christ! Amen.

Dr. Martin Luther's Brief Confession of the Holy Sacrament against the Enthusiasts. Anno 1544.

Macedonism and Nestorism, in which he was also temporally and from the beginning.

And from where did the pope become so full of heresy, and always brought one heresy after another into the world, until now in Rome, especially in the pope's court, they are vain Epicureans and mockers of the Christian faith? namely, because they have fallen from the faith of Christ to works, that is, to their own righteousness. What use is there left to him of all the other articles? What does it help him that he praises with his mouth the true God, the Father, Son and Holy Spirit, and makes a good show of a Christian life? Nevertheless, he is and remains the greatest enemy of Christ and the real antichrist, has made himself the head of Christianity, even the underhole and backhole of the devil, through which so many abominations of masses, monasticism, fornication are thrown into the world, until the monks also help the dying Christians to heaven with their lousy caps.

So it will not help the enthusiasts that they make a big fuss about the spiritual eating and drinking of the body and blood of Christ, and about the love and unity of the Christians. For these are mere fig leaves, since Adam and Eve covered themselves with and so that God would not notice their shame and sin. Much less will they help their great work with teaching and writing, with a serious and disciplined life; all this is still a pagan thing. This also is lost, that they believe God the Father, Son and Holy Spirit, and Christ the Savior. All, I say, is lost, with all articles, however rightly and blamelessly they call or give them with the false blasphemy, because they deny this one article and punish it with lies, since in the Sacrament Christ says: Take (the bread) and eat, this is my body, which is given for you 2c.

For all their talk about spiritual food and love is intended to cover up and adorn such harm and poison that it should not be respected or seen, but should be regarded as the best and most special Christians. That means in German, to put a devil's specter before the eyes, and to adorn the dark devil (as St. Paul teaches 2 Cor. 11, 14.) with the light garment of the light angels. Therefore, their great boast and much work is lost, because they do not want to be Christians in this one article.

This is what the Lord says in Luc. 11:35: "See to it that the light in you is not darkness. If therefore thy body be altogether light, and have no part of darkness, it shall be altogether light. Then you see that the Lord wants everything in us to be light, and not a bit of darkness among them. As also Matth. 6, 23: If the light that is in you is dark, how great will the darkness itself be? and Paul Gal. 5, 3: I testify to every man who circumcises himself.

(Conclusion.)

Macedonius, bishop of Constantinople, the heretic, also believed all the articles, except the one that the Holy Spirit was the true God. What did it matter to him and his people, it was as if he did not believe in any of them. And even if he pronounced and named them rightly with his mouth, he still has no God, because he considers the Holy Spirit to be no God; therefore he also has no Creator of heaven and earth. His baptism is nothing, no forgiveness of sins, no sacrament, no eternal life. And even if he lives strictly and leads an apparently Christian life, he is not a true Christian, but a great hypocrite, it would be much better for him not to be a Christian, nor to

misuse the Christian name in such a way, and to lead it falsely, that is, to lead and honor it so damnably.

Nestorius also, bishop of Constantinople, was with his own a strict man in all the other articles; but in the one he was a heretic, that the Son of God, Christ, was not born of Mary of virgins, and Mary was not, and could not be, the Mother of God. With that, the other articles all became heresies to him, too, no matter what he might call them with his mouth and abuse them. Therefore also from these three heretics at last much more heresy broke out, and in day gave itself (because they were hidden before in it), until that the troublesome Mahometh came out; because all histories testify, Mahometh was from the Arians, (which was one piece), he is fallen from Christ and from grace, and is guilty of keeping the whole law. Hence the saying Jac. 2:10: He that keepeth the whole law, and sinneth in one part, is guilty in all parts: for he that commanded thou shalt not commit adultery, commanded also thou shalt not kill 2c. There is one God who has commanded all things; he who is angry with him in one thing, with him again are angry all creatures and all the commandments of God, even his own good works, which he thinks he has done according to the other commandments; for they are not done in the right obedience of God, nor in the faith of Christ 2c.

Would you like to say: Oh, dear Luther, it is to be hoped, or ever not to be feared, that God should be so very fiercely and cruelly strict that he would condemn men for the sake of one article, when they otherwise faithfully keep and believe in all other articles. For not only the heretics, but also other sinners, as Sirach writes Cap. 7,9, comfort themselves as if God would look upon their other good works and be merciful; just as King Saul wanted to adorn his disobedience with his devotion and sacrifice, 1 Sam. 15, 15. So they go there safely and surely, as if there were no need for them, the much great work and labor that they otherwise do will outweigh a few things. On the other hand, it is to be said that God can neither hope nor provide that his poor, miserable, blind creature should be so mad and proud against its Creator and Lord that it would deny, punish with lies and blaspheme his divine word; But therefore it is to be hoped that his humble, submissive, obedient creature will not deny and blaspheme a single word, but will warmly accept all and every one in particular, and give thanks with all joy that it is worthy to hear a single word from its dear God; yes, it is up to God to remember.

But now the heretics do nothing else with God's word, except as if it were the word of men, or the word of a fool, which they would despise, mock and blaspheme, and could make everything better according to their own beautiful conceit. They do not want to be instructed to do so; then all is lost. And here the great many good works and labor will not outweigh the few evil pieces. For there is neither much nor little, neither small nor great good works, but vain, evil, damned works; for unbelief or blasphemy makes even the good (as they call it) works not and damns them. Yes, such good works are worse than bad sins, because they are done in blasphemy and stubborn denial of God's name and word; so that it would be much better and desirable for them to do sin and evil works, if they knew what they were doing.

Now they go by the saying of Solomon, Ecclesiastes 5:1: Keep thy foot,

When thou goest to the house of God, and comest hither to hear, it is better than the sacrifice of fools, who know not how evil their works are. Sacrifice is a good work, but it is still evil when the fools who do not want to listen (that is, the wicked or heretics) do it. But they will be judged much more severely and cut by the saying Psalm 50:16: "God says to the wicked, 'Why do you take my word into your mouth? That is enough of it, let him who will not listen, go away.

In the end, I must also add this. I hear it said that some are moved to think that we are one with the enthusiasts, that we have dropped the elevation *) in our churches and made it stand, so that we should confess that Christ's body and blood are not in the sacrament, nor are they received orally. But this is how the matter stands: It happened twenty or two and twenty years ago, when I began to condemn the mass, and wrote harshly against the papists, that it was not a sacrifice nor an unfr work, but a gift or testament of God, which we could not offer to God, but should and must receive from God: just as baptism was not a sacrifice, but a gracious gift of God. 2c, I was at the same time well inclined to abolish elevation for the sake of the papists, who held it to be a sacrifice and work offered by us to God, as they still do, and have done for over six hundred years.

But because at that time our doctrine was new and beyond measure annoying in the whole world, I had to drive cleanly, and for the sake of the weak to leave much, which I would not do afterwards; so let the elevation remain, because it could have a good interpretation, as I wrote in the booklet *de captiuitate Babylonica*, namely, that it was an old custom, taken from Moses, and remained with the first Christians for and for. For what Moses writes of the Tnupha and Thruma, especially 2 Mos. 35. and 25. can now be read by any layman in the German Bible, that they were not sacrifices to atone God for sin, as the papists held their mass offerings and sold most shamefully, etc., but vain thank offerings or thanksgiving for the received goods of the land 2c.

This would also be a fine interpretation, that the priest with the suspension of the sacrament does nothing else, but that he transfigures the words (this is my body), as if he wanted to say with the act: Behold, dear Christians, this is the body that was given for you. So that the lifting up is not a sign of the sacrifice (as the papists would have it) against God, but an admonition against men to provoke them to faith, especially because he lifts up in this way soon after the words (this is my body, given for you), and yet does not report a letter of the sacrifice. Sol-

*) The excavation of the host.
ches you will find in the book *de captiuitate babylonica*.

While I think and remain like this, Han's unreasonable D. Carlstad, with his heavenly prophets, rumbles and rumbles against me and sends out a booklet against us, in which he calls us Wittenberg Christ murderers, Christ crucifiers, new papists 2c. and makes it very rough and unpleasant. He had no other reason than that we were repealing the Sacrament. He interprets such lifting as sacrificed. Further, he interprets sacrificed as much as Christ crucified, murdered, slaughtered, and acted much worse than the Jews had ever done. Now he knew very well that we Wittenbergers did not consider the sacrament a sacrifice, but had now argued for almost three years against the papists that it could neither be a sacrifice nor be called one, but a gracious gift and testament of God (as said above), and that we did not have to thank him for the doctrine that the sacrament was not a sacrifice: for we had not learned it from him so long before, but he had to thank us from whom he had learned it: otherwise it might never have fallen into his head.

Since I saw such a mad spirit raging against us, without cause, that he wanted to make us sin, and such an abominable sin, since there was no sin, nor could there be, I continued and kept the elevation, just contrary to the same devil and to annoyance, which I was nevertheless inclined to drop, wiver the papists. For I did not want to suffer it, nor did I want the devil to teach me anything in our churches. Especially not that I should have such an awful conscience, as if I had murdered, crucified, desecrated Christ 2c., where I held the elevation and did not refrain from it; as the mad spirit supposed, and for the sake of such an evil conscience I would have to and would be forced to refrain from the elevation. No, no, I was innocent of such a conscience, I truly knew that, and if I could not accept it, I knew it well. For before I would accept such a conscience, or load it upon me, that I would therefore have to drop the elevation, that I would consider myself a Christ-murderer, a Christian, an executioner, I did not want to keep the elevation alone this very day; but, if one would not be enough, I wanted to help with three, seven, ten elevations. Therefore, I wanted it to be free (as it is and must be a free thing), so

that no sin could occur if it were kept or dropped.

For these reasons elevation has remained with us. For what is free, that is, neither commanded nor forbidden, in which one can neither sin nor earn, that shall be in our power, as subject to our reason, that we may use it or not use it, keep it and let it go, according to our pleasure or need, without all sin and driving of conscience; and for this reason we want to be free lords, and to be free to do as we please.

not be servants, who may do with it as, what, where and when they want, and not be forced to stop at such a grave, great, terrible sin, as Carlstad's spirit wanted, nor to stop at the loss of the souls' salvation, as the pope's devil wants; but it means: If you do not want to pick it up, leave it; if you do not want to leave it, pick it up. What does God ask of it? what does my conscience ask of it? just as little as the altar asks of it, whether you want to lift it up or lay it down is of no importance to it.

Accordingly, the enemies of the sacrament have no reason to boast, as if we were doing it for their sake and service, that we are dropping the elevation. And let no one take it for granted that we will thereby incline to their blasphemous error, much less commit it; but let us constantly and firmly consider them God's and our damned enemies, and not deny, profane, and pervert Christ's word together with them, as if we had to learn from them to eat bread and drink wine, which we can well do without Christ's Supper, and the whole world does too much daily without God.

But this is the only reason that we leave the abolition in place, because almost all the churches have long before left the abolition; so we wanted to compare ourselves to them, and not practice a special one in such a piece, which in itself could stand or lie freely and without danger to the conscience. Especially because I was inclined to it from the beginning, and would certainly have done so at the time, if Carlstad had not made such an abominable sin of it, as has been said. For where it can otherwise be done without sin and danger, or without annoyance, it is quite fine that the churches compare themselves, even in outward things, which are nevertheless free, as they compare themselves in spirit, faith, word, sacrament 2c. For such is fine, and pleases everyone.

Also because of this, that such inequality, because it is unnecessary, looks very similar to a schism, *). disunity or separation of hearts. For from the beginning of the churches, the ceremonies caused much discord in the churches; as, the Easter feast caused such an essence that few churches were of one mind with each other about it. And the bishop of Rome, Victor, put under ban all the churches in Greece and in the east, because they did not keep Easter on the same day with the Roman church. But he was punished by the bishop of Lyons, Jrenaeo, so that he had to desist and let every church have its own way and day for Easter, because it could not be compared without danger and annoyance, and there was no danger if Rome kept Easter on another day, and the Greeks also on another.

Such a thing is much more, in which the Greeks did not compare themselves with the Romans, nor do they compare themselves yet. And that is what the diocese of Milan is still doing today, which nevertheless

*) Cleavage.

under the pope in Welsh lands, since not only the elevation, or a piece in the mass, is unequal to the other churches, but the whole mass, especially that it does not have the small oaconem, and all things have their own way in the mass, so that Anno 1510, when I passed through there, I could not say mass in any place, and the priests told us: Ros snmus ^mbro8iani, from poteritl8 lüo oololrrare. And what darfs much words? There is no church on earth with so many inequalities and ways in worship and in the church as in the Roman Church. This is shown not only by experience, but also by the books of spiritual law, which would be much less if there were more equality in the Roman Church. But it was of use to the pope that much or everything would be unequal if they were equal only in that they considered him to be the head of all Christendom.

Therefore the saying went among them: 8i Lnoris Roivao, roivavo viuito mors, if you are in Rome, keep Roman. So I may also say here: If you come to a place where elevation is still held, you should not be angry, nor condemn it; but let it please you, because it is done without sin and danger to the conscience: perhaps they cannot yet change it. But nevertheless, it is better and more appropriate to compare the piece in all churches. And since elevation is uninvited and unnecessary, as being without God's command, of human devotion; it is cheaper to compare with the churches that have no elevation than with those that do. For St. Paul teaches us faithfully everywhere that we should be diligent to teach and live alike and in one accord, and beware of disunity or inequality where we can, Rom. 12:16: Have one mind among yourselves; 1 Cor. 1:10: I remind you, brethren, by the name of our Lord Jesus Christ, to have one mind among yourselves, and not to be divided.

But where this cannot be, let the 14th chapter of Roman. V. 1 ff: Confuse not the consciences. One believeth that he may eat all things: but he that is weak eateth herbs. One keeps one day before another, but another keeps all days alike. Let every man be sure in his own mind. The kingdom of God is not eating and drinking, but righteousness, peace and joy in the Holy Spirit. Therefore let us strive after that which worketh for a sore heart, and serve for a betterment one of another. This help us

All our dear Lord Jesus Christ, with God the Father and the Holy Spirit, praised forever and ever, Amen. Anno 1544.

*) We belong to the Ambrosians, you cannot say mass here.

Excerpt from the Minutes of the Quarterly Conference of the Fort Wayne Conference District held at Fort Wayne on January 9 and 10, 1850.

The participants were:

1st Pastor Dr. Sihler, 2nd Professor Biewend, 3rd Pastor Claus, 4th Pastor Jäbker, 5th Pastor Streckfuß, 6th Pastor Schuster, 7th Pastor Heid, 8th Pastor Stürken, 9th Pastor Bernreuther, 10th Pastor Fritze, 11th Pastor Nütze!, 12th Pastor Stecher, later still Pastor Husmann.

The conference first focused its attention on the sad fact during this synodal year that in several congregations, some of which belonged to the synod and some of which were served by advisory members of the synod, malicious resistance to ecclesiastical discipline and order had emerged so decisively that in some places they had rejected the sacred preaching ministry itself. In other congregations there had been divisions; in others, as one heard, it was already simmering, and in still others similar turmoil was imminent. In none of these congregations had the pastor imposed anything by force on his church children; in none had he lacked patient teaching and exhortation with regard to the points in question. The main problems were: partly the stubborn resistance against the church discipline prescribed by God in his word (especially when the people had previously hired a servant from the 2c. 2c. - 2c. 2c. synod, who had preached to them so many times a year for so much money, baptized their children, confirmed them, administered Holy Communion to them without further questioning, etc.), partly the resistance to individual elements of a healthy and confessional order, such as, e.g., the registration of confessions by the individual. against the confession of individuals before partaking of Holy Communion, against the rejection of reformed or un-reformed persons from Holy Communion, insofar as they refused, after sufficient instruction in the pure doctrine of the Lutheran Church, to disapprove of their previous doctrine as false and to leave their church fellowship and enter the Lutheran Church; further, against the rejection of all temporary rent and things for the acceptance of the holy office of preaching; against the sending of their children to the parochial school, and so on. A. m.

As the most important causes of these saddening facts appeared to the conference

1. The terrible decay of church discipline in Germany and the immense savagery in which so many people, who have only recently settled here, have left their fatherland;

2. the associated carnal

The same people, here in the "free country", where the secular authorities do not take care of the church system at all, try to impose their incomprehensible and disruptive sense against all better instruction and do not want to suffer any salutary church order;

3. the carnal Americanization in the older settlements. Here, on average, people do not want pastors and fathers in Christ, but only preachers, baptists, sacramental ministers, confirmers, copulirers and funeral orators, whom they have "hired" annually for so and so much. And the German Lutheran Americans who immigrated from Pennsylvania or Ohio to the West are especially distinguished in this shameful view of the sacred office of preaching and of the vocation to the same;

4. The widespread deception and jugglery of the present-day union between Lutherans and Reformed, which is contrary to Scripture and the church, the delusion that this union is something good, together with the local conditions, where Lutherans and Reformed mostly live together, makes it very understandable, especially in smaller settlements, that the carnally-minded Lutherans find it extremely repugnant to do without the help of the Reformed, e.g. in building the church and maintaining the preacher. The church is built and the preacher is maintained.

In addition to this, there are mixed marriages and they also marry through each other continuously;

5. the influence of individual stupidly proud and stupidly clever, perhaps also wealthy and respected talkers in the communities, who carry away the simple-minded and ignorant with their loose chatter and their bogus reasons.

In view of these circumstances, it seemed important to the Conference to submit to the Synod, as a subject of its deliberations at the next Synodal Assembly, whether it would still be sufficient, when accepting the sacred office of preaching in these and those settlements, to keep generally to one denomination, or whether it would not be preferable, in view of the circumstances that have now arisen, to impose on the calling and especially smaller congregations, from the outset, certain conditions under which alone a calling could be accepted by them.

Of course, they would have to be preceded by sufficient instruction about their necessity.

Now these conditions would be primarily the following:

1. that the congregation commits itself to the confession of the Lutheran Church at least in the Augsburg Confession and in Luther's Small Catechism;

2. that accordingly the preacher serves only a purely Lutheran congregation and not a mixed one, as such;

3. that members of the Reformed or Uniate Church may only receive Holy Communion from him.

if, after previous instruction, they accept the doctrine of the Lutheran Church, especially concerning Holy Communion, as solely Scriptural, reject that of their previous church fellowship as contrary to Scripture, and finally admit the logical result of both, namely, that they can receive the Holy Communion through the

now following communion from the hands of a Lutheran preacher and with a Lutheran congregation actually leave their previous church fellowship and enter the Lutheran church;

4. that the preacher does not allow himself to be temporarily rented or hired under any condition, but also recognizes the right of the congregation to immediately remove him if he, God forbid, gets into false doctrine or angry behavior and persists in it against all admonition and punishment according to Matth. 18, 15-17;

5. that the congregation commits to establish and maintain church discipline among themselves according to the order of the Lord Christ in Matth. 18, 15-17;

6. that every member of the congregation who is also called is required to sign these points. It would also be questionable whether the establishment and maintenance of Christian parish schools, which on average the preachers take care of themselves, should not also belong to these points, since experience shows that there are also congregations of older settlers from time to time who despise the pastor's offer to hold parish schools without any special remuneration and send the children only to the English district school. But how miserable are the prospects for the future of such congregations, which are so careless and godless with regard to the spiritual and ecclesiastical care of their children!

On the other hand, the chairman made a survey to the assembled brethren according to the age of office, that anyone who has something to advance in which he desires the council of the conference, do so now.

The question was now raised:

1. whether sick people should be visited without being called? Answer: It is proper for every householder or innkeeper (in the case of unmarried boarders) to send to the pastor immediately upon the onset of a serious illness and report it to him, so that he can immediately fulfill his duty to visit the sick person. Nevertheless, the pastor must do the same if he hears of such cases of illness elsewhere, even if he knows that his visit is not welcome. For since God only strikes the body for the sake of the soul, the preacher, as the doctor of the soul, must see, especially in cases where the patient's faith in experience is not certain to him, whether and how the body's action on the soul of the sick person will soften him more thoroughly and prepare him for the salutary effect of God's law on repentance: this is to be held up to him just as kindly as seriously, in order to produce the divine sadness. But if this is already present, the visit of the priest is just as necessary in order to awaken and revive faith all the more powerfully by presenting the evangelical promise of grace and to comfort the soul with the certainty of the forgiveness of sins in the blood of the Lord Christ. But if the sick person is already in faith, the visit of the preacher is also appropriate to strengthen the faith, which is often weakened or challenged in such cases, by the grace of the divine word.

Then related to the above question was the following:

3. whether it is necessary to exhort the sufferer to partake of Holy Communion at the sickbed? Answer. Since it is unfortunately a common experience that a part of the hypocrites and muzzlers regard the holy supper in a superstitious, well-papist manner as a sure means of infallibly going to heaven after death by partaking of it, and that another part of these people, on the other hand, believe that death will soon come when the holy supper has been received, the pastor must pay attention and make a distinction; For instead of exhorting such people to partake of Holy Communion, he must rather first seriously reproach them with the law and sharpen it salutary for them, and also thoroughly punish this twofold superstition where it is revealed. The evangelical enticement and stimulation to the sacrament is only to be recommended if the sick person has a sincere, albeit weak, faith.

How should the pastor behave when the parents, who have become disparaged and have been fruitlessly admonished, are followed by the children who have also been confirmed by him?

He has to report to the latter with all seriousness and diligence and to exhort them not to fear their parents but God, and in this case to heed the word that belongs here: one must obey God more than men. In all other matters they should be subject to their parents, but where, as here, God's word, faith and conscience apply, they should just as freely as humbly declare to their parents that they would not and could not make themselves partakers of their sin. Here it is necessary to confess Christ and to remember the saying: "Whoever denies me before men, him will I deny again before my heavenly Father. Anyone who, against all better instruction, separates himself from a true-believing congregation, whether out of malice and self-will, or out of

weakness and fear of man, does not separate himself from this or that local congregation according to imaginary American freedom, and can still be a "good Christian" without repentance, perhaps by joining another one, But by such apostasy he cuts himself off at the same time from the whole church and from God Himself, throws His word behind him, deceives and displeases the Holy Spirit, falls away from the faith, sins grossly against love and tramples Christ's blood underfoot and throws himself into the arms of the devil. On the other hand, if children were abandoned by their parents in such a case, the Lord would take them in, and all the more firmly grounded in words and faith.

5 Can a confessor with a clear conscience conceal the name of a thief who has confessed his hidden theft to him and has made restitution through him? Answer: Yes, because the pastor is not dealing with civil law in and of itself, but with the conscience of his parishioners. If one of them wakes up from his sleep of sin and confesses an earlier sin that had remained hidden until then to his confessor, who is standing in Christ's place, then this is a secret between the two, even if that earlier sin had been murder. But if it is possible, as in the case of theft, restitution must be made and the example of Zacchaeus followed. If, however, it is to be feared, e.g. if the person previously robbed is not a Christian-minded person, that a greater annoyance will result if the latter learns the name of the former wrongdoer, this must not happen when restitution is made, even if the person previously robbed insists on it. The latter must then be seriously admonished for his unreasonable demand.

6. Is it absolutely necessary, after sufficient instruction of reformed or uneducated people who have received Holy Communion from a Lutheran pastor and with a Lutheran congregation, to insist explicitly all the time that they, after pronounced recognition of the Lutheran doctrine of Holy Communion as Scriptural, also disapprove of the reformed one as Scripturally contrary? Answer: Yes! because one can only be certain of the honesty and sincerity of the preceding recognition of the Lutheran doctrine through this roundly and thinly expressed disapproval; for with the traditional and customary indifference with regard to the purity of doctrine and with the deceitfulness and deception of the heart, it is very much to be feared that many, in order to receive Holy Communion, outwardly confess the scriptural conformity of the Lutheran doctrine, but inwardly remain under the delusion that the reformed one is not wrong either. Thus, through the fault of the preachers and their fear of man and half-measures, they retain an unclear and uncertain conscience about truth and error in matters of the doctrine of faith and the salvation of souls, which is certainly no small pity. If, on the other hand, the Lutheran preachers want sufficient instruction about the truth of the Lutheran doctrine and the error of the Reformed doctrine and sufficient reassurance, If, on the other hand, Lutheran preachers demand sufficient instruction about the truth of the Lutheran doctrine and the error of the Reformed doctrine, and sufficient assurance that the students have sufficiently understood both, and if Lutheran teachers then demand not only the recognition of the Lutheran doctrine as solely in accordance with Scripture, but also the expressed disapproval and rejection of the Reformed doctrine as contrary to Scripture, then they have at least done their part, partly for the sake of their own conscience, and partly for the sake of their own conscience.

The latter, however, pretend that they mean something different in their hearts from what they say with their mouths. If the latter nevertheless pretend that in approving and disapproving, acknowledging and rejecting, they mean differently in their hearts than they say with their mouths, the preachers are not guilty of their sin of hypocrisy, but the guilt and the judgment of God, if they do not repent, remain on them alone.

Similarly, it is and remains factually absolutely necessary, and does not depend on the opinion and conduct of this or that Lutheran pastor, that the taught, after confessing the truth and rejecting the error, also consequently give their consent to the truth, that they, through the subsequent partaking of the Lord's Supper from the hands of the Lutheran pastor and together with a Lutheran congregation, physically leave their previous community of faith and join the Lutheran church.

For if, for example, Lutheran preachers, as is unfortunately the case in the Ohio Synod, do not demand this agreement and this confession of faith (just as they do not demand the above rejection of the Reformed error of the Unrighteous and Reformed), they only promote a new hypocrisy and work indirectly into the hands of the false union of our day. For in such a case, through the fault of the preachers, the reformed remain under the delusion that one can indeed acknowledge the Lutheran doctrine as absolutely in accordance with Scripture, and yet profess and adhere to a church that teaches differently, i.e. erroneously, in these and those doctrines, and as if one can go to Holy Communion with a Lutheran congregation with a clear conscience and receive the same from the hands of a Lutheran pastor, and yet remain reformed or unchurched in heart and name.

How Professor Schuppius at Marburg distributes Europe among the Marburg students.

Johann Balthasar Schupp (or Schuppius, as the name began to be Latinized at that time, and has remained so ever since) from Giessen was professor of eloquence and history at Marburg for ten years, and was not only a very learned professor, but also a skillful and extremely zealous teacher, who took great care that the students learned something proficient from him. Money

He took almost nothing for his colleges, so that he may not have received twenty ducats during the ten years. The noble and rich students, of whom there were many in Marburg at that time, were especially recommended to him by their parents or by the friends of Professor Schuppius, and so he did not want to take anything from them for the sake of friendship.

But to the poor, and there were even poorer ones than today, he preferred to give them money, lent them his books, allowed them free access to him early and late, and helped them in their studies everywhere, as much as he always knew and could. For this he enjoyed general love and the greatest confidence among the students, and it was not easy for one of them to do something without asking Professor Schuppius for advice, which he faithfully gave, and usually in such a way that he added the deed to the advice. When in the Thirty Years' War (during which time Schuppius was professor at Marburg), after the death of Duke Bernhard of Weimar, the Swedish-French army under the Duke of Longueville came unexpectedly to Hesse, especially Upper Hesse was in great distress and confusion. The university believed itself to be in danger, several professors left, and all teaching stopped, all colleges ceased. Then some poor students, coming from different countries, came to Professor Schuppius and asked him this time, as they had often done before, for advice on what they should do. They had nothing more to do in Marburg, nor to live on until peace returned to the country and the city; if they went to their parents, they would have as little as they did, and the house would be full of soldiers. Then the honest Schuppius took great pity on the poor young people, gave his servant the key to his cellar, ordered him to take them with him into his parlor, and to refresh them abundantly with wine, to promise them comfort, and to order them to come to him again the next day, the professor wanting to see with God's help how they could be helped. Thereupon Schuppius locked himself up in his little room and spent the whole night writing, so that the morning sun still caught his eye at his desk.

When the students came to him again, he said: "Dear friends, the earth is the Lord's, and it seems to me that our Lord God has accepted me as your quartermaster. I will divide all of Europe among you. I will give you the sea cities. To you Denmark. You Prussia. You Livland. You France. You Holland. To you the imperial cities, and so on, and with that he handed over to each some in--

He instructed him to write letters of recommendation for the countries and cities (and Dr. Schuppius was well known in all those regions).

and highly respected), took leave of them and said: "Go and seek your fortune; the Lord our God be with you. And God blessed this faithful beginning of the brave Schuppius; the students emigrated, were well received and sufficiently supported in the places to which they were directed on Schupp's recommendation; not even

one of them was not helped by God in a very special and visible way, so that they were all and some of them even became respected men. Long after the death of their benefactor, they still told with joyful gratitude how once Dr. Schuppius, trusting in God the Lord, had distributed the world among them, and blessed the memory of the valiant professor at Marburg.

(Submitted.)

Ecclesiastical News from Northern Illinois.

Since the Lutheran congregation of St. Matthew's U. A. C. at Dutchmans Point (twelve miles northwest of Chicago), which had been served as a branch of Pastor Hoffmann, desired a preacher of its own, and had therefore turned to our Synod, Mr. Georg Kuchle, who had prepared himself for the sacred office of preaching in our seminary at Fort Wayne, was sent to it after passing his exams. After the congregation had duly appointed Candidate Kuchle, he was ordained on April 30 in the midst of his congregation by Pastor Selle, assisted by Pastor Volkert, by order of our Synod, and was installed in his office. Pastor Volkert preached the sermon on Ap. Gesch. 20, 28: "Take heed therefore unto yourselves, and unto all the host, among whom the Holy Ghost hath made you bishops, to feed the congregation of God, which he hath purchased by his own blood." In addition to the numerous members of the congregation present, Pastors Brauer and Hoffmann also attended this ceremony.

May the faithful Archpastor of His army be a shield and support for the dear little community, as well as for their dear pastor, so that in the midst of the many struggles that are especially prevalent there, the confession may remain pure and loud and the firm confidence in His powerful help may remain unchanging at all times.

The address of the dear brother is: ksv. Kuechle, Dutolunau?oint, Ooolr Oo., 111.

(Submitted.)

From absolution.

My sins are now forgiven: Blessed comfort of absolution!
In this way, my Savior, Jesus, the Son of God, gives me blessedness and life. He says to me through His servant: "Be of good cheer, my child, and do not be afraid!"

Countless is the multitude of my sins, Greater than that I can remember them. My ruin I cannot fathom; I look at myself in the holy mirror, Which in the law God holds before me: Alas, how sin hath disfigured me!

In me I find no holy beauty, Only a poor sinful wretch; And I am frightened by Sina's thunder sounds, Because I do not fulfill the commandments. Woe is me! I am condemned by the law, And the wrath of the judge doth threaten and flame.

But I shall not despair for ever: CHRIST hath accomplished salvation for me, And conferred the keys of heaven on His Church, and with them the power: "All whose sins ye remit are forgiven their trespasses."

Blessed am I! Christ has absolved me of all guilt through his servant's mouth; God wipes out everything I have ever done wrong. Takes me again into the covenant of grace: For it is absolution

God's word and voice from the throne of heaven.

Therefore, I will accept it with faith. As if Jesus himself spoke it to me, I will not be ashamed of it even in front of men. Praise and thanks be to thee, Jesus, for this. That thou hast communicated forgiveness to me, And healed my heart from fear and anxiety.

Heaven is now open to me: God my Father loves me as his child, angels greet me as a companion of all the saints who are in heaven.

Rejoice, earth and heaven! Rejoice: GOD has transferred me into the kingdom of heaven.

Hermann Fick.

When my hour is at hand.

Johann Martin Rebstock, who died in 1728 as a pastor at Zeit unter Achilberg, once felt a very special strength in body and soul from this song. In 1668, when he was studying in Strasbourg, where he had to work hard to earn his living by teaching, because his father had only given him a single ducat, he was seized with a hot spotted fever. Out of pity, he was allowed to live in a small room in a noble house, but these people were so afraid of infection that they left him alone in his serious illness and did not even want to ask some friends outside the house for help and care for him. Seeing himself abandoned by all people, he turned to the Lord with fervent prayer and found in Him his confidence, his comfort, his physician. Under these exercises of faith, he once felt impelled to stand up and pray. He gathered all his remaining strength and went to the nearby piano, on which he played and sang this song with trembling hands and lips. Then, all at once, an immense joyfulness seized him, the sickness disappeared, the strength of his body grew noticeably, and he recovered the same day, to the wonder of those who were in the house. In the evening he could already go out and tell his acquaintances about his distress and God's miraculous help. Two years later he became pastor in Zaberfeld, then in Ennabeuern on the Swabian Alb, immediately in Mönshheim and finally in Zell.

The self-made faith.

A fictitious faith is one that hears of God, of Christ, of all the mysteries of his incarnation and redemption, grasps the same as he has heard it, knows how to speak of it in the most refined way; but is nevertheless no more than a vain delusion, becomes no more of it than a useless hearsay, from which the heart retains no more than a sound or reverberation of the Gospel; babbles much about it; and is nevertheless no faith: for it neither renews nor transforms the heart, makes no new man, but leaves him as he found him, in his old skin, that is, in his former opinion and change. Such faith is exceedingly a harmful and evil thing, and it would be better not to have it at all. And certainly a pagan philosopher who teaches about worldly virtues according to common sense is far better than a hypocrite who has such a faith. Luther on Gal. 3, 11.

A testimony of Schiller against mockery of religion.

Also, the great taste now is to let one's wit play at the expense of religion, so that one almost no longer passes for genius (for a man of wit) if one does not let one's godless satyr (mockery) romp about on its most sacred truths. The noble simplicity of Scripture must allow itself to be maltreated and distorted into ridicule by idle minds in everyday assemblies (distinguished societies); for what is so sacred and eminent that, if it is falsely twisted, cannot be laughed at?

What?

God gives;
Christ acquires;
The spirit regerts;
The Word proclaims;
Faith takes hold;
Sealing the Sacraments;
The works testify;
The Creuz checks;
The last day opens.

(Torgauscher Catechism.)

The solemn inauguration of the college building will take place, God willing, on the next eleventh of June. The dear brothers from the neighborhood are kindly invited.

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for the construction of the German Evangelical Lutheran College in
St. Louis

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E. Roschke, Kassirer.

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Volume 6, St. Louis, Monday, June 11, 1850, No. 21.

Speech on the occasion of the ceremonial laying of the foundation stone of the German Lutheran Collegium and Seminary Building at St. Louis, Mo., held November 8, 1849. *)

Dear guests!

As long as the church has existed in the world, it has been reproached from a certain quarter that it shuns the light, that it is an enemy of all enlightenment, indeed, that it is a hasty enemy of art and science. The reason for this accusation is undoubtedly twofold; apart from the attitude of those who make this accusation, it lies partly in the principles which the church itself has at all times blatantly expressed, and partly in certain excesses which from time to time have attached themselves to the tree of the church.

The church, however, has always protested against enlightenment being understood as the elimination of revealed religion and its secrets of faith, or as naturalism; the church, however, has always proclaimed that art and science are not the goal of human destiny itself, in short, not an end, but only a means to an end; the church, finally, has always proclaimed that all science, as far as it is man's own product, is only for this world, not for that one; that it knows no way to God and can give no infallible information about the hereafter, that it can therefore never satisfy the eternal needs of the human spirit and can only assist the eternal wisdom of God as a servant, yes, that all human wisdom becomes foolishness when it appears against the divine wisdom of the gospel as its opponent or master. But should the church be an enemy of human wisdom because it relegates it to the sphere, to the domain, which it alone has? This does not indicate an enmity against art and science, as little as it does against the one who is the

*) Communicated upon request by several parties - D. R.

who does not want to let the laws of the doctrine of nature apply in the field of the doctrine of the soul, makes himself suspicious of the contempt of the doctrine of the natural bodies.

However, it cannot be denied that at times elements hostile to scientific education have appeared in the midst of the church. In ancient and modern times there have been Christians, and often whole parties, who in a false spiritual, enthusiastic direction and in the misunderstanding of certain biblical sayings have rejected all worldly sciences as carnal things, have declared the study of them to be harmful and corrupt, and have regarded high schools as the sources of all corruption in the church. Soon it was claimed that worldly learning was incompatible with humility and denial of the world, to which a Christian was called who had acquired all his science without human instruction, only in the secret school of the spirit. Such overstrained ideas were not only manifested before the Reformation among the members of some monastic associations; even at the dawn of a new day for the church three hundred years ago, such morbid tendencies soon came to light. I only remember the so-called celestial prophets and anabaptist communities, headed by Carlstadt and Thomas Münzer. Their comrades in spirit in our days are well known.

In another way, but just as hostile to a general scientific education, one has proved in the midst of the church in the times when certain estates cultivated the field of science, but regarded it as a privilege of their caste and used it to make themselves indispensable, to occupy the most influential offices of society and to keep the people in immaturity, to educate them for their purposes and to bully them as they pleased. These were a certain class of priests and religious of the Roman church. However, they were not the only ones, they are also the ones who even now make art and science alone to a

It is precisely our present new fatherland where those servants of a great priestly state spread over the whole world have, by means of the cultivation of the arts and sciences, partly played the education even of Protestant youth into their hands and thus secured for themselves a powerful, decisive influence on the attitude and shaping of the Protestant world.

But because of these occurrences within the church, can it rightly be accused of either hindering the promotion of art and science or using both only to patronize the members of society? - I answer with the utmost confidence: No! For what could be more unjust than to make the church pay for everything that happens in its midst, contrary to its own principles and partly by its own enemies, whom it carries in its bosom? No! Whether we look at the history of the church and its influence on public education, or at its own most important interests, or finally at the task which the church has, each of these considerations must strengthen us in the conviction that the church has always been a faithful, sincere friend and nurturer of art and science and, according to its

nature and profession, must always be so.

In this contemplation, I now take the liberty of inviting the much honored present assembly to spend some time with me, since in this hour, as if consciously, the foundation stone is to be laid for a building which, undertaken by members of the Evangelical Lutheran Church, is to serve not only as a planting school for future servants of the Church, but also as a nurturing institution, especially of German art and science, in this distant Occident of the New World. May my simple speech then contribute something to evoke the right mood for this solemn act and to raise the joyful hope in the hearts of my honored colleagues.

The aim is to awaken the listeners to the fact that today the foundation is being laid for a work on which God will look down with favor and from which church and state and above all the German Protestant population of our West can expect a good fruit, however small, for later times.

If I now attempt to solve the task set me, namely, to prove that the church has always been a faithful and sincere nurturer of art and science, and must always be so according to its nature and profession, I will dwell first and foremost on the history of the church; for, referring to the history of the church, I can confidently state it: The Church has not only spoken of her love for art and science, she has also always demonstrated and practiced this love.

If the church gained entrance among already educated peoples, as the Greeks and Romans were, it did not suppress the sense for science and art already living among the people, but only sanctified it, gave it a higher direction and a divine enthusiasm. The higher schools, which the church of the first centuries found among the Greeks and Romans, it took into itself and drove in it not only the theological, but also philosophical disciplines. *) Yes, the church was far from banishing the reading of the classical writers of paganism from its schools of scholars; it rather wisely used these masterpieces of style, composition and ingenuity to let its students draw linguistic knowledge from them and to exercise and form judgment and taste in them. As early as the second century, we find a famous collegium in the Alexandrian community, in which, in the course of time, the most excellent scholars, among others a Pantänus, a Clemens Alexandrinus, an Origen, and others, An institution which, along with other Christian academies, such as the one at Caesarea, soon left all the high schools of the Greek and Roman worldly wise far behind, so that Emperor Julian, the apostate, jealous of the progress of the Christians in learned education, forbade the Christians in the fourth century to teach the classical writers of antiquity in their schools. But even greater was the merit that the church acquired through the establishment of its so-called catechetical schools within the individual congregations, through which a higher knowledge became common knowledge even of the people or the laity. While among the educated pagans there were schools only for scholars of the subject or for the youth of the higher classes, only the church awakened the need for catechism.

Eusebius mentions especially grammar, rhetoric, geometry, arithmetic (cf. Lib. VI, 3. 18. VII, 32).

The people's schools were the only ones that grew up under the shadow of the church and the gospel, and they still distinguish the Christian peoples from all other peoples of the world.

However, as the church sanctified and cultivated science, so also art. The church opened new fields, among others, to rhetoric or oratory through the ministry of preaching, which was now established and flourished in every congregation, even the smallest; to poetry or poetics through the great deeds of God, which it preached; to painting and the plastic arts through the great objects of sacred history and revelation, which it presented to them; to architecture through the houses of worship, which it needed; to music through the common songs, which belonged to its service. In short, there was no area of human knowledge and art to which the church and Christianity had not breathed new life and movement and into which they had not brought new objects to a holy enthusiasm.

Even more brilliantly, however, the church showed how it was a nurturer of education, art and science when it visited the peoples who were still in a state of savagery. As often as the church, with the gospel in its hand, penetrated into the unintelligible forests, whose illiterate inhabitants, immersed in senseless idolatry, roamed in wild hordes, the church not only taught them to know the invisible God, their Creator and Redeemer, but as soon as the banner of the cross fluttered among them, it was followed by the plow, the spade and the sickle; The dark forests were cleared, and in a short time culture, morality, the art of writing and reading, and finally all higher art and science were at home in the former desert, which had been transformed into a fertile, laughing land, seeded with villages and towns. What would the German people still now be different from the people of the natives of America, if the church had not visited our pagan forefathers in their dark oak forests and gruesome hunting grounds?

If one follows the course of the stream of the history of the church only with a hurried look, then one sees therefore, how with the decline of the church, among other things by the Pabstthum, also art, and in particular the science sank. What is the "dark" Middle Ages, so called by all the world, but the age of the deepest decline of the church? And the works of art and science, which were also produced in that time, where else were they

born than in the bosom of the church buried in rubble? And when, three hundred years ago, the church rose from its grave and the sun of the gospel shone again brightly over the nations, behold, art and science arose again with it, and rose at last under the umbrellas of the Reformation the summit on which it currently stands.

You, therefore, who so readily present the church to the people as an enemy of true light, true enlightenment and education, true art and science, in order to make its heavenly light suspect, you will not fully achieve your purpose until you have erased the writing that is inscribed in the book of history. For there it is written in great outlines on the page of every century: that the church has proved by deed to be a friend and nurse of the people's education.

But thus the church has not only proven itself, thus it must necessarily prove itself; this requires its own sacred interest.

The Church is, as the greatest herald of the Gospel among the Gentiles writes, "founded on the foundation of the apostles and prophets, Jesus Christ being the cornerstone, or on the Word of God of the Old and New Testaments. This word, however, is written down in certain sacred documents in languages that have not been spoken by any people on earth for long centuries. This shows us the first reason why it is in the interest of the church itself that art and science be cultivated and propagated; for if the church were to lose the knowledge of ancient languages, the knowledge of history, the knowledge of antiquities, the knowledge of chronology, and the like, it would at the same time lose the understanding of the scriptures on which it is founded. Therefore, the great reformer of the church rightly writes: "As dear as the gospel is to us, let us be hard on the languages. To this must be added the fact that for eighteen centuries the Christian Church has stored up in writings of the most diverse languages immeasurable treasures of knowledge and experience, all of which would be lost with the science of the Church of the present day.

But just as the church needs science for its construction and development, so it needs it just as much for its defense. Science has always been a terrible weapon in the hands of the enemies to destroy the church; and especially in our days this weapon is wielded against the church by the most talented and knowledgeable of its enemies. Woe to the church, therefore, if it would be tardy and not wring this weapon out of the hands of the enemies! Soon she would have to lament ever new defeats as consequences of her own guilt.

According to this, it would certainly seem that this alone is in the interest of the church, that science flourishes among its teachers and pioneers; but the church should not be a religiously despotic state, not a papacy, neither in large nor in small ways. The teachers should not rule over the consciences of their listeners, and the listeners should not act as

blind tools follow. There shall be no spiritual paternalism in the church; the knowledge of the mysteries of religion shall not be the monopoly of a special class, a caste of priests. Every Christian should wear the Urim and Thummim of truth on his chest as a spiritual priest. The layman should therefore search the Scriptures himself, draw from the source himself, and believe from his own free conviction, without relying on human authority; he should not, like a lifeless machine, say, like that charcoal-burner, "I believe what the church believes," without having recognized, examined, and tested the faith of the church. The layman should be certain of his relationship to God without human, priestly mediation, and be able to speak and answer for himself because of the hope that is in him, without having to refer to the better insight of his teacher. Yes, the layman should be able, and become more and more able, to judge the teaching of his teacher, to distinguish the true from the erroneous, and thus to watch over his watchmen himself. Christians should be children of wickedness, but men of understanding. Only when the church is shaped in this way does it have the form given to it by its eternal founder, who said: "One is your master, Christ, but you are all brothers. Therefore the prophet already said of the church of the new covenant, "Let no one teach another, but let them all be taught of God, both small and great". (Jer. 31, 34. Joh. 6, 45.)

It is irrefutably evident from this that it is of great interest to the church that it be a nurturer of science and education in every respect: the sacred duty of self-preservation demands this of it; without this nurturing, the church would give away again the victorious trophies gained by the Reformation and transform itself anew into a papacy; it would give itself up, neglect its construction and its defense, and thus become a murderer of itself.

There is only one point I would like to mention: that the church is a friend and nurturer of art and science, finally also requires the task and the profession it has.

As soon as the great truths of the Gospel are absorbed into a person's soul, he acquires a sense not only for the spiritual, divine, heavenly, but also for everything beautiful, true and good. Not only the kingdom of grace opens up to such a person, but also the kingdom of nature. He now looks at the powers, abilities and gifts placed by God in man and other creatures with completely different eyes than before. He admires them with the deepest pleasure as glorious works and creations of God and as revelations of his infinite goodness.

As it is a natural consequence of the living faith in the Gospel that the earthly things, in so far as they are God's creatures, are transfigured before the eyes of the believer as God's work, so it is also the calling and the task of the church that it recognizes God's work in the poor world corrupted by sin, and to help in its part that the powers, abilities and gifts put by God in man and in nature are developed, also that the temporal general welfare is promoted, but above all that God is recognized and praised in his works. Since the human sciences and arts are also good gifts of God, not only do the members of the church take a hearty pleasure in them, but they also have the task and the calling to be their caretakers.

May the house, for which we want to lay the foundation stone today, become and remain a silent but understandable witness to the fact that our Evangelical Lutheran Church is also a faithful and sincere nurturer of art and science; may both find an undisturbed, quiet place here and grow up as a tree that stretches its crown towards heaven and bends its branches towards the earth; whose fruits many gather here with faithful diligence in sunlight and lamplight and carry out into the world. May art and science never become the idol to which altars are built, but only the means to build the church on the foundation of the apostles and prophets also in this occident, to decorate it splendidly and to defend it bravely and victoriously, to promote the true enlightenment and welfare of the world, but above all to spread God's glory and to praise and glorify his name until the end of time. Amen!

(Submitted.)

The Missionary Messenger.

In its 3rd number, the Mission Messenger *) issues a missive "to the Lutheran Church of North America", in which he expresses his "conviction", which he has "attained by the power of the Holy Spirit". He states that it had been his intention "not to interfere with the confessions", but that he was now "called upon to do so in the Lutheran, by the missionaries Auch and Maier". Such an "invitation" is probably not to be found in the Lutheran, and therefore this matter should not be considered further, if the missionary messenger had not asked for it himself. For he says: "This" (his conviction obtained by virtue of the Holy Spirit) "I submit for consideration to all thoughtful and sincere brethren who are sincere about the church and the kingdom of God among Jews, Turks,

and Gentiles, and if my conviction seems to me to be a false one, then it is not for me to say anything about it.

*) Published by P. Steiner, Massillon, Ohio.

If I can be proven wrong and incorrect, then help me, according to the admonition of the Scriptures, with a gentle spirit, but I will not let sand be thrown into my eyes with invective and vituperative words and with blustering language, but by thorough proofs from the Holy Scriptures. - Since the missionary messenger would like to have a reply, these lines may serve him, in which, we hope, he will find neither invective and vituperative words, nor even a blustering language, which tries to make sand in his eyes.

It is now almost three hundred years since several pious theologians joined together to heal the damage done by overt and covert Calvinism in the Lutheran Church, with God's help, and to sweep out the leaven of false doctrine. Their effort was also gloriously crowned; for it had been undertaken in the name of God, and had for its object the glory of God and the salvation of men. And so, in May of 1577, the glorious book "The Formula of Concord" came into being, the "symbol of theologians and scholars". The book, which is the "most considered and most common of all Lutheran symbols and forms the necessary complement of the others to a complete whole". This book, as it is the honor and joy of all faithful Lutheran Christians, of all who are heartily and without falsehood attached to the Augsburg Confession: so it has also always been the bone of contention and the stumbling block for all those whose hidden false doctrine is exposed and punished in it. And just as in the first Christian church the heretics put up with the Apostolic Symbol, but could not tolerate the Nicene Symbol, because it exposed and rejected their false doctrine, so it has always been in the Protestant church. The Augsburg Confession is still tolerated, because one can twist its simple words to one's liking and think that it agrees with one's own "conviction"; the Formula of Concord, on the other hand, cannot be tolerated, although it wants to be nothing and is nothing but a "thorough, clear, correct and final repetition and explanation of several articles of the Augsburg Confession," because the Formula of Concord exposes the hidden false doctrine of such people, illuminates it with the word of God and rejects it. And so, during the whole time of its existence, many an arrow has been hidden and apparently shot against it, but lo and behold, not only has it not been defeated, but not even a nerve has been gained. She still stands armed on all sides, the sword of God's word in her faithful hand, with which she has annihilated, and will probably continue to annihilate, all who come near her in battle. In Germany, her fatherland, she has already earned such respect that people no longer dare to fight her openly, only to condemn her.

len still, in order to let out his resentment, cowardly insults and blasphemes. Here in the country, on the other hand, it seems that it will have to run its course of battle all over again. Well then, in God's name!

The four arrows of the missionary messenger, which we will now take a closer look at without further ado, are directed against this Eintrachtsfoynel.

1) "The condemnation of the Concordia formula is against the spirit of the gospel," says the missionary messenger. But since Galat. 1:8 gets too much in his way, he adds: "Well saith the apostle Paul, Whosoever shall preach any other gospel than that which I preach unto you, let him be accursed." But to avoid the impression of these words, he says, "we must distinguish the gospel as the good news that we are justified and saved through JEsu alone, and the various understandings of doctrines of faith. Two may agree in the gospel, but differ in the conception of articles of faith." - O dear missionary messenger, *si tacuisses* etc., but since you speak, and speak so unsaltedly, one recognizes only too well who you are. According to your "conviction," then, the gospel is nothing more than "the good news that we are justified and saved through Jesus alone. Of course, all Christian sects agree on this, even the sect of the new Catholics that arose in Germany a few years ago, whose blasphemous teachings have long been obvious. They, too, deny that man becomes righteous and blessed through Jesus alone, because Jesus first and only showed man the way of righteousness and life, on which they now only have to go forward happily (of course in their own strength and wisdom). In this gospel, of course, not only two, but all, even the most fantastic, sects agree, but "in the understanding of articles of faith they are different". But what harm could that do? "The Reformed Church also confesses the Gospel from the heart, so what harm could it do to blaspheme God and teach that He (God) is actually the author of sin, that He willed the Fall and determined it beforehand? God does not have mercy on all his creatures, he does not want all men to be helped and to come to the knowledge of the truth (1 Timothy 2:4), but has mercy on only one part, but all the rest he has determined beforehand to eternal damnation! What harm does it do to teach that our eternal High Priest, who can have compassion on our weakness because he is tempted in all places like us, yet without sin (Heb. 4:15), is not with us always, even to the end of the world (Matt. 28:20?), be not in the midst of us, where we are gathered together in His name (Matth. 18, 20.), but be very far from us up in heaven, and only "hasten" to be a part of Him, Your unparalleled ones, namely His divinity, be everywhere! What harm is it that it teaches: Christ has indeed been

2c. but this must not be understood as the mouth of eternal truth has spoken; for in this world one enjoys only bread and wine; if one wants something more, one must rise with faith to heaven and enjoy Christ there in the spirit. What harm is it that she teaches that holy baptism is not the bath of regeneration (Titus 3:5), that in holy baptism our sins are not washed away (Acts 22:16), but that baptism is only "a divine sign and assurance of the washing away of sin," which takes place in the spirit quite independently of baptism? - What is the harm of all this blasphemous, and dreary, and false teaching, if only the gospel is confessed! O holy apostle Paul, how could you hand over a Hymenaeus to Satan, because he taught "differently" only in the one article of faith about the resurrection of the dead! He, too, certainly confessed the gospel that "through Jesus alone one is justified and saved. And you, holy disciple of love, St. John, o that you had no American Union love, but were so harsh that you did not admit a false believer into your house and did not order him to greet you, and did not want to have any fellowship with a Cerinth, although he also agreed with you in the gospel that one "becomes just and blessed through Jesus alone". Truly, if you had had American union love, you would have been "in agreement" not only with Cerinth, but also with Basilides, with Valentinus and all the Gnostics, and with Arius as well. For this love can love everything, even what God and his apostles hate and reject. This love can rejoice in everything, even in untruth and injustice. Its union cloak is wide enough to envelop all sects, and its syncretistic hat wide enough to cover all. Only for the church of pure word and pure sacrament and confession according to the Scriptures it has no heart and no tolerance. And that is why she cannot stand the "condemnation judgments," i.e. the scriptural rejection of false doctrine. - Incidentally, we are surprised that the missionary messenger does not reject the Augsburg Confession for the same reason, since it too contains "condemnatory opinions," as he likes to call them.

2. The missionary messenger says: "It cannot be proved from Scripture that the attributes of the two natures in Christ (*communicatio idiomatum*) are as set forth in the Concordia formula, but that it is as the Augsburg Confession says: "Christ is truly God and man in personal union."" Now this is a mighty indictment against the poor Concordia Formula, and it will have a hard time of it; for it is accused of being in conflict with Holy Scripture and with the Augsburg Confession. And, truly, if it were so, then it would be over for them and we would like to leave them unsworn ourselves and not undertake to call

black white. But for the time being we still keep up our good courage; for anyone can accuse, but to prove, dear missionary messenger, to prove, that is the matter. And with what did you prove your accusation? Not even with a word. The Concordia Formula has proved and substantiated its doctrine of *communcatio idiomatum* from the Holy Scriptures, and in addition has cited many testimonies of the oldest teachers of the Church which agree with it; therefore you too, dear missionary messenger, should first prove that the Concordia Formula and the Fathers of the first Christian centuries were mistaken, and do not try to "throw sand in our eyes" with empty accusations. You demand "thorough proofs from the holy Scriptures"; ei, then you too give them for your "conviction", and then we will not owe you "thorough proofs from the holy Scriptures". But as long as our proofs in the Concordia formula are still untouched, it would be just as foolish to want to bring you new ones as it is foolish to demand any. In the meantime, we give you the well-meant advice to study the Formula of Concord thoroughly; for if you do this, and call upon God to guide you into all truth, you will of your own accord see the error of your ways, and will not only receive much instruction, but also much comfort and joy from the knowledge of pure doctrine. We also recommend that you study the Augsburg Confession, so that you will not find yourself contradicting the Concordia Formula with the Augsburg Confession, nor citing the latter so incorrectly.

3. it says: "It cannot be proved from the sacred Scriptures that we received in, under, and with the bread and wine, and with the mouth, the body and blood of Christ, as the Concordia formula sets forth, for such enjoyment can only be bodily."

And 4. "It is unprovable from Scripture that the ubiquity doctrine of the Concordia formula is right." - These two points, too, we ask ourselves to want to prove, and not to assert so in the blue: "It cannot be proved." Our doctrine has long been proven. The Concordia formula nowhere asserts anything, but proves it incontrovertibly from the Word of God. So it is up to you, my dear missionary messenger, to prove that the Concordia formula is wrong and that you are right. But do not come back to us with such unsalted accusations and foolish assertions, or if you cannot help it, do not expect an answer.

So much about the four unproven accusations of the Concordia formula. As for the other inconsistencies of this article of the Mission Messenger, it would be a pity to waste time,

to want to hold out for a long time in the process. Only a few of them shall be briefly mentioned. The missionary messenger denies that we "receive the body of Christ with the mouth," so we ask him to kindly tell us whether one can really and actually eat the body of Christ with the spirit, for the Lord has given it to us to eat. - The missionary messenger accepts a confession that "confesses the faith of the church according to form and content"; in the "doctrine of faith," however, he demands freedom so that "the doctrine of the church can develop from Scripture. Such freedom in the "doctrine of faith" exists, among others, in the united church of Prussia, which is why the faith has "continued", i.e. developed away, from so many churches. - The missionary messenger thinks that the Concordia formula contains "the explanation of individual articles of faith, as they were understood and explained by individual believing men". - We ask him to familiarize himself with the history of the Concordia Formula and not to forget the 8,000 to 9,000 signatures before he claims such a thing. Finally, the missionary messenger does not spare himself, in the manner of the old "sacrament crushers", to distort our pure doctrine and to accuse us of the false doctrine of a chemical union of the two natures in Christ. This and the fact that he writes into the world against the truth and against his own better knowledge (or should he not know? then he should of course have kept silent): "The Lutheran preacher believes that he can prepare a better supper than the Reformed", we put this into his conscience and command it to God.

And herewith we want to part from the missionary messenger for this time, by asking him once again to study the symbols of our church and especially also the Concordia formula, to examine their proofs and to compare them with God's word. If he will do this with a sincere heart, God will let him know, among others, the comforting truth that lies in the doctrine of the *communicatio idiomatum*, for God allows the sincere to succeed. May he, our God, grant that we may all come to the same faith and knowledge of the Son of God, and become a perfect man, according to the measure of the perfect age of Christ. That we be no more children, to be weighed and swayed with all manner of wind of doctrine, by the craftiness of men, and deceitfulness, that they may deceive us.

B.

(Submitted.)

It is not true.

Damian (trots in the door with a Bible under his arm): Neighbor, there is nothing wrong with the Scriptures.

Farmer's wife (spills the milk she is about to put on the table in horror): It won't be!

D. Look for yourself. Romans 3:28 says: "Therefore we hold that a man is justified without works of the law by faith alone." And again in Jacoby, 2:13, we read, "What is the use, brethren, if a man say that he hath faith, and yet have not works? Can faith also make him blessed?" And down there in the 24th, he says quite contrary to the Romans: "So you see that a man is justified by works and not by faith alone.

B. (takes the Bible with a trembling hand): Ack, you dear God, of course faith must do it; we are all poor sinners and lack the glory that we should have in God.

D. Jacobus knows differently (he knocks on the table), who says: The works must do it. Just look at him! But it does not matter to me who does it; I am talking about the fact that Scripture contradicts itself and that it is therefore not reliable.

B. Silence, neighbor, there must be a way out.

D. No, no! There is no way out of it. Look at the sayings again! - So why do you go to so much trouble and trouble that you spend whole hours sitting in the Scriptures?

B. O neighbor, it is not toil and trouble, it is my heart's joy and comfort.

D. Is a false comfort, because it is not true.

B. (crying): I won't let you spoil God's word for me yet. The priest will already know what to tell you.

The farmer's wife's brother (comes out of the oven chair): Maybe my little mind could be enough. So, Damian, what is your business?

D. (becomes quite embarrassed as he sees the farmer's wife's brother): So, you're here too! That's why I say that the writing is wrong. There it is, what can I do about it? (he reads the above three sayings anew).

Brother. We just have to make a distinction between faith and belief; afterwards, the sayings will soon balance out.

D. A difference, so!

In his letter to the Romans, Br. Paul means a living faith. There the heart of man has united with Christ and receives juice and power from the Lord, as the branch from the vine. There it is not lacking, it works and creates in the heart and bears good fruit from within. And this is true, righteous faith, which is active through love. Nevertheless, in the apostle's opinion, entrance into heaven is not gained by the good fruits themselves, and not at all by our doing the law, but by the good fruits themselves.

Admission to the Father's house is once a gift of grace from God, which is acquired with pure faith.

D. Your interpretation would not be to be despised. But what does the Jacobus say?

Br. Nothing repugnant, if you look at it in depth. Jacobus speaks of a dead faith, where the Lord is in the mind, and perhaps in the tongue, but not in the heart, where one is not permeated by his power and his life, and therefore does not bear good fruit. Such a false, hopeless faith can certainly not make one blessed; that can only happen through him who proves his righteousness in good works. And so far Jacobus still agrees with Paulo, and further he does not want anything. His 24th verse there, if one devoutly considers the preceding example of Abraham, accurately says this much: "You see then that a man is justified by a living obedient faith, and not by knowledge and speech alone." But that the dear Jacobus should ascribe righteousness before God to works as works, would have been much off the mark; for on the contrary, he beats up righteousness by works more powerfully than all the others. Then consider what he says in the 10th verse: "If any man keep the whole law, and sin in one, he is wholly guilty of it." Give heed, Damian! If a man had kept all the parts of the law from his childhood until his 70th year, in his gross and subtle mind, and at last he had transgressed, for example, by a few lies, he would have been guilty of damnation before the strict justice and holiness of God, like one who dies on the gallows. Mark well, Damian, that is what our Jacobus says. But now he himself must confess in the third chapter: "we are all manifoldly lacking"; - ei, how do we poor sinners want to be saved? There is no other way than by grace, through faith in Jesus Christ, who shed his blood for the forgiveness of our sins.

D. When you hear it like that, you are almost right. - But they should also speak in the same way, if they have the same mind. That would be much more sensible, so one would know right away what one's turn would be.

Br. Damian! The Holy Spirit, who inspired them with what each one should write, is more discerning than you and I, and he must have had his reason for letting them speak like that and not otherwise. We can think of something in a moment. Understand, divine wisdom wants everyone to find in the Scriptures what is especially necessary and beneficial for him. Now there are people who think they have already earned heaven twenty times over with their amazing good works; - to them the worthy Paul must give blood and say: "We therefore hold that a man may be justified without the works of the law, only by

faith. But again there are people who take comfort in the death of the Lord Jesus, but by their whole godless life desecrate his holy name; - to them the dear James must reach into the flax and say: "What is the use, you faithful impudent sinners, if someone says he has faith, and yet has not the works? Can faith also make him blessed?"

D. Hearing it like that, one would like to agree with you.

I would be happy if you would take a good lesson and never argue so lightly about God's word. - Dear Damian, believe for sure: The Scripture is true! Some things seem contradictory only at first, but with time we learn to understand how they rhyme together. And notice well: Even if some points don't come true, as long as we walk here below, we should think that it is due to our weak understanding and that we will see the beautiful unity one day, when we have received the bright eyes of heaven with God's help. But what we need for salvation, the Lord always lets us see clearly and powerfully, if we only search eagerly for salvation in the dear Word of God and pray for enlightenment from above.

(Damian plays with the buckles on his Bible. The farmer's brother continues:)

O dear Damian, believe for sure that the scripture is right! All hundred pipes of this organ sound lovely and splendid together, if only we had the right ears everywhere. - But wait, you are not entirely wrong when you say: it is not right. Wait, now I will tell you how it is not right. It is not true with pure old Adam. It is not true with your hopeful nature, with your excessive cleverness, because it says: We are from yesterday and know nothing. Job 8, 9. it is not right with your earthly mind, for it says: to be carnally minded is death. Rom. 8, 6. See, this upsets your old Adam, and because he is still the Lord in you, he opens his mouth to you against such a word of God.

D. Aha, you're getting unmannerly now. I'm not a fan of that. Adös! (He takes his Bible under his arm and trots out the door again).

B. O brother! This time you were there at the right time. God reward thee for having quieted my anxious heart again. (She laughs, wiping her eyes with her apron.) Well, you have sent him home properly once; he will never come again. God help him, what will the poor creature scold God's eternal word! Only my good cream lasts me; but the table is clean. (She picks up the spilled food again.)

(Submitted.)

Some remarks against the "reply" of the Mission Messenger concerning missionaries Auch and Maier.

Sibiwaing, d. May 2, 1850.

Thus, at last, the threat that came to us from Ann- Arbor that "a scholar will come upon us who will tell us who we are" seems to have been fulfilled. He appeared in the person of the editor of the Mission Messenger. He tells us in the third volume No. 3 what we are, namely: "people who have lain in the sleep of consciencelessness, hypocrites, dishonest, slanderers" 2c. These expressions, of course, seem strange enough in the mouth of the man who in the same article complains bitterly that the religious journals of the Lutheran Church are conducted in such a "vile manner" and defend the truth at the expense of "Christian education and love" with "invective and vituperation," and assures us that he does not want to act in such a sense (should mean in such a vile manner) toward our church: in such a mean way) to our accusations; however, it is said to be a quite general error among the "scholars" that they demand decency from others, but do not show it against others. And the man must be learned, of course, who may dare to advance errors to our church, the proof of which from the holy scripture no scholar has yet succeeded in giving, and also cannot succeed.

As for the accusation that we must have been asleep in consciencelessness at the time of the conscious mission feast (cf. Lutheran No. 7, Year 6), because we did not stand up to the honored gentleman at that time and ask him: "How can you let yourself be committed to the Augsburg Confession, since you reject the one article of it? He will of course find that we could not tell him anything about it, for Missionary Auch had to stay in bed due to illness, and was not present at the meeting where the deliberate discussion about Holy Communion Sratt took place, just as little as Missionary Maier, who left before the synod meeting; He said, however, that there was no lack of sharpening of conscience, since the local pastor had argued with him quite vehemently,

had called his view of Holy Communion a rationalistic one, and had spoken against his admission to the synodal association.

However, if it were so, as the editor erroneously thinks, then he could only prove this, that we would have awakened from that "sleep" now, which is of course much better than to continue reading in a good "evangelical" way.

Concerning the "wrong" conclusions we are supposed to have drawn from his words, we refer the readers to the convictions that

This "honest, conscientious thinker has attained by virtue of the Holy Spirit" and communicates to us in his paper, partly in a confused way, partly unambiguously. First he says: "However, I believe that in Holy Communion we receive the transfigured body and the transfigured blood in bread and wine, and not something corporeal," and thinks that one must come to the last error if one "sits so strictly on the Concordia formula, which states: With, in, and under the bread we receive the body and blood of Christ," "for," he adds, "something in, with, and under the bread and wine can only be thought of corporeally, capernaitically, and this the Scripture does not teach: but this approaches the Roman Catholic doctrine." According to the sublime thoughts of this learned hero, which in the end dissolve into the mist of nonsense, the transfiguration must well be such a process whereby a body ceases to be a body, and yet still remains a body. If the editor does not believe that we receive the body of the Lord in Holy Communion, for a body that is not corporeal is surely no longer a body - how can he then claim to accept the 10th article of the Augsburg Confession, which teaches succinctly "that the true body and blood of Christ are truly present in the form of bread and wine in the Lord's Supper, and are distributed and received there"? and how can we have drawn false conclusions from his words?

However, he betrays his hiding place, in which he thinks he has cleverly hidden himself according to the circumstances, clearly enough by his loquacity. He himself says that "the Lutherans and the German Reformed are united in the doctrine of Holy Communion in the main" (by "Lutherans" he of course understands only those such as he himself is). If this assertion is true, it must emerge from the Heidelberg Catechism, as the confession of the Reformed. Here we read in the answer to the 47th question: "Is not Christ with us to the end of the world, as He promised us? According to His human nature He is not now on earth, but according to His deity 2c. He never departs from us." Now if our Lord Christ is enclosed in heaven according to His transfigured humanity, - how can He give His transfigured body, and His transfigured blood, to us who are yet on earth? But for this the answer of the 76th question knows advice, which teaches: to eat the crucified body of Christ means: to accept with a believing heart the whole suffering and death of Christ and thereby to receive forgiveness of sins and eternal life, and at the same time, through the Holy Spirit, who dwells in Christ and in us at the same time, to be united more and more with His given body, so that we, although He is in heaven 2c. Here everyone can see that according to this doctrine in the holy

The Lord's Supper is to be partaken of only bread and wine or signs of the absent body and blood, and that it is reserved for faith to rise to heaven in order to be able to enjoy Christ there through the action of the Holy Spirit. If the editor agrees with this doctrine, our conclusions are not wrong, but are justified by him as true. But if he calls us Lutherans Capernaïtes, because we simply adhere to the word of the Lord: "This is", without wanting to ponder the "how", then he may see how he can cope with this disgrace, which he is putting on the Lord, because He has said it, and we believe Him.

Finally, as far as our "dishonesty" is concerned, we will gladly put up with it if the editor likes to call our withdrawal from the Union in this way; but if he means another, let him prove it, or whoever is able to do so, before he bears such unscrupulous false witness. We were forced to make those declarations in the Lutheran by the dishonesty of our opponents, who did not report this matter in accordance with the truth, but, in order to appear pure themselves, shifted the blame onto us like "Adam and Eve. If the gentlemen who always accuse us Lutherans of hatred and slander, because we deal honestly with the word and with people according to the word, would look around a little better at home with an honest heart, they would still find both today where the blessed Johann Gerhard found them, who before his end said to his son: "And beware of the syncretists (men of faith), for they are faithful neither to God nor to man." In connection with these words, we would only like to submit the question to the Lord Editor: Have you long aspired to become a good "Evangelical" Christian, why then did you seek to hide this intention of yours under the name "Lutheran"? If you are the honest man you want to be according to your reply, why did you not provide this proof of honesty?

With love

I. I. F. Also.

F. Maier.

(Submitted.)

Ecclesiastical message.

From the first number of this volume, the dear readers of the "Lutheran" will remember that Mr. Rev. J. Trautmann, after his former congregation in Danbury, Ottawa County, Ohio, had given him just cause to leave it by their open and persistent opposition to God's Word, kindly obeyed the call which had gone out to him from my congregations to take over the spiritual care of them in fellowship with me. Unfortunately, I must now make a further

Report change of office of this dear brother. He has accepted a new appointment to two Lutheran congregations in Michigan, one in Adrian, Lenawee Co., the other in Hillsdale, in the county of the same name, and has already departed there, after having faithfully assisted me as my colleague in the strictest sense of the word since September 1 of last year.

As much as I am heartily grieved by this loss, not to mention what I myself suffer as a result, for the congregations that are now again under my sole command, since not only the number of souls in them, but also local conditions, especially in winter, make it almost necessary to double the number of teachers in church and school, I realize that consideration for my individual field of work must be subordinated to what the entire harvest requires, especially since the workers are so few. In a painful way, however, this self-denial is offered to me by the fact that my congregations have received the more abundant help they have received since Rev. Trautmann's appointment, my congregations have not used the means of salvation offered to them more abundantly than before to the extent I had expected, and even the increased reverberation of the Word of God has only made the reluctance of many more apparent and significantly reduced the number of those who remain faithful to the truth. If, nevertheless, these latter warmly desired to be able to keep the servant of the Lord who had become dear and precious to them, and showed their willingness to make this possible in the most touching way, as far as it was up to them, then this will be a welcome testimony of the grace to all friends of our dear church, with which the Lord has blessed the short, but in spite of many domestic sufferings and the painful recollection of the work of earlier years, which remained fruitless before human eyes, by great faithfulness, distinguished period of service of our dear brother here, who was well purified in the furnace of affliction.

Liverpool, Medina Co, O., May 17, 1850.

K. Röbbelen.

(Submitted.)

Church News from Missouri.

Last Sunday, Rogate, May 5, was the solemn dedication of the newly built Lutheran church in Bremen, a northern suburb of St. Louis, and at the same time the inauguration of the pastor appointed to this church, Mr. Hermann Fick from Neu-Melle. The government of God made itself known quite clearly in the establishment of a congregation and the building of a church in Bremen. Bremen does have mostly German inhabitants, a large number of whom belong to the Lutheran Church from Germany; it was also wished by one and the other that a Lutheran, or also a Protestant (rationalist) church and school should come into being; but it remained just with the

The people who still had some ecclesiastical interest belonged to the impecunious and also the views were so different that according to some a Lutheran, according to others an Evangelical-Unionist, according to others a free Protestant church should be built. One also had the opportunity to find a church in nearby St. Louis according to one's views, and visited it. In order to help the little town, the first official suddenly offered to build a church.

The founder of Bremen, a German, offered to contribute something substantial to a church lot, and this offer first reached the Lutheran congregation in St. Louis. Further inquiries were made from here. And although more of a united Protestant church was desired, a considerable lot was to be donated, even if a stone church would be built by Lutherans in a certain time. As pleased as the Lutheran congregation in St. Louis was about this opportunity to help spread the Kingdom of God, they could not undertake the construction of a third church in those circumstances, since only one real member of their congregation lived in Bremen, and only a few others from Bremen visited the Lutheran Immanuel Church in North St. Louis from time to time. In addition, the lot offered was not so pleasant. And so the matter seemed to fall apart. But wonderful! Soon after, an American also offered a church lot for the German Protestants in Bremen, and this offer also reached members of the Lutheran congregation in St. Louis. From St. Louis the Lutherans in Bremen were selected and summoned to a meeting in a private house. They proceeded to establish a pure Lutheran congregation on the St. Louis congregational order. Twelve were willing. They accepted the presented congregational order, signed it, elected two trustees from among themselves; and now they explained to the generous American: a Lutheran congregation had come together, wanted to receive the gift and fulfill the set condition to build a church forty feet long within six months. He issued the legally documented bill of sale for the German Lutheran congregation of U. Ä. C. at Bremen and thus donated a beautiful corner lot of 60 feet front and 120 feet depth, worth 800 dollars, to this quite poor little community. How should the requested church building come about? that was another question. Of the twelve parishioners, some soon resigned, since an evangelical Protestant congregation of 80 members wanted to form, which had a better chance of getting something done. In addition, the great fire of St. Louis and the cholera, which also claimed many victims in Bremen, occurred in the previous year. Everything lay in ruins. One month after the other passed. And people began to fear that the gift would be taken back again because the condition could not be fulfilled. But what God wants must finally come to its purpose and goal. After God had freed our region from cholera, one of the elected church trustees appeared in Bremen and declared: He wanted to build this church before winter, God had so graciously protected him and his family, it was only his duty to prove his gratitude and not to give up the offered opportunity to work for God's kingdom. So he began the work. And although some were happy about it, there was no lack of all kinds of mocking remarks; for one knew well how so few means were available and yet many were required. The builder collected with a petition in Bremen and St. Louis; and behold, he not only received many rich gifts, but also some capital was lent to him. And so, before the onset of winter, a beautiful, massive, two-story house was built, which for the time being will be used for church and school, and later, if God blesses it, and a larger church can be built out of the space saved before, will be used solely for school and the preacher's residence. During the winter everything inside was well developed. And as much as one would have liked to dedicate the church already at Easter, the dedication was delayed until a fortnight before Pentecost, because Pastor Fick could not leave his office in Neu-Melle, St. Charles Co., Mo. until it would be supplied by another orthodox preacher. But since the congregation at Neu-Melle had called Mr. P. Adolph Klaus of Indiana, he hastened here to take up his new sphere. *) At the

*) Pastor Klaus held his inaugural sermon Im Neu-Melle on Sunday Cantate.

On the occasion of the consecration of the church in the morning Büniger held the sermon on Luc. 12, 32. and introduced: "Even to a small congregation, if it is a congregation of Jesus Christ, the most glorious and comforting promises of the Lord are valid. Professor Walther gave the confessional address. In the afternoon Fr. Fick preached his inaugural sermon on Rom. 15, 29. 30. and showed: 1. what he comes with; and 2. what he asks for. Both times the church was overcrowded, so that several had to listen from the outside in the beautiful weather, with which the inauguration day was favored. So far, the service has been well attended every Sunday. About thirty members have since joined the congregation. The school is flourishing. In a word, one can see that the Lord wants to build His Zion here. And He will do it. Praise be to His name! - —

The indulgence in Hesse.

Around the year 1524, there lived in Hatzfeld a tailor who was a wild, biting, spiteful man. His confessor had refused him absolution because he did not want to confess properly and pay the ecclesiastical penalties, so the wicked man tried to wrest it from the confessor and overran him once and again with defiant and rude words. Words. The priest not only did not let him be misled, but reproached him with his sins and vices all the more crudely and emphatically. Then the fury rose in the tailor and became a bloody deed; he beat the priest to death. Of course, he was immediately banished and also persecuted by secular justice, so that he had to flee the country if he did not want to die a horrible death at the hands of the executioner. But he knew how to help himself: he went to Rome, lied there that he had slain two people, asked for indulgence, and, since he paid plenty of money, received it for the two alleged murders without any trouble. Who in Rome could know or care how the matter actually stood? Now he had himself safely escorted and, armed with his two letters of indulgence, returned home in good spirits. No one dared to attack him. But that was not enough: the villain boasted that he had one more letter of indulgence to his credit, and so he was allowed to and would also kill one more, first of all a priest, just as one 'only looked at him the wrong way or said an odd word to him. And so all the neighbors, not only, but especially all the defenseless and helpless village priests around Biedenkap and Battenberg, had to be in constant fear of this ravager, and in addition had to buy his favor with money and good words. The^Schneider von Hatzfeld became the terror of the whole region. The fear lasted for several years until the Reformation came in Hesse, which was accepted, one can imagine how eagerly, by the clergy and laity of the region. Now the letters of indulgence were no longer valid, and the villain was no longer sure of his life; so he made off for the second time, and was never heard from again.

This is what it looked like back then.

Hold steadily above the teaching!

The more pointed the devil is against the doctrine, the firmer we should stand and hold steadfastly over the doctrine. If the doctrine is confessed by us with earnestness and constancy, we cannot hurt our adversaries. For this is what they like to hear from us: "Oh, I have done too much to him. But not so; yes, not by a hair's breadth have you slackened, nor stepped back, however weak you may be. For Christ gives us all an example here (John 18:19-24), when in his weakness before the high priest he answered his teaching with all earnestness and cheerful constancy, that we should hold fast to the word which we have once received and taught, however weak and infirm we may be. Luther.

The inexhaustible riches of the Word of God.

Let us cherish the word. For some years now I have read the Bible twice a year; and if it were a mighty tree, and all the words were branches and twigs, I have knocked at all the branches and twigs, and wanted to know what was in them and what they were capable of, and always knocked down a few more apples or pears.

Luther.

Changed address:

Rev. Z. Irautmamr,

^Zrian, I?66 Oo., Uiek.

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r the construction of the German Evangelical Lutheran College in St. Louis:

From the Lutheran St. Johannis congregation U. A. Conf. in Minden, Ill, by Mr. Past. Scholz, namely:

	From Mr. Friedr. Greffe40	.30
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Volume 6, St. Louis, Monday, June 25, 1850, No. 22.

Emergency defense sermon on Rev. 3, v. 11, held in the church of J. Sanct-Peter, in Strasbourg, after it had been demanded by Mümpelgardian pastors that the confession of the Reformation, the good confession (Augsburg Confession), which our fathers made under much sacrifice of prayer, tears and blood, should be thrown under the bank.

Is the Evangelical Lutheran Church to be abolished, as in many places in Germany? Anti-Christian sects, some Christian sects, and, more than all, certainly also the Holy Father in Rome, are already rejoicing about this. "That's right!" sounds from there, "now you are on the way; reject the confession of the Reformation (for it cannot be refuted with God's word); soon I may embrace you or your descendants, soon your church people again in my arms."

The people, who until now have professed the Lutheran Word and Sacrament, are to be crammed into a confessionless, general world-union church. The confession and the doctrinal catechism of the Church of God (main parts) are to make way for what the legion of little prophets of recent times have dug out of their own "new finds". The confession should be removed, so that everyone could teach and preach "another gospel" (Gal. 1,7-10.) without shyness! Understand, all this under the name "evangelical". The liar from the beginning must disguise himself as an angel of light (2 Cor. 11,14.), therefore the seduction to apostasy will become the most terrible in these late times of the church (2 Thess. 2, 10- 12.); he also wants to make One Flock and One Shepherd; but first the confession of truth and with it the love for truth must be thrown away, but later the false, the lying confession must be imposed on the Christian people. Therefore "look to yourselves" and

Hold what you have (Revelation 3:11.).

It is time that the Lord also addresses us with such and similar words. To Jo

In the book of St. John, the apostolic seer, He speaks of a congregation or church that keeps the word and is thereby saved from great temptation. In and with the word of God (the whole and unadulterated one) the twelve Galileans have triumphed; by that same word, by confessing it faithfully, their followers have raised the "new obedience of faith" above the decayed pagan immorality; with this word a Luther has dared and led out; with this word alone, as a pillar of cloud and fire through the desert, the nations will be able to stand and will be preserved from constant straying. The future lies in the bosom of the church and its development, which takes place under sorrow and struggles. The present generation is more and more penetrated by an inkling of the great struggle that the better part of it will have to wage in and with the church for a secret good of grace hidden from the world, which, if it were lost, would rob poor human life of all value and our existence of all meaning. Church of the Word, O hear the call of the Lord:

"Hold what you have."

What then shall our church hold so firmly that it will not be robbed?

I. It shall keep the "Word" in confession, doctrine and life.

As it is called, so it is. From Germany, those who protested against unbelief and superstition at the time of the Reformation on the basis of the Bible word called themselves evangelicals. So this name comes from the gospel, that is, from the glad tidings according to which the holy and righteous God wants to save sinners from their sins through Jesus Christ, the one crucified for our sins.

However, just as the name "Christian" church is misused and misunderstood in the construction of babel of Christian and anti-Christian sects, so is that word. Those who call themselves evangelical are also those who have a

false gospel, without repentance and forgiveness of sins in the name and blood of Jesus. In Germany and America, those who do not believe in the triune God, Father, Son and Spirit, who deny the natural corruption of man, who reject the Son of God as the true God, and blaspheme the justification of the sinner before God through faith alone in Jesus Christ, also call themselves evangelicals. The Anabaptists are also evangelical, although they have in their doctrine many things that are erroneous, even pernicious, which the Church of God, as the spiritual man, judged in the Augsburg Confession by God's Word.

In particular, the many reformed churches and sects in England, America and other places are also evangelical, and yet we are not evangelically Anabaptist, Quaker, Episcopalian, Presbyterian, Methodist with them; indeed, we are not evangelical in this sense either - reformed.

We rejoice in all the partial truth in the confession and life of the faithful, and know that there are many children of God among them. But we are also sorry that they are lacking in some essentials, because the counsel of God to make sinners blessed is not purely known, and also the sacraments are not administered

according to the Gospel.

Now, in order to counteract the confusion of language and the false, Babylonian union (Union), we bear, in addition to the name Protestant, the epithet "Lutheran". This does not mean that we recognize in the Wittenberg "maggot sack," as Luther calls himself, anything other than a pardoned sinner; the Evangelical Lutheran Church does not repeat everything he said, especially in the first years of his revival. But what he confessed in the small and large catechism and in the Augsburg Confession - to the devil of the nineteenth century and

In spite of its appendage, it is and remains true, always and forever: for it is according to the pure word of God! Therefore, for the sake of clarity, we are not ashamed of this epithet. We know that when Paul said that one should not be Pauline or Petrine, he was punishing the carnal attachment to the persons, to Paul, Cephas and Apollo; but by no means did he mean to say that these Corinthians should not adhere to the teaching of Paul; does he not say (Gal. 1.): "Cursed is he that preacheth any other gospel than I"? Now we do not cling carnally to the person of Luther, but to his teaching in catechism and confession; for this teaching is nothing other than the teaching of Paul and the other apostles, as the teaching of the true general church of God, according to the clear words of the Bible.

God's word and Luther's teaching (according to God's word!)

Pass away now and nevermore!

In France, my beloved, before the state, the Evangelical Lutheran Church is also called the Church of the Augsburg Confession; for the Augsburg Confession is the apple of our church's eye. O a pure eye, which weaves in the light of heaven, which cannot suffer anything impure, but dribbles until it is eliminated again. And one would like to cut out this eye of the poor church? How, there should be Christians who would give an eye, if only the Lutheran church had none? Would an authority lend the hand and the tool to cast out that eye of Confession? O Church of the Word, if you do not want to succumb in the terrible hour of temptation that is coming upon the whole world, then hold what you have, hold your pure literal confession and the pure confessional doctrine. The Augsburg Confession is nothing other than the doctrine most in accordance with the Word of God. In the first article (of the triune God) it leads to the true knowledge of God; in the second article (of original sin) it leads to the right knowledge of man; In the third article (of the Son of God), the mouth of the fathers speaks of the mystery of the divinity of the Son of Man, which is not understood even by angels, but is grasped by men in faith for salvation; in the fourth article, with the doctrine of the justification of the sinner before God, it leads into the sea of God's mercy through faith in Jesus Christ alone. There, as it were, all the other articles of the confession flow together. Behold, it cries out, here is God who justifies, here is the healing from sin, here is the way in which the merit and power of Jesus is given to us. And so the faithful word of confession resounds through all 21 articles. You see that your church is not only called evangelical, but is also truly evangelical; it is the ancient foundation of all the rest. Dear congregations of this church, hold on, hold on to what you have - hold on to it - the hour of seduction is here.

But if someone were to scornfully point to those who outwardly belong to the Lutheran church, but who do not "have" the word of repentance and faith, the word of God's patience, in their believing heart and life; - to those who accept free grace in impenitence and courage; - who would do so, they would be unreasonable opponents. The muzzler is the greater number in all sects; but the Lord knows his own, and let him depart from unrighteousness who calls himself by Jesus' name. Such opponents may know that the church holds fast to the word and creed by which it is preserved, because it believes, not only as an outer cocard on the state hat of the church, but also as a rose open to spiritually poor and believing hearts. The believers are strengthened by the life balm of the Gospel in sermon and sacrament. But do you know if there is not still a spark of faith in those seemingly dead people? Is not also the spark still a child of the fire? Even those who are dying, even those who are deeply tempted by apostasy, still belong to the care of the Church of God. Where the church plants the word of God's patience, it also plants the hope that this word will not come back empty. It keeps the pure word in confession and teaching, it keeps its children gathered around it. But "to hold" does not mean to possess for oneself alone; hold what you have so that you can always share it with others. The Evangelical Lutheran Church shall

II "hold" their missionary vocation.

The Evangelical Lutheran Church, as the Church of the pure Word and Sacrament, has the sacred mission to bear witness to this, to let its light shine, to let its salt work. Her missionary calling is not of men, but of the Lord. It knows no ambiguity in confession, therefore no ambiguity in mission. She counts the sacraments, and especially the partaking of the body and blood of Christ in the Lord's Supper, not as side issues, but as main issues. It does not cut back the tree of life of the confession like a dwarf tree, so that it would be *a la hauteur of the sects* and sects would no longer be cut off from its branches.

It does not press for false unity but for deep inner unity in God's word, as it is written: it does not call for "peace" where there is no true peace. It does not let the sinner rest, not even on the workbench of Christian activity, until he has found peace, of which (Rom. 5,1.) the first missionary to the Gentiles testified. She also knows nothing but the word of Jesus crucified, but the whole full word of Him in sermon and sacrament, - not the mutilated, half-irritated one. Like John the Baptist, it points to the Man of Sorrows. More gentle than heavenly breath, calls

her, on her sermon of repentance: "Turn to Him, the end of the world, and you will be saved" (Is. 45, 22-25.). In the forests of the new land, on the seashore of the islands, let the murmur of the woods and waves be drowned out by her great word: "It is finished." In Baptism and in the Sacrament of the Body and Blood of Christ, let her call the small and the great with those Testament words: "Died for you, given for you, shed for you." At deathbeds, as deep and ever deeper into the valleys of death the souls are drawn, - all the deeper also her missionary mouth calls the word of awakening from the sleep of sin, of escaping from the wrath of God, but also the word of the covenant of grace and peace, sealed to those who believe. The Evangelical Lutheran Church lifts her hands to heaven, and "hear it, you heavens!" sounds from her lips, and "you earth, take it to heart: God made him who knew no sin to be sin for us, that we might become in him the righteousness that is before God.

O dear Church, cherish your missionary vocation! Lift up your lazy hands and your weary knees."

Or should there be no evangelical - Lutheran mission? Should its members have only a hand and a bag, but not also "feet of those who proclaim peace", in addition also a mouth full of praise and teachings? What is she filled with, should not her mouth overflow? *) Without mission it should be, while all churches and communities seek to spread; it alone should not be allowed to grow, - it alone should not "spread its tent and invite the nations to take part in the richest goods, which flowed to it? Is that what is required? Would it be love to wall oneself up, to have the coffin lid slammed shut over the Lutheran church and to give or take hush money? The funeral ceremonies would be of no use; on the third day she would rise again. With her Bible, with her catechism, with her confession, with her thousands of sacred songs, with her books of prayer and communion, she would triumphantly wander over the mountains and plains of Christendom; with a joyful opening of her mouth she would only speak and sing all the louder again, as befits her, and she will also learn to do it in French.

Hold what you have! Hold, O dear church, your mission among the nations and churches. That you have a missionary vocation is proven by the cloud of witnesses of old and new times. Also some of her emissaries, who had to go out in the name and on account of the reformed churches, while they, like that Rhenius,

*) Initiate evangelical - Lutheran mission, should this be suspected? Not to give up oneself, but to nurture, does this mean to kill others? There is still room... and whoever is evangelical-Lutheran according to the confession, is also so in the mission. Souls who love the Evangelical Lutheran Church will soon rejoice in the Evangelical Lutheran mission.

would have preferred to establish Evangelical Lutheran congregations, they call: Keep your own mission! Or should the Episcopalians, the Methodists, the Presbyterians and in general the so active Reformed churches do for you what you should do? As the Anabaptists cannot do the missionary work for the Reformed Church, so no other church can do missionary work for the Evangelical Lutheran Church: no other believer can proclaim my faith; the English Reformed Church will never establish Evangelical Lutheran congregations among the heathen.

You, dear fellow believers, will not rise to jealousy against other missions, but to zeal for cooperation in the great field of work. Among the emigrants lost in the forests of America, among the savages who live there, in the East Indies, in New Holland and other places, the Evangelical Lutheran mission has begun and pitched its tent. If God will further give grace to this and if you will also direct your hearts to this work of faith, then from new congregations, as from sprouting branches, a blessing will flow back again to the old trunk, to the church. The church consciousness will be strengthened, a new deep attention of the secularized members to the "Word" will be the fruit; the church will experience that its work is not in vain in the Lord.

The goal of the church is that the "free congregation" in the faith should be active as soon as individual congregations rise up to activity in faith. As the church of God is the general association founded by God for all good under Christ, its invisible head, so every individual congregation should also be a "free association" for all that is pleasing to God under its earthly leaders. If these are not wolves or hirelings, if they are in the living faith of the church of God, and if they have brave eyes to recognize the sick members, then they will also call upon other members of the congregation who have the gift of caring for the physically and spiritually sick; these will joyfully go to work at their beckoning. But the congregation with its shepherd will not cease to assist with counsel and action, with prayer and gifts. Through the mercy of God, which it experiences, it will allow itself to be drawn to merciful brothers and sisters, and with patience in good works it will strive for eternal life. The drop of time and strength will be gathered into one; the congregation will become a sacrificial priestly people with its shepherd. In this way, the Evangelical Lutheran Church, the congregation, and no longer just an individual, or individuals, can say to those who are outside:

"Come and see!"

But child of man, what do you see? Wherever your eyes turn, you see when with natural eyes you look, only disgrace over the Evangelical Lutheran Church. And yet one must call out to her in the name of the Lord: "Keep what you have," dear church,

III. Also keep your shame.

Its very name is disgraceful, because it is not called Evangelical into ambiguity and uncertainty, but Evangelical-Lutheran, indicating the pure doctrine; the little prophets of our time cannot bear that the name and the faithful doctrinal confession of the great Wittenberg prophet of the last times should still put a dam in the way of their evaporating and falsifying God's Word.

Their catechism is disgraceful. In how many school and confirmation lessons are Luther's unsurpassable explanations of the Ten Commandments, of the apostolic faith, of the Lord's Prayer, of baptism and the Lord's Supper no longer given up for learning, while the most unscriptural and wretched things are pushed in their place.

Their confession is disgraceful. Away with the Augsburg Confession! Away with all confessions! Well, if only your lying confessions were gone; but why should that of the church be gone? Is it because you say: "We want nothing but the gospel"? But can there be a true gospel without the triune God, Father, Son and Spirit, without the doctrine of natural corruption, without Christ, the Son of God, without justification by grace through faith in Jesus Christ, without a real participation in the real, true body and blood of Christ, as the second Adam? This and nothing else is the Augsburg Confession.

And because you do not want this biblical gospel, therefore the confession of the Evangelical Lutheran Church is in disgrace with you! Has not the faithful faith according to the Bible become in many places a phenomenon as rare as it is disgraceful? Even some of the "evangelical" pastors, who are turning back to the holy Scriptures, are too indifferent to approve of this holy confessional seriousness, and even with all their talk

of love, they are still too intolerant to tolerate it.

The Evangelical Lutheran Church urges a progressive experience and living of the main parts, that is, the main things, of the Small Catechism.

Their progress demands that by the Ten Commandments we come ever more deeply to the knowledge of God's holy will and of our sin; that in apostolic faith we become ever richer in peace, joy, righteousness; that by the gift of God we become ever richer in peace, joy, righteousness; that by the gift of God we become ever richer in peace, joy, righteousness; that by the gift of God we become ever more righteous.

Prayer of the Lord, the Our Father, with a deeply reconciled and satisfied heart.

Their progress requires that we learn to respect the baptismal grace more and more as the highest good, which is above all the world's air and wealth; that in the Lord's Supper, during our pilgrimage through foreign lands, we progressively have the blessed certainty that we are flesh of His flesh, bones of His bones; that He remains in us and we in Him, and bear much fruit in this community of life. This evangelical-Lutheran progress, this progress in the infant way, which the Lord praised so much to His disciples; this truly biblical and divine progress is in disgrace, who will deny it? Let it remain so: "Forwards, not backwards" is God's motto for the Church.

Yes, evangelical-Lutheran love is also in disgrace. It may know no other goal than to love God above all else, that is, to love his word above all else, that is, to prefer it, and to love the neighbor as oneself. What it has and enjoys, it will, urged by the love of Christ, also praise and give to others.

Even the appearance that emerges from its innermost essence is in disgrace; obsolete is the confession of sins at the opening of the divine service; obsolete is the pronouncement of absolution over the penitent publican in the temple; obsolete is baptism as the sacrament of rebirth out of water and the Spirit (John 3:5.); obsolete confession, and not only the soul-caring private opening and consultation, but even general confession, this last fence around the mountain of God, this last maternal precaution of the church to warn its members against unworthy enjoyment of the Lord's Supper; obsolete the sacrament of the body and blood of Christ; obsolete the body, which has the fullness of the Godhead dwelling in it, and eternal beauty and youth alone can give back and secure to the human form that has fallen away.

Despised are the professing children of the church; despised are the number of those who step out of the general universal church under the banner of the confession; despised are their Galilean garments, for not many rich, not many powerful and high gladly bear the shame of the church.

The outward life of their children is also held in contempt (their inward life is hidden with Christ in God); they are suspected of being rude, unkind, and are even called hypocrites. Let the exhortation (1 Peter 3:16, 17) sound all the more urgent in their temples, homes and families: "Have a good conscience, so that those who speak evil of you, as of evildoers, may be put to shame."

And what about her mission? Since she preaches all God's words - because she honors all equally and makes no indecent and harmful distinction, because she simple-mindedly ignores every natural

If the human mind is captive to the faith of God's Word as it is written, it must also have the honor of bearing the greatest reproach before the world.

And if I were to add something else, it would be what is written in the text verse: "Behold, I am coming soon. The time is approaching when the disgrace will be removed from the Church of God and from the faces of her children.

For what joy will be when, after long waiting, at midnight the faithful confessors go to meet Him who comes at midnight to crown them with honor and joy! Behold, our goal... and after that the new heaven and the new earth; - the first things have passed away, and behold, all things have become new. Amen!

A word to all those Christians who are not ashamed of their Christian name, but boast of it.

(Romans 10:12 - 15.)

From the director of the Evangelical-Lutheran Institute for the Study of the Bible in Leipzig, K. Graul.

I do not know, dear reader, whether you belong to those unfortunates who have suffered shipwreck in their faith in the frightening free spirits, which towards the end of the last century flooded our dear German fatherland from France as with a flood of sin, or whether you are one of the fortunate ones, who in the general maelstrom of unbelief still clung to the rock of the divine word in time: To make a long story short, I don't know what you think of the Christianity in which you were born and raised, whether you are ashamed of your Christian name or boast of it. If you are ashamed of your Christian name, God forbid, then we have nothing to do with each other; if I am talking into the wind for you, then you had better put the paper aside right away, lest you end up tearing it up unwillingly and doing even more harm to your soul, which has already suffered damage. But if you boast of your Christian name, God grant! well, we already fit together, and you will do well to listen patiently to the few words I have to speak to you. So listen and test!

You know that when our Lord and Savior took leave of his disciples, he said: "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. (Matth. 28, 19. 20.) In these words he commanded his disciples not to limit their preaching to the Jewish country, but to go into all the world (Ma2c. 16, 15.) and to carry the gospel to all nations until the end of the earth (Acts 1, 8.). The apostles also obeyed this command after the Lord had sent them to

The Lord has faithfully sought to fulfill his commission, as you have learned from the Acts of the Apostles since you were a child. But notice how Christ concludes his commission to go and teach and baptize all nations. He concludes it with the promise: "Behold, I am with you always, even to the end of the age. Now you see clearly that this promise cannot only apply to the first apostles, for of them the Lord knew as well as we do that they, as mortal men, would not live all their days until the end of the world. But if the promise extends beyond the apostles, so must the commission for the sake of which it is given, and since the promise obviously extends to the disciples of all days until the end of the world, the commission must also extend to the disciples of all days until the end of the world. It is easy for children to see this, and it certainly takes a lot of ignorance not to be able to see it, and a lot of evil will not want to see it. The Christians who lived after the death of the holy apostles understood very well that the Lord, in giving the command to the apostles to carry the gospel to all nations, had also congregated them, and those of them who felt the desire, strength and calling to do so, Those of them who felt the desire, strength and calling to do so continued the missionary work (for the spreading of the gospel among the Gentiles is called a mission, just as the preachers sent out for this purpose are called missionaries) where the apostles, hurried by death, had left them. But you will blame them all the less for their obedience to the express command of the Lord, as you yourself, as well as I, would still be sitting in the darkness of the Gentiles, if those men of God had meant that the command to the mission referred only to the apostles. For I do not believe that you, who pride yourself on your Christian name, will hold it against the dear missionary Bonifacius that he came over from England more than a thousand years ago to your pagan fathers, the ancient Germans, and converted them from the darkness of paganism to the wonderful light of the gospel. Who would long for the way of life of our pagan ancestors, who, when things were most orderly among them, only ever warred, hunted, and then feasted, ate, and dined on the spoils they had won, while they left the care

of house and field to women, old men, and weaklings, and who did not even bother to slaughter human sacrifices to their gods: as all this has been reported to us by the Romans, who were at war with them at that time. I am also convinced that you would not be very edified if, instead of going to the dear church and worshipping God in the spirit and in the spirit of God, you were with the pagan inhabitants of Hesse at the time when the dear missionary Bonifacius came to them with the preaching of the gospel. Truth, go out into the forest and worship an old oak tree as the abode of your god.

Now look, like your fathers about a thousand years ago, even now, not counting Jews and Muhamedans, there are still about 500 million people sitting in the shadow of death and darkness of paganism, knowing nothing of the almighty Creator of heaven and earth, nothing of a merciful mediator between the holy God and poor sinful people, having nothing with which to quiet their conscience before God, no strength in life, germinating comfort in death. Yes, and if only they were as well off as our pagan ancestors. But most of them are by far more miserable. Just listen to the situation among the heathen peoples on the west coast of Africa:

"At least once a month," a traveler tells us, "a gruesome sacrificial act takes place. Prisoners of war are also slaughtered to appease the spirits of warriors who have fallen in battle. Each of them is led under the fetish tree (sacred tree) and given a bottle of rum to drink; while he is drinking, a man, armed with a club, sneaks up and gives him such a violent blow to the back of the head that usually the brains spurt out. The stunned man is then dragged to the fetish hut (sacred hut), where his head is separated from his body and the blood is collected in a gourd. While this is happening, others with knives are endeavoring to tear the heart from the mangled chest. Still warm and twitching in the blood, it is offered first to the king, then to his wives and the generals. After they have bitten into it in turn and drunk from the steaming blood in the gourd, the heart is exposed to the bystanders. Finally, it is impaled on a lance and, together with the gourd full of blood and the decapitated body, carried in a solemn procession through the city, accompanied by countless spearmen and dense crowds of people. Everyone, who has any desire, may bite into the heart and drink from the blood, while the people dance and sing to it. What remains of the heart is thrown to the dogs and the corpse is hung in pieces on the fetish tree, where it remains until it is all consumed by the birds of prey. Once a year they celebrate a main sacrifice under their sacred fetish tree, which stands a few miles from the city in a forest. The bodies of all the slaughtered, which are then offered to the evil spirit, are quartered and hung on the mighty branches of the tree; the skulls remain at the foot of the trunk and bleach in the sun. Once, by chance, I had occasion to see this much-discussed tree a day or two after the annual sacrifice. Covered, in the literal sense, were its giant branches with the

Remains of human bodies, and its majestic base was surrounded by irregular piles of hideous skulls, which had accumulated there for many years. Thousands of vultures, which our unwelcome approach had frightened, hovered in circles over their disgusting grub, and now and then fearlessly swooped down on a half-eaten thigh or arm."

Isn't that horrible? But the most regrettable thing about it is that they think they are doing God a service with such cruel sacrifices. With other heathen peoples, on the other hand, human sacrifices are less frequent, but they torture their bodies in a ghastly way in order to quiet their guilty conscience, which cries out for peace. This is what we are told by one of our missionaries who is working on the Gospel among the pagans in the East Indies:

"Very close to the Stakt is a village on the seashore inhabited by fishermen. They form their own caste (division) and hold their own festival in honor of their idol. It began in the evening at 5 o'clock with six men decorated with flower wreaths and ribbons fencing and dancing in the pagodas (Indian idol temples) located on the festival square. They were followed by women with sacrificial food on their heads; a goat was also brought in. After the blood of the goat had been sacrificed, the torso was dragged out again. I entered the forecourt of the pagoda. Soon some of the six men who had consecrated themselves to the feast came to the door. They looked gaunt and haggard, for they had had to prepare themselves by fasting for eight days. They now bent down halfway; their backs were rubbed with holy ash from the pagoda. Then one man approached, grasped the skin on one side of the back with both hands and pulled it upwards, another stood to the side with a hook which he stuck through the finger-thick fold of skin. The same procedure was followed on the other half of the back. The two hooks were attached to a rope, and by this the man was held and guided. As often as a hook was attached, the surrounding crowd raised a shout, and the man jumped up and began to fence and dance with another as if it were nonsensical. He was then led to the swinging machine, a tree 50-60 feet high, with a crossbeam placed over it. At one end of the beam the man was suspended by a rope, so that he hung in the air by the two hooks, almost floating. Then the man was hoisted into the air by pulling the other end of the crossbeam to the ground. Now the beam was led around in the circle, for which it took about ten minutes, and during this whole time the hanged man sang on and on, beating the beat to it with hands and feet 2c."

But this is only a single and even more so very common example of such nonsensical self-torture. Others hang themselves from a tree with their feet and let their head dangle; still others bury themselves up to the neck in the earth; still others stretch both arms upwards until they completely freeze and die, and all this in order to get rid of their sins.

But you must not think, dear reader, that these poor creatures would have no taste for the sweet gospel of Christ. Oh no, there are many among them who only need to hear the word about the salvation of sinners to fall for the gospel. For example, we hear one of our black brothers, who has experienced the grace of God in Jesus Christ in his heart, on the northern tip of Africa, longingly complain: "Why don't the whites send us more missionaries? Why don't they come?" - And a poor mother in the South Sea Islands, who, before hearing the Gospel from the mouths of the missionaries, had murdered her nine children with her own hands, we see her come before the missionaries and hear her wail in her great sorrow:

"Why didn't you come here earlier? I had nine children, and I murdered all nine with my own hand! Now I am a miserable, childless widow! If you had come sooner, I would be a happy mother now, and I would bring up my nine murdered children to the Lord! Ah, why did you not come sooner?"

At last a converted heathen in the East Indies, who is now already helping the missionaries there, makes the following order to us Christians in Europe to his teacher, Missionary Wilkinson, who has returned home to England:

"First of all, tell them that William Churrun (that is the name of the converted pagan), now by God's grace a servant of JEsu Christ, was once a servant of sin, and would still be a servant of sin if they had not sent you to tell me about the Savior of the world crucified for sinners. Give them my heartfelt thanks for this. - Then tell them that I am surprised that they send only one or two missionaries. What is one or two? Do they not know that many millions of my poor heathen brothers are still without God? O tell them that William, who thanks them for him, must accuse them for others. You told me that many millions of people live in England, and I think:

well, many millions! and only one or two missionaries come to India to save the millions who are lost in sins! Tell them that we have three hundred and thirty million gods whose slaves we are. And tell them that even though these gods have never spoken before, yet on the Day of Judgment the God of the Christians, who is the God of the whole world, will give to every one of these gods will give a tongue to accuse them of not having sent more missionaries to India."

From all this you can see, dear reader, that the missionaries sent out among the pagans, although under great difficulties, do not work unsuccessfully. I could tell you about whole islands that have thrown away their idols and have converted to the living God, whole tribes of people that have become servants of Jesus Christ from idlers, voluptuaries, and man-eaters and now lead a quiet and peaceful life and manage their own affairs in all godliness and respectability. But there is no room for that on these few sheets. I content myself with sharing with you another passage from a pagan newspaper published in Calcutta in the East Indies. In it, a heathen hostile to the Gospel complains that the missionaries, by their preaching of the Gospel, are destroying the prestige of his Hindu religion. Listen to how he addresses the like-minded enemies of the gospel among the Hindus:

"O holy people, do not boast any longer that you are Hindus. Do you think that your children will remain faithful to the religion of their fathers (namely the Hindu religion)? - O, give up such hope! The missionaries, who left their homeland and came to India, are now going in droves through all the streets and alleys to destroy the Hindu religion, and foolish boys, like greedy fish, let themselves be caught by their sorcery. (The missionaries, in fact, focus their attention mainly on the impartial youth by creating schools). Many boys have abandoned their families, their caste, their religion, have entered the family of Jesus, have let themselves be initiated into the mysteries of the Bible, and have defiled their own dignity by letting themselves be taught. The leopard of the forest (with which he seems to compare the zealous missionary) devours one after the other of these boys, who are like animals in intellect. In the last week, once again a child raised its wings and flew to the tree of JEsu's love. (The children are very fond of attending the Christian schools.) No one knows what will happen next. Like the sacrificial block at Kaligat, the sacrificial blocks of the missionary men are ready day and night, and wherever they find an opportunity, they offer their sacrifices and kill it (i.e. snatch it away from paganism). We are more afraid of them than of cholera, fever and snakebite; for these may be cured by magic and medicine, but for the disease (so he calls the inclination to the Gospel), which the missionaries bring, neither magic nor medicine helps. They are learned people and know how to teach well: is it surprising if senseless children are deceived by them?

and plunge into the ocean of the religion of Jesus? Our religion is on its last legs, and will go to its home, namely to the house of Yam (underworld); and the holy men of the Dhurma Subha (that is the Indian scholars) will not even use the remedy of their own efforts to revive their dying religion".

From this message you will be able to determine whether or not our evangelical missionaries are successfully preaching the gospel among the Gentiles.

And now, dear reader, I want to tell you why I have said all this. I didn't talk about it to entertain you, I don't have time for that, and maybe you don't have time to be entertained either. So without further ado: I first had your heart in mind. Behold, 500 million people, all made in the image of God, all your brothers and sisters, not redeemed by the same Lord and Savior with perishable gold and silver and called with you to the same glory, are crying out from all parts of the world: Why don't the Whites send us missionaries, why don't they come? Come over and help us (Acts 16:9). Do not forget: 500 million people! and every single human soul is worth more in God's eyes than the whole world (Ma2c. 8, 36. 37.), so that 500 million worlds could not compensate for the damage that these 500 million heathens take on their souls. I bring it to your attention once again: 500 million heathens! For although I know that you would not have the courage to close your heart even before a poor heathen soul, if it suddenly visibly approached you with the expression of desperate longing and pleading despair, I also know that man, if misery does not come right under his eyes, is by nature so dull that in order to move him, one must present it in all its greatness. Therefore, for the last time: 200 million Christians - for that is the total number of present-day Christians - see 500 million Gentiles sink into the grave without the consolation of the Gospel with every human age, and among these 200 million Christians, oh, how few there are who contribute even a mite to the mission to the Gentiles, even think of it or even know about it. Isn't that sad? - Isn't that a shame?

But now, dear reader, I am dealing with you, with yourself. You are also one of the 200 million Christians who inhabit the earth together with the 500 million pagans. I ask you now: Do you have a heart or do you have none? And if you have a heart, do you have a mite or do you have none? If you have a mite, open your hand at the same time as your heart. Remember the poor widow who put two mites into the treasury, and whom your Savior honored so highly.

that for her sake he called his disciples to him and said to them, "Truly I say to you, this poor widow has put more into the treasury than all who have put in." You know that you do not have a hard master who wants to cut where he has not sown, know that your God does not love the rich giver, but the cheerful giver.

And now, dear reader, do not forget the 500 million Gentiles; think of their misery, and of their longing, and above all of the express command of the Lord! But if someone comes and wants to put down your sympathy for the heathen world by the apparently well-meant remark that we have our hands full in order to control the great spiritual and physical need of our own countrymen, then consider that if one had thought so narrow-mindedly in former times, you would still be a heathen, and say: Everything that you want the people to do to you, you also do to them. And then ask such a one freshly what he does for his own fatherland, and as a rule you will find that those who have no heart for their poor heathen brethren are just as heartless in regard to their poor Christian brethren, and that, on the contrary, those who do the most for the heathen abroad are also by far the most zealous in promoting the physical and spiritual welfare of the Christian homeland.

Now you have heard, dear reader, now check!

Luther on the expulsion of righteous preachers and on the acceptance of the offices held by them.

Unfortunately, it happens more and more often within our church that even such congregations, which want to be Lutheran, expel faithful, orthodox preachers who preach the truth to them, and that preachers, who want to be servants of the true orthodox church, let themselves be appointed in the place of such expelled preachers for the sake of the truth. How grievously such congregations and preachers thereby sin, and what curse of God they thereby incur, is not to be said. For those who can still be warned, we therefore share a letter which Luther wrote in 1531 to Nicolaus Hausmann, then head pastor at Zwickau in Saxony, after the council there, especially the then mayor Hermann Mühlport and the syndic Stephan Roth, had condemned their faithful preacher at St. Catharine's Church, who was seriously zealous against the ungodly nature of the citizens there. Catharinen-

Kirche, Laurentius Soranus, without further ado, without the advice and knowledge of the head pastor and without proper public remittance of a debt. Luther's voice is all the more important the better it is known that this man went further than

Luther has never been anyone away from speaking the word of any hierarchy (priestly rule), that he rather witnessed and fought until his death for the freedom of the congregations and of each individual Christian from all compulsion of conscience and all human tyranny in the most faithful way. The letter in question, to which we intend to add a few others in the next sheet, reads (in Luther's Works, Hall. edition, Dom. X. p. 1890 ff.) as follows:

"Grace and peace in the Lord! We know, dear Lord and friend, that we are obliged, according to the law of love, that one should care for the other (as one member of the body cares for the other), and warn him of danger and harm. According to the law, I also care for you, and am thereby caused to write this short admonition and warning to you, so that you do not come into danger through my silence, which I would then also have to be guilty of and share in.

You know that you are the rightly appointed pastor and pastorate of the churches in N. you are the rightly appointed pastor and pastoral caretaker of the church at N., both accepted by the council and the congregation; Therefore, on that day you will have to give an account for the same church which has been entrusted to you, and you will be obliged, as long as you live, to provide it with pure doctrine, to pray for it with earnestness, to care for it, to watch over it, and to protect your lives in all kinds of distress and danger which may occur, as pestilence and other diseases, as they are called, and to stand at the forefront against the gates of hell, and to suffer and endure everything that a devout, faithful pastor and pastoral caretaker should do. All of which are indeed difficult, great, and even divine works, as you have so far diligently and faithfully done in praise of God.

But because your council, driven by the evil spirit, has now violated the preacher at S. N., neither sued him before a judge nor referred him to a court. and neither sued nor referred him to any judge for some misdeed; But if you do this by your own power and iniquity, as furious people and real church robbers (not of bodily goods, but of the office and honor of the Holy Spirit), and are both part and judge in the same matter, you will not suffer yourselves in any way to be silent about it or to consent to it, so that you do not make yourselves part of this foreign church robbery, nor become guilty of the unjust and shameful violence committed against the outcast brother. If, however, he had been culpable, and if he had been to blame, so that there would have been cause to remove him from office, this should be done justly, also with your knowledge and advice, as the priest.

But it is even worse that they set up another in the place of the outcast, without your permission, even against your will, and thus from the same own violence and injustice, now also practiced on you, they invade him. Here, dear lord and friend, be warned for Christ's sake, that you may see yourselves well (for it is truly

It is not a bad little thing) that you do not get into debt with the church robbers, and that a part of the curse does not also come upon you.

Do you now ask what you should do about this? I do not know much to advise you, but I consider it good, and I encourage you faithfully to do as I would have you do.

First of all, you should summon the uncalled and intruded preacher before you, in the presence of the rest of your assistants, and reproach him amicably, but with an earnestness of the council's sacrilege and thirst; and further, inform him that he is not called by you (to whom the church has commanded), therefore comes as a thief and murderer, and nevertheless teaches and rules in the same of your church, for which you must give account. Know, therefore, that he intrudes by force, and steals your ministry without your knowledge and consent. Therefore you admonish him to refrain from such robbery; or shall you see with what conscience he may preside over such robbed office? For you are trusted and commanded by the church. Therefore, without your will, no one will be required to exercise either doctrine or rule in it.

If he does not comply with this admonition, especially in the presence of a few people, show him: You will also report this to an honorable councilor, if you hold it against him in particular. Do it this way: Either ask them to come to you, or go to them. First, ask them if they recognize you as their pastor and pastor of the church in N.? If they say, "Yes," then tell them in earnest about the office and danger of a faithful pastor, and how you must give an account for your church, and how much effort, care and work it takes to care for it throughout its life, and to stand by it in all distress, in time of pestilence, or other diseases that may occur, as mentioned above. But because you shall not be assured of a better reward for such sour hard work of your office, than that they shall bring you a preacher (of whom you do not know how he has an opportunity for fine doctrine and life) unasked, even against your will, but shall shamefully and wickedly cast out the former one behind you, without some knowledge of what is right; You have testified before them that you have never granted their thirst and iniquity, nor have you now granted it, nor will you ever again grant it.

Admonish them also that they may well see whom they hear, because he is not called, but enters by force, and therefore comes as a thief and robber of divine office. Testify also that you will be pardoned and clean from the blood of those who do such violence and robbery of your office, and approve and confirm it. Necessity demands that you do this, so that you do not make yourselves accessories to other people's sins. If they are not moved by this admonition between you and them alone, tell them that you will do this.

Do not let them be shown publicly to the people from the pulpit. As you should also do, with these or similar words:

Dear people, you know that I am your pastor and must give an account for you and risk my life and limb for you every day against the devil and all danger to souls, which is why I should and must take care of the preaching in this city. Now you have driven out a preacher before he has overcome in court, and without my consent, since I should have done something noble about it; and above that you have appointed another to my office without my will, so that my pastorate has been taken from me. Now, however, because I am a pastor, and must be, I will not flee from it, nor will I hand it over until I am justly removed from it. Neither can I flee from it or hand it over, but I will do as Christ teaches in Matt. 5:40, Luke 6:29, that when the mantle is taken, I should let the skirt go with it, and suffer all robbery and violence. So I will do now, and hereby declare that this ministry is mine, and that I am commanded to care for and appoint the preaching ministry; I will not leave such a ministry. But because it is taken from me by force and wrested, I will suffer it, and let it be stolen and taken from me, and thus depart from here for a time, until God grants it to me again; however, I will see who will be so thirsty, who may sit in my taken and stolen parish, and with what conscience he may possess my office.

When you have blessed them in this way, leave us for a while, either here with us or elsewhere. For the wicked people still want to boast, and blaspheme us before the sovereign, as if we wanted to encroach on their temporal authority, thus calling us rebels, and in the highest way, if someone is to be scolded, since they know that they do wrong and lie about it. They are sacrilegious, *) not like those who are put to the wheel for stolen church goods, which we can suffer, and for that reason let them go unpunished; but they are such sacrilegious ones, who rob the Holy Spirit of his office and honor, and make themselves the Holy Spirit, because they remove and appoint preachers to their liking, want to be pastors themselves, and appoint the preaching office;

thus they learn the gospel.

I have faithfully communicated my advice to you, and God grant you a strong courage to follow it; so, if God wills, it will not come to pass without fruit. For in this I do not undertake anything with nonsense or violence, but advise to approach and do everything in goodness with humility (but also with right seriousness) and out of necessity of conscience. So when you have taken your leave, N. would also like to protest. **) also protests, if it pleases him that he is thinking of evil.

*) Church robbers.

Cordatus, another preacher at Zwickau.

The church was not to preach in churches that had been stolen and robbed, where duly appointed persons had been forcibly deprived of the office of preaching, so that he would not be burdened with other people's church robbery and sins. This could perhaps be a way to restore the ban and interdict. For if anyone should enter your place, I will so frighten his conscience with my letter that I hope he will not easily remain there." Date 17. anno 1531.

Much and little.

Once there was a rich nobleman in the county of Nidda in Hesse who had an only son who did not want to marry, no matter how much his father wanted him to, and he did not want to marry only because he was worried that he lacked the means to keep a wife according to his status. For several years, all of his father's pleas and ideas were in vain; the clever son always knew how to find new difficulties, and he never tired of thinking up every conceivable misfortune that could befall him and his future wife and children, so that in the end, he thought, they might have to go begging. In short, he did it like the clever Else, who did not want to marry because she feared that her future son might be killed by a falling spike. The father was already afraid that his beautiful estates would one day, since the son would certainly have married even less after his father's death, partly come into foreign hands, partly at least be fragmented, since they lay in different lords' lands, to whom they would have to revert after the father's death.

It happened, however, that a poor farmer's servant hired a maid who was a native of the county of Nidda, and thus had to have the bailiff's consent, or as one speaks only now, had to be registered with the office.

When the servant and his bride appeared before the magistrate, the magistrate's son was in the room with his father. The magistrate asked: How much money do you two have together? How much is your fortune? The servant said: "Mr. Amtmann, I have nothing from my parents, and neither does my bride. I alone have saved fifteen guilders of my wages, and my bride six guilders, that's a total of twenty-one guilders, let's start with that. How will you feed a wife with twenty-one guilders?" said the magistrate. I know a young man who will have more than twenty-one thousand guilders every year, and yet he dares not feed a woman with it. Oh! said the servant, that must be a rascal, he must never have been to church, and heard that God wants to feed us all, to preserve body and soul. The office

When he began to laugh, he said, "Son, do you hear what the farmer's servant is saying? Go quickly and take a wife. Remember, the peasant, who does not know much, can feed a woman with twenty-one guilders, but you, who have studied in high schools for many years and receive twenty-one thousand guilders annual pension, have not yet learned so much to trust your God that you will be able to feed a woman as well as this peasant?"

The faithful, simple-minded trust of the peasant bridegroom caused the nobleman's son to go into himself, to abandon his foolish worries and to fulfill his father's wish. If he always had the "body and soul will God keep well" in mind, he will not have missed the blessing.

Every household should be started with this farmer in mind. Whoever knows that God wants to preserve body and soul, has God always before his eyes and in his heart, and commends body and soul to him, his own and that of his spouse and children. Then the soul remains protected from dissipation and waste, from eating and drinking, avarice and greed, from strife and quarreling, from adultery and shame. But whoever thinks, when it comes to marriage: it will happen - time will come, advice will come; whoever thinks: ei nun, gehts nicht, so lassen wir uns scheiden, does he also know that God will preserve body and soul, and will God preserve his body and soul? And he who marries only after a rich wife, and he who is ashamed to start small, and from the beginning cannot have and arrange everything big enough, and not splendid and glorious enough, has he learned to trust his God?

Monk's respect for God's Word.

The Franciscan friars hear the Gospel read sitting at the table, the Rule of St. Francis standing, and his Testament kneeling.

What does not belong in heaven, no one brings in, if one tears it (also) in pieces; but what should go in, that must go in, if (also) all the devils hung on it and tore themselves apart. Luther.

Sylph riddles.

The first syllable.

I am a master road builder like no one else in the world. Every year I build bridges, and no tree is felled.
I am a master of the army; when halt, I command. Thus, with white flags, the troops move into winter quarters.
I am a jailer, I lock up what moves; If my fortress falls in the storm, free retreat is mine.
I am a master shipbuilder and have the monopoly that my cruising fleet shall be manned with bears.
If I am a master diner, I look distinguished and come from a subterranean house in many forms.
But I have a master: if his command of power sounds, then all the world rejoices - I weep myself to death!

The last two.

I am a loving mother who holds all the wide world, Like a child, nurturing and caring, In cradling arms.
Who is so powerfully loved as I am loved! I am loved by the little worm in the dust and Saba's queen.
Who is hated so strongly, how hated I am! The first hater hates me until today from the beginning.

avour me, my prince has faced him:

at Dem - that felled him forever.

to become a king? Come here, I am your crown!

become a servant? Come here, I am your reward!

Now I ask: who is loved as I am loved? I am the blessed jewel, the pious heir and profit.

The whole.

Once more he would dare, the old evil enemy, to rob us of this treasure, and he meant it seriously.

Then he saw in me the second, who should also bear witness to the second, that the weary, burdened souls recovered at his word.

e Dalet to the second in my place,

eternal second, the church his' doctrine' and word.

F. B.

To the members of the German Evangelical Lutheran Synod of Missouri, Ohio and other states.

Since it may be assumed with God that the cholera will have disappeared from St. Louis by the beginning of autumn, and since the proposal has been made by several members of our Synod that our Synodal meetings of this year should begin with the first Wednesday in October a. c., this proposal is hereby presented to all the

members concerned and they are hereby requested to send in their vote for or against as soon as possible to the present Presidium. The result of this vote shall be made known in due course through the "Lutheran".

C. F. W. Walther, d. Z. Präs.

Correction.

In No. 18 is receipted on \$2.50 for the mission in the name of Pastor Meyer in Benton County.

However, it should not be "Pastor Meyer", but "Jost Meyer".

Receive

for the construction of the German Evangelical Lutheran College in St. Louis:

From the Lutheran congregation of Rev. Perlewitz at Haßler's settlement near Peru, Ill, \$8.00. Of Rev. Eirich at Echester, Ill, \$1.00. Of Rev. Lehmann at Cape Girardeau, Mo, 75 Cts. From the Second German Evangelical Lutheran congregation at Baltimore, Md. \$622.00.

E. Roschke, Kassirer.

Get

to the Synodal Missionary Fund:

From the members of the U. A. C. Lutheran congregation in St. Louis \$3.35.

Paid.

The 6th year of the HH. Matth. Ambrosius, Heim. Fritzsche, Pastor Lehmann, Nicol- Morgenthaler, Friedr. Thürwächter, Wustum; the latter the 5th and 1st half of Year 6. Pastor Wichmann \$6.00 for Andr. Dübel, Heinr. Armbrüster, Will). Lührmann, Mart. Reichert, Wilh. Schack, Jakob Jahn.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, un-	
modified imprint\$0	.10
The dozen \$1.00. Hundred pieces \$7.00.	
Strange letter from a lady who was in the	
In 1703, for the sake of the Lutheran religion, she left her homeland and all her possessions with six mostly uneducated children....	
0.05 The dozen 50 Cts. 25 pieces \$1.00.	
The Constitution of the German Lutheran Synod of Missouri, Ohio, and Other States, Together with an Introduction and Explanatory	
Notes	0.05
The dozen 50 Cts. 25 pieces \$1.00.	
First Synodal Report of the German Lutheran Church.	
Synod of Missouri, Ohio & other states v. Y. 1847	0.10
Second synodal report of the same synod	
v. J. 1848-0	.10
Third year of theLutheran v. 1846	
-1847. no. 8-26	0.50
(The 1st and 2nd volumes are out of print.) Christliches Concordienbuch, d. i. Symbol.	
Books of the Lutheran Church, New York edition, bound in pressed leather	1.25
Conversations between two Lutherans on	
Methodism, (in pamphlet form) 2 slips	0.05
Dr. M. Luther's Tractate of the True	
Church (from No. 9. of the Lutheran specially printed), 2 pieces	0.05
Dr. Luther's Home Postil, or Sermons on the Gospels on the Sundays and Feast Days of the Whole Year, New York Edition, bound in	
calfskin	2.00
Church hymnal for Lutheran congregations, published by the local Lutheran congregation of U. A. C., bound the piece	0.75
IMI	S""
A B C book, New York edition, the piece...	0.10
	By the dozen... 1.00
The pastoral letter of the pastor Grabau at Buffalo (displayed in more detail in No. 17. of the Lutheran Jahrg. 5.)	0.25
Joh. Hübner's Biblical Histories from the Old and New Testaments. Unaltered reprint, New York edition, in detail 0	.25
	By the dozen... 2.50
Dr. Martin Luther's Interpretation of the 90th Psalm, brochirt uncut	0.15
In the dozen... 1.50 Spruchbuch zum kleinen Catechismus Lutheri.	
Commissioned by the Missouri Synod 2c. compiled by Rev. Fr. Wyneken, the piece	0.20
	By the dozen... 2.25

LV" The undersigned, who purchases several of the above-mentioned books for his own account, feels compelled to make **cash payment a** condition for future orders, since his limited means do not allow him to continue to give credit for a longer period of time. Only in the case of the hymnals, if they are to be considered as commission items when ordered in larger lots, can credit be given for several months, depending on the circumstances. Those concerned are kindly requested not to be alienated from sending their invoices.

F. W. Barthel.

Printed by Moritz Niedner,

OÜestrmnt Street, detween Llsüi L Leeond, Xo. 18.

Volume 6, St. Louis, Monday, July 9, 1850, No. 23.

Bartholomäus Ziegenbalg, one of the first two missionaries of the Evangelical - Lutheran Church in Tranquebar *).

Bartholomäus Ziegenbalg was born on June 24, 1683 in Pulsnitz in Upper Lusatia, where his father was a merchant. But this soul, called to the reward of a firstborn, was to experience and learn early what this meant: "You are my hope, Lord, Lord, my confidence from my birth. I have relied on you from my mother's womb (Psalm 71, v. 5 and 6). For the first thing the blessed man could remember from his earliest childhood was the death of both his parents, so that one can well say that he had learned to cry earlier than to laugh. The little town had caught fire, the flames were already raging over his parents' house; his father, however, was seriously ill. The bearers, who had come to rescue the household utensils, placed the terminally ill man in the coffin, which, according to the pious custom of the time, he had already had made in healthy days to commemorate his death, and carried him out into the open market. And when the fear of the conflagration was almost over, the father died. Now that the mother had also laid herself down to die, and was now already dying, she sent for all her children, and among them also the youngest-born Bartholomew, who at that time still scarcely understood human speech, to come to her bedside and said to them, "Dear children! I have gathered a great treasure for you; a very great treasure I have gathered for you." The eldest daughter asked, "Dear mother, where is the treasure?" The dying mother answered: "Search the Bible, my dear children, and you will find it there, for I have wetted every leaf with my tears. When the good mother had died and was buried, then

*) Danish possession in the East Indies.

The eldest daughter took over the discipline and care of the younger siblings according to her ability, and she also diligently kept her youngest brother Bartholomew in school and in the reading of the divine word. Even if this little orphan was not stimulated outwardly to rejoice in the birth of his Lord by the gifts that wealthy parents give their children at Christmas, God made up for this deficiency with inward gifts. For early on, and as soon as he began to think, he carried thoughts and joys of heaven in his heart, and the spirit of grace took the place of a mother with him, always reminding him of his transgression and punishing him for it. Also, through the events of his childhood, God had early given him a serious memory of death and eternity, so that every time someone died in the little town, he asked in his heart: "Where may this soul have gone now and what may be its fate?"

When he had barely grown to boyhood, he decided to stay with his studies with God's help. At that time he often went out into the field or to the neighboring mountains, fell on his knees in solitude and asked God for the right wisdom. And it was this motherly guiding, chastening wisdom that protected him from the dangers of sinful temptations at the school in Camenz, where his relatives had first brought him; It was she who, when he attended the Gymnasium in Görlitz in his sixteenth year and was eagerly devoted to music, led him into acquaintance and fraternal association with a pious youth who taught him that music was indeed a wonderful art, but that it could not be practiced properly by anyone other than one who was in spiritual harmony with God and with himself. The natural man, as he was after the Fall, was far out of this harmony; Jesus, the Redeemer alone, could

to restore the mind to divine harmony. In this way, our blessed Bartholomew became very fond of his pious classmate and willingly accepted him as a dear companion and more experienced predecessor on the path of life. That fellow student, however, to whom the faithful God also gave a truly motherly tender love for the abandoned and orphaned boy into his heart, prayed with him daily, acted with him from God's word and thereby led him "to the book of nature". When Bartholomew turned to God with honest zeal, he had to experience the harsh mockery of his classmates even then. His pious friend feared that the boy would be misled by this, and therefore took him with him on a journey, on which Bartholomew received so much inner joy and strengthening that now, since his friend had left the school, he confidently continued on his good path in solitude. In his poverty and loneliness, prayer and the dear Bible book gave him more joy and refreshment than all their goods can give to others who "have much grain and must. He often remembered the words of his dying mother and in all his letters he exhorted his sisters to join him in seeking the treasures found in the Word of God. - It was precisely these treasures of the knowledge of revealed truth that uplifted and refreshed him when God first led him into a school of inner suffering and melancholy, where he was deprived of every feeling of joy, and only the firm adherence to the understanding of the Word remained, and when, after the death of one of

his sisters, a severe, protracted illness of the body was also imposed on him, the consequences of which from then on never completely left him again. After his recovery he came to Berlin, where the friend of the blessed August Hermann Franke, Baron Canstein, supported him with a scholarship,

While he was enjoying the blessed instruction and company of the blessed Spener, as well as Joachim Lange, a new attack of his illness forced him once again to abandon his studies and return to his relatives. And so the same test of faith came again several times. When the eager young man had devoted several months with all his strength and earnestness to his studies and had prepared himself for the dear, serious profession of his life, God called him away from his work again and transferred him for several months from the high school of science to that of illness, which was perhaps even higher and more blessed for him. The more sparingly the healthy days were allotted to him, however, the more faithfully he kept house with them, and August Hermann Franke's lectures and intercourse with this like-minded teacher of theology in Halle were as blessed and fruitful for his soul as for few other souls. Also from Merseburg and Erfurt, where he was busy as a teacher for the kingdom of his dear Lord, God called him away through illness. His youngest sister had also died, and his oldest sister, who was the only one of his siblings still living and who had once been his mother, asked him to stay with her in Pulsnitz. Then the resolution, which had already sprouted in him out of pusillanimity over his constant sickness, to give up studying altogether, might have become a reality if God had not called him to the missionary work in the East Indies through his Christian friends in Halle and at the same time made it certain in his heart that this was the day's work for which he had been ordained and prepared by the Lord of the church from his mother's womb. On October 15, 1705, Ziegenbalg and Heinrich Plüschau, who was called to the work of the missions at the same time, arrived in Copenhagen, where these two young men received their ordination, were then accepted into Danish service, and on November 29, joyfully set sail in a ship named Sophie Hedwig. Already on this voyage, the two often experienced God's gracious help and rich consolations; still on the ship, a book entitled School of True Wisdom was the fruit of their common prayer and diligence; healthy and happy, they arrived in Tranquebar on July 9, 1706. Here their first work was to learn and practice the Portuguese and Malabar languages, in both of which, by God's help, they soon became so proficient that they were able to preach the Gospel themselves. In the summer of 1707, they built a small church, which was called Jerusalem, and in which those poor pagans gathered, whose hearts God opened to hear and receive the gospel. A year later, on October 17, 1708, our Bartholomew already felt far enough advanced in the knowledge of the Malabar language and strong enough

He began to translate the New Testament into Malabar, a work that his whole soul had been looking forward to for a long time. He attacked this work with such love and burning zeal that on October 19 he had already advanced to the 23rd chapter of Matthew, when God once again called him away from his work, not only by illness as before, but by an even more severe trial. On this day he was led away as a prisoner to the castle and imprisoned there. The two faithful preachers of the gospel had long since attracted the dislike and hatred of those noble "Christians" living in the East Indies, whose duty it would have been to protect the messengers of peace in every way and to support them in their work. This hatred had now cast off all shyness before God and man and laid its hand on the innocent Bartholomew, who asked in vain that he at least be allowed to continue working on his translation of the Holy Scriptures in prison. But even if this poor prisoner of Jesus Christ had been deprived of the possibility to work on the work and word of the Lord with pen and ink, at least he could not be denied to work on this word and work with tears and with hot longing in his heart and with his tongue. Here, in his quiet prison, he continued without ceasing in prayer and contemplation of the Word, and thereby received all the greater inner strength for the subsequent outward continuation of his work. He also wrote two small German books in prison.

After his liberation, he then set about continuing his Bible work and his teaching business with increased fortune, purified by tribulation. The translation of the New Testament was completed, also the oral teaching seemed to promise some further fruits, when Bartholomew felt compelled to travel to Europe on October 14, in order to clearly indicate the great external obstacles to the missionary work in the East Indies to the higher authorities there and to ask for relief. On June 1, 1715, he landed in Bergen, Norway. God let him find a sympathetic hearing with the king and all his superiors and let his journey be blessed in every respect for the work of the missions. He also let him find a faithful companion and helper in the work; for the daughter of a deceased friend, the licentiate Salzmann in Merseburg, whom he had taught at the same time as other children in her childhood, decided to accompany him as a housewife to the East Indies. The sea voyage there, on an

English ship, lasted from March 4 to March 7.

until August 10, 1716 and, according to a letter the newlywed wrote to her friends in Europe, resembled a merry ride.

The land of the beautiful vocation was greeted with tears of joy and songs of praise, from whose cinnamon forests the fragrance came to the ship's passengers from afar.

Bartholomew began anew his work of translating the Bible and, with God's help, completed a part of the historical books of the Old Testament. God not only saved him from many dangers and graciously helped him through many hardships, but he also enjoyed the fruits of his labor. In 1718, the construction of a new church was completed, where he preached the dedication sermon on Jerem. 16, 19-21. Yes, the Lord, who had been his strength and his power and his refuge in times of need from childhood on, had proven to be his faithful helper in all the tribulations of his life so far, and now also wanted to be and remain his comfort in the last and greatest tribulation, the tribulation of death. He had already been feeling ill for several months, but on Christmas 1718 and New Year's Day 1719 he still performed his duties as a preacher with a joyful spirit, even though his body was weak. In February of this year, however, he lay down in the camp of his last battle. He had strengthened himself for this by the enjoyment of Holy Communion, and once again took a fond farewell from the members of his small congregation, when on February 23, 1719, early in the morning, his last hour approached. Around his bed sat and wept his friends, who here in the land of the foreigners were bound to him by the most intimate love; but the poor woman who was now to remain here in the distant land as a widow and lonely mother of several little orphans wept the hardest. But he comforted himself and her with the crown of life that awaits us after the good fight of faith, with the hope that we will soon be where He is, Jesus, our love. All of a sudden, when his eyes seemed to be breaking, he exclaimed: "How bright it is before my eyes, as if the clarity of the sun were shining into them!" Then he asked that the song "Jesus, my confidence" be sung to him and that he be played on the piano, and when the song was finished and he had been set upright in accordance with his request, he gave up the ghost amidst the prayers of his tears. Yes, he had experienced enough the words of the 7th verse of that Easter hymn: "What here ails, sighs and pleads"; he should now also experience what this means: "will go there fresh and glorious.

This was the end of one of the first messengers of peace of modern times in the Lutheran Church. (By G. H. v. Schubert, after Christ.

Tanner edited.)

Annotation. "In the church at Pulsnitz, prayers are said on Sundays for all heathen converts or missions, out of ver-.

The first heroic messenger to the East Indies, Bartholomäus Ziegenbalg, who was born in Pulsnitz in 1683, founded the first mission in Tranquebar in 1705, where he also died as provost in 1719. The Malabar language drove this venerable man with so much zeal that he could write it better than the Brammen themselves." - So tells K. A. Engelhardt in his: Vaterlandskunde von Sachsen 1835.

(Submitted.)

More distant friends to the message.

Inauguration of the German Lutheran Concordia College near St. Louis, Mo.

On Tuesday, the 11th of March, the feast of the consecration was to take place. Despite the piercing rays of the sun and the clouds of dust, we saw numerous crowds hurrying along Caronelet Street towards the scene of the festivity at noon on the aforementioned day. We joined the merry marchers and paid no attention to the sweat and dust that we had already enjoyed in abundance on the road all morning; for here the children of the church had been given a special treat, a new well was to be seen, which, dug in the Jammerthale, is to water the garden of the Church of God with fresh water from those mountains from which help comes to us. We were surprised when we came closer and the building, although only a wing of the future whole, stood stately and richly adorned, with the golden inscription: "Concordia" (Unity) on the forehead, pleasant and friendly to us. The purer air, the unobstructed view, the beautiful country houses scattered around in the greenery, the crowds of guests moving up and down between the little trees and shrubbery and benches planted in front of the house, everything united to make us say inside: "Happy is he who escaped from the city". Happily greeted by faithful brothers and confessors of one faith, who had already arrived from the surrounding area, we inspected the functional furnishings of the house and were refreshed by the warm welcome and the ever-fresh love of the young men who had befriended us and who were here sanctifying themselves for the service of the sanctuary. Holy God, how sweetly hearts are united by the true harmony of faith in a love that no one recognizes who does not have this harmony, which grows with it, decreases with it! - —

At 3 o'clock the groups arranged themselves, the speakers stepped onto the steps of the entrance and the noise died away. In front, a choir of musicians, two choirs of singers and a kind of crusader had lined up, but they did not wear the red cross - a red silk mesh - on the right side.

They were carrying their weapons not on their shoulders, but close to their hearts. It was a number of young men who had set themselves the noble and beautiful purpose of liberating not the Holy Land from the Turks, but poor Lutheran students from hunger and sorrow. The celebration opened with a pretty symphony performed by the music choir, and the singers then intoned a full-sounding psalm of praise. When the singing had ceased, Hen Pastor Wyneken appeared and laid out the newly founded institution in vigorous and enthusiastic Address to the hearts of the German people in general and to the hearts of the children of the Church in particular. The nobler part of the English people, the one from whom the praised institutions, cultivation of art and science have started and are starting, is of German origin, German spirit bears these fruits - and the German people themselves are here like the Gibeonite woodcutters and water carriers in the Israelite camp! Whence the crying contradiction? There were no German scientific institutions; the nobler spirit of the Germans had to flee among the American people to escape atrophy, and Americanized it brought its blossoms and fruits to the glory of those, to the shame of us! German people! A beginning has been made here, the seed has been planted, it is up to you whether it grows to adorn you and pours out the blessing of education in abundance over your people of this country. And you, children of the church, long deceived, cheated of the good of the most holy faith, miserably thinned out by the crowds of enthusiasts and false believers! An institution has been founded here, which shall provide you with shepherds as you need them, who will offer you the pure gold of your faith and, equipped with the necessary knowledge, will defend it victoriously, so that a more beautiful time will dawn for our church here and the sincere will fall to it. Do not smile at the small beginning! It should be nothing more than a beginning, and as such it is great enough. The Lord is with us! Carry this child on your heart, suckle it and bring it up, the Lord will reward you! - When the speaker, every word of which came from a heart laughing with joy - and who among those who know the recent history of the Lutheran Church in America will not find such joy natural in the man! - When he had finished, the verses of Pastor Fick, which had been distributed among the audience for this celebration, resounded in full chorus:

Rejoice in the Lord, all you nations! O Germans, praise with joyful shout The great God in the throne of heaven! Who graces us with grace and salvation, Who leads us to blessed freedom.

Through Luther, Germany's best son, the pure teachings of God are never forgotten.

Hallelujah! Immanuel! Your Israel, It rejoices with all its soul.

Give thanks to the Lord for his faithfulness, that he now gives us Germans his precious word anew. To you alone be glory and honor, O Lord, that for the school of pure doctrine Today we consecrate this place. Keep it in Your protection from all enemies.

Let it succeed. That the truth may sound strong and beautiful from these heights in all the land.

HOLY SPIRIT, you want to prepare here in a great crowd of evangelists

With wisdom, joyfulness and strength.

Bless the teachers' efforts here, And let an Eden of holy science blossom through their diligence, So that our children may also receive your word in the right usage.

Always be close here! Concordia!

God bless you, yes, amen, yes!

Then the professor of theology, Father Walther, stood up and opened to the literati present, in a Latin speech, the purpose and nature of this college and of the theological seminary in particular, which had grown out of trust in God and firm confidence in My help. In modest dignity: "Rc" non suruus pro- iessvres, nos non sumu8 kcochwres, at vero Dei Zratiaüllii " he introduced the greater

The first part of the book is devoted to the study of theology, the second part to the study of theology, the third part to the study of theology, and the third part to the study of theology: Dogmatics, Exegesis, Ethics, Church History, Hermeneutics, Isagogics, etc., passing us by. Appropriately and movingly responded to the learned words full of trust in God and fear of God in old rhythms fiery sung the faithful translated by Rector Fabricius at Frankfurt am Main for the Jubilee 1630: "Ein' feste Burg ist unser Gott" 2c..:

Turris, Deus, fortissima, Munimen et petendum;

Potens cavet pericula, Malumque jam timendum. Hostis invidus Pugnat horridus: Omnibus modis, Bellique machinis: Terris caret secundo.

Nequit gravem potentia Vim nostra sustinere, Exercet Heros praelia, Promissa quem dedere. Nosse percipis? Christus est, polis Quem colit chorus; Nec altei- est Deus, Ex hostibus triumphat.

Refertus orbis daemonum Licet strepat furore, Speramus attamen bonum Finem, Dei favore.

Quamlibet fremat Nos Satan premat, Nil tamen potest, Quod judicatus est, Verbo fugit repressus.

Non tollit adversarius Verbum gregi beato.

Adest ei potens Deus Cum Spiritu Sacrato.

Corpus, omnia

Auferat bona;

Perfer exitum, Mox sentiet malum: Nobis quies parata.

It was fitting that the crusaders standing between the active choirs of singers, who as public nurses and nurses of the college were particularly involved in this celebration, also received a special award. Father Schieferdecker dedicated a heartfelt address to them and encouraged them to continue in their endeavors by remembering the blessings they had already wrought, the noble purpose for which they were united: to promote science, indeed, to help save immortal souls and bring them eternal peace by supporting the ministry of preaching. He reminded them of the benefit they would derive from their work: that they themselves would remain preachers after the old ones had passed away, and that the reward of grace from the one who offered a cup of cold water in the name of a disciple would not go unrewarded. And who would not wish this young men's association a strong growth, numerous allies also in other places, and always fresh cheerful zeal? Would that all those who consider themselves Walter von Habenichts would willingly join this group; they could do deeds here, truly not more ignoble than those of that hero, and soon the want and need of the Concordia students would flee like the Turks before Lionheart! In conclusion, Father Büniger, in an earnest prayer of thanksgiving and supplication, placed the entire institution in the hands of God's merciful love, that planting and watering may crown a vigorous flourishing.

Little by little, the crowd disappeared under the sounds of instrumental music, which from time to time still sent its harmonious notes into the evening air, while the Lutheran preachers from the nearest vicinity (there were probably fifteen of them), who had come to celebrate, and some other friends had a cheerful meal with the hospitable professors.

On the morning of the following day, the guests were invited to listen to the school speeches that were to be held inside the building. - The hall was full at the appointed hour. They sang the song: HERR JESU, aller Menschen Hort! No. 164 of the St. Louis hymnal. One of the alumni, Mr. Eißfeldt, spoke about the now so despised study of theology, which especially in America has so little prospect of earthly reward. Decisively sweeping away from the threshing floor of this study any desire for material gain as unworthy and disgraceful, he urged his fellow students to take refreshing glances at this sanctuary, which is nothing less than immersing oneself in the divine depths of the of

He was a life in the holiest ideas and the most sublime thoughts, which the articles of faith about the Trinity, the God-manhood of Christ, the resurrection, the church, etc. offer the researcher in abundance. Language and attitude were noble and one could see it in the gifted speaker that he will not lose courage in the miserable situation of a German Lutheran preacher here in Germany, which he also faces. - The Rector of the Gymnasium, Mr. Gönner, then held a Latin prayer and treated in a long Latin speech the rich topic of the benefit and the indispensable necessity of the knowledge of the ancient languages, and the never-ending full source of the Word of Scripture to keep the church open and to save the pure doctrine from the ever-renewed wiles of Satan. We heard the Fathers of the Church testify unanimously to this. - Then the old hymn resounded: *Veni Creator Spiritus!* concluding the celebration in the melodic solemn tones of the old rhythm, and whoever was able to feel these sacred heartbeats of the old church felt that these new American walls are within the cathedral, which, centuries old, has the Holy Spirit himself as its builder and creator.

So then, Concordia, be commanded in love to the good God! He blesses you from on high, from His sanctuary! Grow in many thousands of thousands and your seed possess the gates of your enemies! The children of the Church carry you on their hearts; those who love Jerusalem wish you happiness. Who blesses Thee, be blessed forever and ever! - And you who once, beautifully gifted and adorned by a rich and kind mother, go out into the field, into the battlefield, remain *Concordiales*, keepers of harmony! R. L.

Treatise of the sinful church sleep. *)

Preface.

It will not be easy for anyone to deny that since the times of the holy apostles and disciples of Christ there has not been a worse Christianity than, unfortunately, the one of today. The thick darkness of unbelief has covered today's Christianity as much as it did in the time of the obdurate Pharaoh in Egypt. Many thousands of pious Christian hearts sigh over such misery and wish to be in the land of Gosen one day and to see the joyful light of the glorious appearance of the Son of God, because there is almost no hope left and from day to day, from year to year, it wants to get worse and worse in Christendom. Many heavy and damnable vices are rampant among Christians, some of which are not worthy of any

It is this treatise by the well-known Ahasverus Fritsch, a godly jurist of the 17th century. The first is a list of sins, some of which want to be recognized only as minor sins. We could put a large catalog of such sins here, all of which are almost generally considered minor by people today. For this time we want to speak only with a few words about the church sleep, which is very common in almost all places, and present its sinfulness along with a trustworthy warning.

The first chapter.

of the church sleep and its causes.

That many people today make worship and going to church only an opus operatum, so that they think that when the work is done on themselves and the public worship service in the church is usually attended, then it is enough, this is unfortunately known, and many pious and godly preachers and pastors have painfully lamented and sighed about it.

A well-known distinguished theologian may well write publicly that the greatest sins, against which adultery, robbery, scolding and the like are not to be respected, are committed in church; for, he says, going to church without devotion, without fear, without good intention, without correction, yes, with hypocrisy and certainty, with a persistent air of sin, is nothing but a mockery of God, a real abominable sin, a frightful wickedness. So now we have Christians in the church, but in the houses, taverns, council and court rooms, in the stores, on journeys - Turks, pagans, atheists, scoffers, gamblers, cursers, ragamuffins, drunkards, fornicators, misers, drudges and the like.

In the guild of such bad churchgoers also belong the church sleepers, who are accustomed to slumber, sleep and snore under the sermon and the service, and let the precious word of God sound and resound into the air with sleepy eyes and ears. For in some churches, one sees people in heaps, thirty, forty, fifty, yes, where there are large congregations, a hundred and more, especially during the afternoon sermons, in the chairs, on the balcony churches, or in other corners, hanging their heads from one side to the other, as drunks stagger and sway back and forth.

Sometimes master and servant, wife and maid, mother and daughter, teacher and pupil sleep at the same time 2c. The preacher studies until late at night, sits and sometimes sweats over it; he stands in the pulpit, shouts until he becomes hoarse and sick, so that he may teach his listeners the word of the Lord, the precious food for the soul, with good emphasis and build them up in faith and Christianity; but the church sleepers are not only like the forgetful listeners who let the preached word go in one ear and out the other, but they also close their ears to the word of the Lord.

and even block their ears, sitting there as deaf, even as dead people, to whom, as it were, a funeral sermon is being preached. Many a godly preacher is so jealous of this that his heart aches in his body. He cries and screams: "Wake up, you dead (you church sleepers), so that Christ may enlighten you. Yes, sleep a little longer, slumber a little longer, and the punishment of God will come upon you! The preacher sighs when he has to preach not to living but to dead people and only speaks into the air. But one might ask, where does it come from that the church sleep is so mean in many places? One of the most prominent causes is that sleeping during the preaching of the divine word is not considered a sin, or even a minor one, which only stems from weakness and does not mean much, and even more so because sometimes Christian and devout listeners, as happened to Eutychus, tend to sink into such sleep, so this can also be a contributory cause, because some preachers do not take the proper precautions against church sleepers. But that church sleep is displeasing to God, sinful, annoying, and therefore to be diligently avoided by all and every churchgoer and listener, such shall be recently set forth in the following chapter and proven according to necessity.

The other chapter.

Of the sinfulness of church sleep.

That slumbering and sleeping during the preaching of the divine word and the public worship, which is very common today, is a sin, needs no special proof. Whoever goes into his heart a little and considers to what end one should go to the temple of the Lord and attend the divine service, will soon find that church sleep is most certainly evil and sinful. Nevertheless, for the sake of the simple, we will cite one and another as proof and corroborate it with the authority of some Christian theologians.

First of all, it is undeniable that spiritual sleepiness in Christianity is not only dangerous, but also sinful and irresponsible in itself. The Spirit of the Lord earnestly commands that one should always be alert and vigilant. "Watch," says the apostle, "stand fast in the faith, be ye manly, and be ye strong." "Watch and pray," exhorts the Savior, "that ye enter not into temptation." Now church sleep is a piece of such laziness, indolence and sleepiness, from which everyone who is serious about his Christianity should guard himself with all diligence, and not let himself be overcome by it.

On the other hand, God's house of prayer is turned into a house of sleep by the sleep of the church. Just as Christ, the Son of God, in the days of his flesh, was fiercely zealous against the Jews who were peddling in the temple of the Lord, forcibly attacking the buyers and sellers.

and the changers overturned the tables and the chairs of the dove sellers and harshly rebuked them for such unseemly deeds, saying, "It is written: My house shall be called a house of prayer, but ye have made it a den of thieves" (Matt. 11:12); so the Savior can justly say to church sleepers, who go to church only according to custom, and sleep and snore through half or all the sermon, even while praying and singing, and rebuke them, "My house is a house of prayer, but ye make it a house of sleep."

Thirdly, the Savior admonishes us to be careful how we hear the word of God. "He says, "Take heed how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away, even that he thinketh he hath. But the church sleepers do not pay any attention to how they listen, but let the preacher call and shout all the time. They plug their ears with sleep, like a deaf adder. It is indeed very frightening what the Son of God further says in the place touched, namely, that the devil comes and takes the word from the hearts of the hearers who are on the way, so that they may not believe and be saved. That not all sleep in the churches is natural, but sometimes comes from Satan, is testified by the Christian theologian Dr. Arnd in one place, as will be stated below with more.

Fourthly, the church sleepers do against the admonition of the apostle Jacobi, when he says: "Do not be hearers of the word alone, so that you deceive yourselves. For if a man be a forgetful hearer of the word, and not a doer, he is like unto a man that looketh on his bodily face in a mirror: for after he hath looked, he goeth away from that hour, and forgetteth how he was fashioned"; so a church sleeper is as good, nay worse, than a forgetful hearer. For the latter hears the word, though only outwardly; but the latter hears nothing at all, since a sleeping man is more like a dead man than a living one.

Fifth, the wise man says, "Keep thy foot when thou goest to the house of the Lord, that thou mayest come and hear." But the sleepers in the church do quite the opposite. For even though, when questioned, they might

not confess that they go to church because they are asleep, but rather affirm that they come to the public church meeting to pray, sing, and hear sermons, to build themselves up in faith and Christianity, it is nevertheless evident from their subsequent sleep in church that they were not really serious, for otherwise they would have abstained from sleeping.

Sixth, church sleepers, especially those who are accustomed to slumber and sleep through almost the entire sermon, cause

The result is that pious and faithful preachers and shepherds of souls must lament and sigh over it. Dr. Müller writes in one place: "It would be no wonder that God would strike with thunder and lightning, yes, with all the Turks and devils from hell. It would be no wonder that Germany would have long since perished, or would have been ruined by Turks and devils through such damned forgetfulness and contempt for the great grace, the Word of God and the Gospel. Now the holy apostle admonishes that the audience should behave in such a way that teachers and preachers do their work with joy and not with sighing, for this is not good for them. (Ebr. 13:18.)

To the seventh, the church sleep is annoying. The church sleepers annoy their neighboring Christians who sit close to them, when they see before their eyes how soon this or that one hangs his head, sleeps and snores, whereby the neighbor is also sometimes provoked and induced to sleep. But woe to him who causes trouble, says the Savior, especially when parents, masters and wives do it and their children and servants have to watch.

Eighth, the willful church sleep does not happen without disregarding the high majesty of God and but contempt of his divine word. No one will deny that God the Lord is present in his temple. "Where two or three of them," says the Savior, "are together in my name, there am I in the midst of them." Now if this is believed, how can a man stop his ears before God, who speaks to him through the preacher, his servant, by means of sleep? Teachers and preachers are in the place of God, they speak to the people not their word, but the word of their Lord, who sent them!

Ninth, church sleep is contrary to the custom and devotion of other religions. Consider how devoutly and eagerly Jews, Turks, and pagans worship in their synagogues, mosques, temples, and churches. These all put the Christians to shame in their so bad and sleepy devotions, they would also be very offended and annoyed if they should come into a Christian church and see so many sleepers under the preaching of the Word of God.

The third chapter.

From several testimonies of pious theologians that the church sleep is a
Sin is.

Although the above arguments are strong enough to convince church sleepers, especially those who make a habit of church sleep, that they are sinning against God and His Word, let us also listen to the thoughts of some distinguished theologians. St. Augustine, in the 16th Homily on the Careless Hearers of God's Word, writes very thoughtfully thus: "I ask you,

Brethren, tell me which seems to be more important to you, the word of God or the body of Christ? If you want to answer truthfully, you must say that the word of God is not less than the body of Christ, and how great care we take when the body is distributed to us, that nothing of it falls to the earth; just as carefully we must take care of the word of God that is offered to us, so that it does not, while we are either thinking or speaking something, disappear from our hearts again. Because he who hears God's word carelessly will have no less guilt than he who lets the body of Christ fall to the earth through carelessness.

Osiander writes in his explanation of the 20th chapter of the Acts of the Apostles: "God the Lord wants to show with the example of the young man, who slept under the preaching of Paul and fell down from the window to his death, that one should not sleep under the preaching. For one should listen diligently to God the Lord when he speaks to us through his servants."

Doctor Arnold Menger writes: "Oh, how many such sleeping homes there are among men and women, of whom Eutychus was a model (Acts 20, 9.), who nevertheless, as circumstances almost indicate, did not do it on purpose, but wanted to sit down in just such a dangerous place, so that he would abstain from sleep all the more for fear of the danger."

Therefore Walther concludes in his homilies on Acts 20: "If this happened to Eutychus, whose sleepiness allows many excuses, what will happen to those who hear the word with contempt and, seeming to hear it, either deliberately give themselves over to sleep or, overcome by intoxication, have to sleep? For as such neglect their salvation, so they do not esteem God's majesty. Therefore it cannot happen otherwise than that the preaching of the gospel is to their death, which is for the salvation of devotees and believers."

Doctor Martin Geier writes in his interpretation of the Gospel on the 10th Sunday after Trinity: "How inclined we are to sleep when we are to contemplate divine things! The good householder sleeps - and finds weeds. Eutychus sleeps - and falls. Because Satan puts us to sleep (as he always shakes the cradle when we sleep in our devotion), he always takes something good from us, or brings something evil into us, or puts us in danger of a fatal fall. Away with this spiritual addiction to sleep."

St. Bernard was accustomed to say that those who slept were dead before men, and that those who were dead slept before God: but I say that those who sleep in the church are dead before God. we preach to them their funeral sermons rather than exhortations. And as he used to say that he lost no more time than that in which he slept, so I may add that no loss of time is so desperate as that of holy time. Remember that Christ tells you in every sermon, as he says to Petro, "Dost thou sleep, Peter? canst thou not watch with me one hour?"

Another theologian in the treatise "von dem zerfallenen Christenthum" writes: "We snort and say, like those of the prophet Malachias Cap. 1, 13: "It is only trouble. According to the letter, the word of the Lord seems to be trouble for some, who sleep like tired persons, yes, better than at home, because the priest has to sing to them. In truth, all this seems so strange that if an unbelieving pagan or someone else were to come into our church and see that one is sleeping, the other is chatting, the third is laughing, the fourth is gawking back and forth, but the fewest are praying, he would say that we are nonsensical. Oh, if the church wants to get its old name back, that it should be called a house of prayer! One could well give it other names according to present-day things, since the least part is the service."

The fourth chapter.

Of quite a few excuses that church sleepers tend to make.

There is nothing so evil and sinful that man, who is fundamentally depraved by nature, does not know how to gloss over and excuse to a certain extent. Church sleep, even though it is evil, sinful, harmful and annoying in itself, as has been proven, still wants to be excused by the church sleepers. First, it is claimed that sleep is natural and therefore not to be considered sinful. To this the answer is given: although sleep is natural, it does not follow that it is also permissible in the church meeting, since one comes together on God's command to hear the word from his servant, the preacher, and to build oneself up in godliness from it. Eating and drinking are natural, but not in church, under the preaching of the divine word; and so it is with sleep. There is a time for everything, for waking and for sleeping. First of all, it is to be known that not all sleep in the church is to be considered natural. Blessed Arnd writes in his explanation of the Gospel on the Sunday of SIXDAYSIME: "The devil can also make a sleep with his infernal opium and sleeping vapors; for certainly not all sleep in the church is natural, but such sleep as the spiritual night and infernal darkness works."

The other excuse is that one cannot avoid sleep; one is caught unawares by sleep in the middle of devotion. It is done against one's will 2c. That this excuse is also invalid, however, will be proven in the following chapter.

The third excuse, which is almost very common, is that the preacher takes too long in the pulpit, or that he preaches too sleepily, quietly and unpleasantly; one has no comfortable place in the church, must sit in the corner, since one can see neither pulpit nor altar; the afternoon sermons begin immediately after the meal; if one now sits down as soon as, and listens to the sermon in silence, sleep naturally sets in 2c. Now these excuses seem to be of such a nature that they could sometimes take place in some otherwise pious and diligent listeners to such an extent that one would have to yield somewhat to the innate sinful weakness of the flesh: nevertheless, church sleep itself is and remains sinful and inadmissible. That 1. some preachers spend more than an hour in preaching is not, however, approved of by different theologians. Doctor Osiander writes about the 20th chapter of the Acts of the Apostles: "Although the audience should not tire of long sermons, the preachers in the places where sermons are often held should make an effort to be gracefully brief. For when the listener grows tired, he no longer pays attention diligently, and hears the rest with annoyance and without benefit." Nevertheless, it seldom happens that a sermon lasts more than an hour; so the sleepy listener should think of the above-mentioned words of the Savior: "Peter, are you not able to keep watch with me for an hour? Many a man sleeps seven, eight, nine, and more hours at night; why should he not use a single hour for the glory of God and the edification of his own soul?"

That 2. the sermon of the Word of God sometimes cannot be heard by all listeners because of the weak speech of the preacher, especially in large and wide churches, cannot be denied, and it would be desirable that such preachers always appeared who could be heard and understood in the assembled congregation of God.

But it does not follow that the listeners should finish the sermon by sleeping. No, not at all! You will not confess that you came to church because of sleeping! If you cannot understand the preacher at all, pray, praise and extol in your heart the benefits of your dear God; have fine Christian thoughts of His omnipotence, wisdom, truth, justice, goodness and mercy; remember your dearest Savior and Redeemer, Jesus Christ, and intimately contemplate His suffering, death, resurrection and holy merit. That poor woman, who because of old age had a hard time hearing, and could not hear prayer, preaching, or singing, said: "I am not a Christian."

I like to go to church and never miss a sermon; if I can't understand the preacher, I pray the Lord's Prayer, a few psalms and good sayings I have learned. Others should do the same in such a case.

3. That the afternoon sermons in some places are arranged so quickly after the meal is not considered edifying by various theologians, since this certainly does not strengthen the devotion of the listeners, especially on hot Sundays. But be that as it may, this excuse cannot help the church sleepers. One should live all the more moderately at mealtime, not take so much food and drink, so that one is also able to attend the service with lively devotion.

It is otherwise natural, when the body is filled with food and drink and then soon rests, that man sinks into sleep and becomes sluggish.

This can only be countered by moderation. Otherwise, it should not be forgotten that those masters and wives do evil in this, who on Sunday, which is supposed to be a preparation for the holy Sabbath, occupy their servants with work, sometimes until midnight, and let them tire themselves out; for it happens that such servants, because they had had no, or very little, rest the night before, when they come to church, sleep and snore through the whole sermon and, as they went in, so they go out again.

Everything has its time, even work and rest.

The fifth chapter.

By what means to avoid the church sleep.

Since, as we have heard, church sleep is sinful, annoying and harmful, let us touch on how it can be prevented and how church sleepers can be encouraged to hear the divine word preached. If some people want to make the supposed excuse that one cannot well afford to sleep in church, the answer is that it can be done if one only wants to,

1. Go to church with the firm intention of listening to God's Word with devotion, praying, singing, and being edified in Christianity.

2. to firmly believe that sleeping during preaching and worship is a sin.

3. let it be remembered that the glory of God is present in the church, looking upon every hearer, whether he sleeps or wakes, whether he listens to His word that proceeds from His servant's mouth or not.

4. when the sermon begins, sigh to God to open the heart with his Spirit, to enlighten the mind, and to give pleasure and joy.

To awaken the desire to accept the preached word.

5 Let it be remembered that no one knows at what time or hour, by what saying or sermon, God will stir and enlighten his heart, and that it may well happen at the hour and in the sermon which he has overslept or missed.

If, during the sermon or at the beginning of the sermon, the listener wants to become sleepy, he should immediately remember what has just been said and, before he is completely overcome by sleep, he should soon ward off sleep, then fight against it with heartfelt prayer and sighs and ask for constant devotion to God.

(2) It is also easier to abstain from sleep if one listens to the sermon standing up rather than sitting down, as some do.

3. if, as mentioned above, one keeps food and drink in proper moderation and does not overburden the body with it.

- 4. when you are encouraged and urged to be vigilant by your fellow Christian sitting next to you.

is admonished. In various places the laudable practice has been introduced that certain persons are appointed to go around during the sermon and to wake up the church sleepers by stirring them up a little. Likewise, each person should wake up his neighbor in the church, if the latter is sleeping, to a modest extent.

5. if the preachers, as often happens, are zealous against it, if they shame the church sleepers, who only sleep through the whole sermon according to habit, so that others, encouraged by this, abstain from sleeping and snoring.

Help God that we may all be cheerful and courageous to hear, read, and contemplate God's Word at home and in church with fervent devotion and zeal, and that we may conduct our Christianity, life, and walk accordingly. Amen.

All for the glory of God and edification

of the neighbor.

Heartfelt request to all cheerful givers to support our Heathen Mission.

You remember the word of the Lord JEsu, which he said: "It is more blessed to give than to receive", Ap Gesch. 20, 35; and you have recognized the truth of this word from your own experience. Therefore, rejoice as often as God gives you a new opportunity to give and share your temporal goods for the glory of God and the salvation of your neighbor. You rejoice

You about the news that our missionary treasury

empty, indeed, still burdened with debts, for you can now again do enough for your ardent love urge to share, and anew

feel the bliss of giving. There is only one thing I would like to ask: do not pray too much all at once, so that you do not give yourself and the Euri-

deprived of the necessary food and clothing. For it is said: If a man is willing, he is pleasant according to what he has, not according to what he does not have, 2 Cor. 8:12. Even if you are willing according to your ability, it is enough if you give according to your ability.

Hereby I do not want to dampen your zeal for love, rather I want to quote some sayings from God's word, which will inspire you to prove your generosity also in the future. This virtue is also called mercy, kindness, gentleness in the holy scriptures, is the opposite of the vice of avarice and arises from faith in Jesus. For when a man has experienced the love of his Savior in his heart, who did and suffered everything for him, who shed his blood for him on the cross and thereby purchased everything for him; then his heart burns with holy love and ardent gratitude, so that he gives everything, even his life, for the sake of Christ with a thousand joys. His heart is no longer attached to earthly things; through Christ he becomes a master of mammon. He finds joy in using his money for charitable purposes, for the poor, the church, the mission. And he does this out of simple obedience to God.

Commandments. Be merciful as your Father is merciful, Luc. 6, 36. Do good and do not forget to give, for such sacrifices are pleasing to God, Hebr. 13, 16. Let your kindness be known to all men, Phil. 4, 5. He gives abundantly, not to earn happiness, for he already has it by grace, but because of the love of Christ. He gives abundantly, not like a servant, just for the sake of the reward promised by God, but like a child out of a free spirit and heartfelt desire for God.

But God also entices us to works of mercy and generosity by promising to reward them eternally and inexpressibly out of grace. "Prayer, and it shall be given unto you. A full measure, pressed down, shaken, and overflowing, shall be given into your bosom," Luc. 6:38. Let us do good and not grow weary, for in his time we shall also be rewarded.

Love your enemies; do well and lend, hoping for nothing in return, and your reward will be great, and you will be children of the Most High, Luke 6:35.

Even the smallest gift that we offer for the kingdom of God shall be faithfully repaid to us, as Christ assures: Whosoever shall water the least of these with a cup of cold water in the name of one of his disciples, verily I say unto you, it shall not go unrewarded unto him, Matth. 10:42. Christ will repay in that life every gift which we offer in his name to the poor and afflicted, as if we had given it to him ourselves. For he says, "Truly I say to you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, Matt. 25:40. He that hath mercy on the poor lendeth to him that hath mercy on him.

to the LORD, who will repay him with good again, Prov. 19:17.

According to God's word, it is irrefutably certain that the measure of our future glory and blessedness will depend on the measure of our faithfulness, which we have proven here in our Christianity. Christ says: "In the same measure that you measure, they will measure you again," Luc. 6:38. "O devout and faithful servant, you have been faithful over a few things; I will set you over many things; enter into the joy of your Lord," Matth. 25:21. "He who sows sparingly will also reap sparingly, and he who sows in blessing will also reap in blessing," 2 Cor. 9:6. Oh, that we would know our eternal advantage! that we would look at the present with a heavenly mind in the light of eternity! None of the things we do for ourselves, for our honor, for our enjoyment, will be repaid to us hereafter. For this we have our reward already on earth. It is said: "Remember, my son, that you have received your good in your life, Luc. 16, 25. Only what we do for God's honor and our neighbor's salvation in Jesus' name has the promise of a reward of grace. This life is the time of sowing, in heaven is the harvest; the works of mercy, the gifts of love are fruits of faith and at the same time the seed from which, according to God's promise, an eternal reward shall blossom.

May this reflection awaken us to joyful giving. We truly possess only that of our temporal goods which we give to Christ in his brothers. All the rest we lose in death, only this remains undamaged, the faithful God will reward it infinitely richly. These are the works of mercy that follow us when we die, Revelation 14:14; blessed is he who has a plentiful supply of the same. These are the gifts of love, with which we make friends for ourselves, so that when we are in want, they may receive us into the eternal tabernacles, Luc. 16, 19. May God grant us to will and to do according to His good pleasure. Amen. H. Fick.

When we are in the greatest need. And know not where to go, nor where to go, And find neither help nor counsel, Whether we worry early or late.

Dr. Paul Eber, professor in Wittenberg, whose motto was Psalm 119, v. 105, wrote this song under the title: "Das Gebet Josaphats. 2 Chron. 20.", when Emperor Charles V., after the Battle of Mühlberg in 1547, which was so unfortunate for the Protestants, had marched before the city of Wittenberg, where he, Bugenhagen and Creuziger, trusting in the help of the Lord, were the only professors left.

When once in the Barfüßerkirche in Erfurt a part of the church ceiling threatened to collapse due to a lightning bolt, fifty people fled to the Altar and sang the song: "When we are in the greatest trouble", whereupon they remained unharmed, although the collapse occurred.

Pope Pius II

said: "To Bacchus (god of drunkards) I will remain more faithful than to Venus (goddess of lust); but truly in chastity there is not much merit, for I do not avoid both Venus and she me." - Rx. aä 3. 15 ex. xoxp.

(Submitted.)

Conversation of a father with his five-year-old little daughter.

(St. Matth. 21:19.)

Child.

Father, you know for sure, if I die today. That I will inherit paradise and heaven?

Father.

Yes, my little daughter of the heart!
Angels will come and gently bring you out of all pain to the pious.

Child.

Then will I also see my Savior in heaven?
Does He also look kindly upon me, Will not spurn me?

Father.

No, He will press you intimately to His heart, And sweetly refresh you with kisses of love.

Child.

Do you get sick there, too, like in this life? - And what food and drink will they give me there?

Father.

In the beautiful heavenly hall one knows nothing of suffering, Nothing of sickness, night and torment, But only of joys. - Manna from His table the Savior will give you and with water of life fresh miraculously water you.

Child.

Please, Father! There is one more thing you want to tell me: What kind of clothes will I wear in heaven?

Father.

Glorious is the heavenly garment And of white silk, Christ's blood righteousness Is your jewel there. Yes, when you stand before His throne in the Fatherland, His loving hand adorns you with a crown.

He kindly puts a harp into your hands, so that you can praise Him with love without end.

Child.

Father, how I look forward to my dear death, when I shall surely inherit heaven.

Changed addresses:

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Dr. Martin Luther's letter to two pastors, of rebaptism.

Anno 1528.

As noted above, Luther hastily composed this writing in 1528 and attributed it to two pastors who administered their office in a province subordinate to a papist prince, since at that time the Anabaptist sect, despite the fact that the papists sought to eradicate it by fire and sword, was growing violently and causing great confusion everywhere among Lutherans and papists. We share this writing with our readers, among other reasons, because, unfortunately, the highly dangerous sect of the Anabaptists is currently threatening to penetrate with all its might even among the Germans here. It has already succeeded in winning over the unrighteous Pastor Rauschenbusch. This unfortunate man, uncertain of his faith, as he has always shown himself to be and as he could not be otherwise in the bottomless, unchurched church, has, as we hear, been re-baptized in this city on the last Pentecost and is now working with even greater zeal for the Anabaptist sect, as he previously fought for the local unchurched Protestant community, of whose catechism he was the main author. May God have mercy on the poor man who is wandering in vain, as well as on all those who do not yet have the grace to be built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone on which alone the true members of the Evangelical Lutheran Church are built, since this church of ours alone has founded itself on the word of the apostles and prophets, as can be seen from its glorious confessions.

Editorial.

Martin Luther to the worthy dear gentlemen N. and N., my dear friends in Christ. Grace and peace in Christ our Lord!

Unfortunately, I almost know, dear sirs, that Balthsar Hübmoir *) also includes me among others by name in his blasphemous booklet on rebaptism, as if I were also of his foolish mind. But I have comforted myself that no one, neither enemy nor friend, would believe such public lies of his, because not only is my conscience guarded in this, but also my rumor is sufficiently excused by so much preaching, and especially by the last postillions, from Epiphany to Easter, in which I superfluously stated my faith in infant baptism.

2 For this reason, I thought it unnecessary to reply to such a booklet. For who wants to shut the mouths of all people, indeed of all devils? I have experienced it so far, where I shut the devil's mouth, he opens ten mouths to the side, and grows the longer the more, that I must (will or will not) command God, who, if we have spoken the truth, is a right judge, and knows how to execute things; as he does daily, as we may well grasp it. We here in our prince's lands have nothing of the dross of such preachers, praise be to God and thanks be to God forever, nor of the enemies of the sacraments **); but are fine, quiet and in harmony in doctrine, faith and life. May God graciously protect us in this way. Amen.

3 For this reason, I have not had much thought against the Anabaptists up to now, because it has not been necessary here. But you papists (I have to call you that because you have to be under your tyrant) are truly justified: because you do not want to teach the gospel, you do not want to be under your tyrant.

This Hübmoir or Hubmaier was a head of the Anabaptists and had been burned by the papists in Vienna. In one of his publicized writings, he had referred to Luther and wanted to make him a patron of Anabaptism. The same is done by the Baptists here, who also try to make Luther a guarantor for their immersion in a widely circulated German text. D. R.

Luther is referring to the Zwinglians. D. R.

you have to deal with such devil's rotters, as Christ says John 5:43: "I come in my Father's name, and ye receive me not: another shall come in his name, and him will ye receive (that is, your own with you)." But it is not right, and I am truly sorry, that such wretched people should be so miserably murdered, burned, and horribly put to death: let every man believe what he will. If he believes wrongly, he has enough punishment in the eternal fire in hell. Why should they also be tortured in time, provided they err in faith alone and do not also rebel or otherwise resist the authorities? Dear God, how soon does it happen that someone goes astray and falls into the devil's snare? With the Scriptures and the Word of God they shall be resisted and withstood; with fire little will be accomplished.

4 I do not yet know exactly what the cause and reason of their faith is, but you do not tell me, and yet you ask for advice on how to act in such matters. Therefore I can answer nothing certain. In part, you are also Anabaptists yourselves. For many of you again baptize in Latin those who are baptized in German, even though your pope himself neither does nor teaches this. For we know well that the pope allows women to be baptized in distress, even if they are baptized in German. Nor do you baptize again, if we baptize in German, as if our priests baptizing in German were not as good as the women baptizing in German: as the rough head of Leipzig also did recently at Mulhouse, yet nowhere did the pope command that one should baptize only in Latin and not in other languages. Therefore it serves you right once again. If you want to rebaptize, you will get

enough rebaptizers. You do not want to suffer them, and yet you want to be yourselves, against your own teacher and master the pope. *)

This rebaptism is still practiced by our local papists today, and not only with proselytes.

(5) But how wrong your people are in rebaptizing, I will leave aside now. For your disgrace is all the greater, that you yourselves resist your idol, the pope, with your rebaptizers, and thus teacher and pupil do not agree with each other. Therefore, I do not want to deal with this any further, but will become a pope again for your service and confidently pretend to the pope. For my dear enthusiasts will not interpret it to me in any other way (as they already do) than that I hereby seek the pope's pardon: for whoever does not follow their mad enthusiasm must be called a new pope.

(6) First of all, I hear and see that such rebaptisms are made by some for the reason of annoying the pope, as they do not want to have anything from the end-Christ: just as the enemies of the sacraments also want to believe in vain bread and wine for the reason of annoying the pope, and think that they want to overthrow the papacy rightly with it. Truly, this is a loose foundation on which they will build nothing good. In this way they would also have to deny the whole of Holy Scripture and the ministry of preaching. For of course we have all this from the pope, and would also have to make a new holy scripture. So we would also have to abandon the Old Testament, so that we would have nothing from the unbelieving Jews. Why do they accept money and goods every day, when they have had evil people, the pope and the Turks, or heretics? They should not do this if they do not want to receive anything good from evil people.

All this is foolishness. Christ also found abuse among the Jewish people of the Pharisees and scribes, but he did not reject everything they had and taught, Matth. 23, 3. But we confess that under the papacy there is much Christian good, even all Christian good, and also that there is a tradition for us: namely, we confess that in the papacy there is the right holy scripture, right baptism, right sacrament of the altar, right key to the forgiveness of sin, right preaching, right catechism, as the Ten Commandments, the articles of faith, the Lord's Prayer. As he also confesses again that with us (although he condemns us as heretics) and with all heretics is the Holy Scripture, baptism, keys, catechism 2c. "O how do you hypocrite here?" How hypocritical am I? I say what the pope has in common with us. So he hypocrites us and the heretics again so much, and says what we have in common with him. I want to be more hypocritical, and yet nothing helps me. I say that under the pope is the right Christianity, yes, the right federation of Christianity, and much more pious great saints. Shall I stop pretending?

8. hear for yourself what St. Paul says, 2 Thess. 2, 4: "The end Christ will come in the

The first is that of the rationalists, but also of those of whom they know well that they received the right baptism.

D. R.

Sitting in the temple of God". If now the pope (as I do not believe otherwise) is the right "end-Christ", he shall not "sit" or reign in the devil's stable, but in "God's temple". No, he will not "sit" where there are devils and unbelievers, or where there is no Christ or Christianity; for he is to be an "antichrist", therefore he must be among the Christians. And because he is to "sit" and rule there, he must have Christians among him. After all, "God's temple" is not called a heap of stones, but the holy Christianity, 1 Cor. 3:14, in which he is to reign.

(9) If then Christianity is under the pope, it must truly be Christ's body and member. If it is his body, then it has the right spirit, gospel, faith, baptism, sacrament, key, preaching office, prayer, holy scripture, and everything that Christianity should have. Yet we are all still under the papacy, and have such Christian goods from it. For he persecutes us, curses us, banishes us, chases us out, burns us, strangles us, and deals with us poor Christians as a true "end Christian" should deal with Christianity. Now, truly, such Christians must be properly baptized and righteous members of Christ, otherwise they could not obtain such victory against the "end Christian" through death.

(10) We do not rave, as the spirits of the mob do, that we reject everything that the pope has under him, for then we would also reject Christianity, the "temple of God," with all that it has from Christ. Instead, we challenge and reject the fact that the pope does not want to keep such goods of Christianity that he has grounded from the apostles, but adds his devil's addendum to them and on top of them, and does not need such goods for the improvement of the "temple of God", but for the disturbance that one holds his commandment and order higher than Christ's order. Although in such destruction Christ nevertheless preserves His Christianity, just as He preserved Sodom, as St. Peter also proclaimed about it, 2 Epist. 2, 6. 7. that thus both remain, the "end-Christ sitting in the temple of God through the devil's effect", 2 Thess. 2, 4, 9.

and yet nevertheless is "the temple of God" and remains "God's temple" through Christ's preservation.) If the Pope can suffer and accept this hypocrisy of mine, then I am certainly a submissive son and pious Papist, and I truly want to be with heartfelt joy and gladly recant everything that I have otherwise done him harm.

(11) Therefore, such an Anabaptist and a

*) In the foregoing, Luther gives an answer to the question often posed to the Lutherans by the papists: where the church was before the Reformation. Luther answers: Under the papacy; not because the papacy was the church, but because it was and still is in the church or in the temple of God. May those who dream of a visible church also remember this. D. R.

Enthusiasts say nothing when they say: what the pope has is wrong, or, because this and that happens in the papacy, we want to have it differently. Just as if they wanted to prove themselves great enemies of the end-Christ, but do not see that they strengthen him the most, weaken Christianity the most, and deceive themselves. They should help us to reject the abuse and addition, but they do not have much honor in it, because they see that they cannot be the first in it. Therefore they attack what no one has attacked, so that they may also be the first and take honor. But the honor must come to shame: for they attack the "temple of God", and lack the "end-Christ" who "sits" within it; like the blind who grope after the water, and reach into the fire.

Yes, they do just as one brother did to another in the Thuringian Forest: they were walking with each other through the forest, and a bear came up to them, and threw one of them under himself; then the other wanted to help his brother, stabbed at the bear, but missed, and stabbed his brother under the bear miserably. This is exactly what these enthusiasts do. They should help the poor Christianity, which the end-Christ has under him and martyred, and they oppose the pope horribly; but they miss his and murder the Christianity under the pope much more miserably. For if they left baptism and the sacraments right, the Christians could still escape with their souls under the pope, and be saved, as has happened so far. But now that the sacraments are taken away from them, they must be lost, because Christ Himself is also taken away. Dearly beloved, it is not thus to burst upon the pope, because Christ's saints lie under him. It requires a prudent humble spirit, which lets remain under him what is "God's temple" and resists his addition, so that he destroys the "temple of God".

13. others are said to be based on the fact that they know nothing of their baptism, saying, "How do you know that you have been baptized? You believe men who tell you that you are baptized: but you must believe God Himself, and not men, and thus be sure of your baptism 2c. That may be a loose, rotten reason for me. For if I were to reject all that I have not seen or heard myself, I would certainly not retain much, neither faith nor love, neither spiritual nor worldly. So I would also say, "My dear, how do you know that the man is your father and the woman your mother? You must not believe in men, but be sure of your own birth. With this, all children would henceforth be free and would not be allowed to keep God's commandment, where he says: You shall honor your father and mother. For I would soon say, How do I know which are my father and mother? I do not believe men; therefore they must bear me again anew, that I may see for myself, or else I will not.

not honor them. Thus, God's commandment would be finely suspended, completely and utterly. i

I do not want to know any brother, sister, cousin, or any friend of his, and always pretend that I do not know that they belong to me, because I am not sure which are my parents. 2c. But I would serve such a spirit again (if I were lord of the land), and forbid that he should keep, wait or receive any inheritance, neither house nor farm, nor a penny from his parents, and thus play with him of his own faith, until the spirit would become flesh to him again. Because he did not want to know or believe in his parents, he would not have to know or believe in their property. O what a fine and praiseworthy rule would there be in the world, since no one would want to be another's child, brother, sister, cousin, friend, heir or neighbor. Nothing better than among the wild wolves with such Christians!

(15) Item, so I would not be subject to a prince or lord, and pretend that I do not know whether he was born a prince, because I have not seen it, but would have to believe the people. And so I want to be a free companion, to cancel God's commandment, and to have no authority, but to run from people under the wolves, since such commandments of God from parents and authority to honor nothing. And that the devil in these baptists would like to do so, seems to be evident from the fact that such baptists are already ready (as it is said) to leave wife and child, house and farm, and want to go to heaven alone. More about this later.

16 I would say that the Scriptures are nothing, that Christ is nothing, and that the apostles never preached, because I have not seen or felt all these things, but I have heard them from men. Therefore I would not believe it, unless all things were made, done and acted anew before my eyes. Then I would first of all be a true free man, even from all God's commandments. There I would go, says the devil, if I could. That is a foundation laid for rebaptism, so that nothing remains, neither in heaven nor on earth. *)

(17) Thus you say: You yourself have taught that one should believe in God alone and not in men. Traun, in this way you should strike me with my own sword. But because you are so quarrelsome, I ask again: whether one should also be obedient to God, since he gives honor to the ells and Oberherm? If you say: Za, then I answer: how do you know which they are, when you do not want to believe men at all?

O dear Luther, if you should live now, you would see with astonishment how our present "friends of light", communists, socialists and such like scum have really built on the foundation laid by the Anabaptists and now consequently claim that there is nothing with the Bible and Christianity, because they would not have been present when these things were born! D. R.

How do you stand now? You lack (I see well) that you do not want to understand what people believe, and you plump into it as enthusiasts do.) Therefore! listen: i

18 When it is taught that we should not believe in men, it is certainly meant that they alone are men for themselves, and not God with them; that is, that they speak as men of themselves, without God's word and work, which they invent, and can prove it neither with God's words nor works. For who wants to call this human doctrine, which is presented by God through men? And who will say that to believe in such doctrine is to believe in men, and not in God? For that is why St. Paul rebukes the doctrine of men, Col. 2, 23, that it has never seen what it teaches; that is, it is fictitious, what it says cannot be proved by any word or work of God. Therefore, when you hear that men are not to be believed, you must understand that no word or work of God is shown or proven, but it is only a poem of men, so that you may divide men's faith against God's faith in a simple way (as the words are).

Nineteen Now, behold, when thou art born, it is not done secretly, neither is it invented of men; but it is the work of God, which cometh to pass openly, and no man can gainsay it. And even if someone wanted to contradict it, as the Jews contradicted Christ's miraculous signs, it would not stand. For it will be the duty of others to see and witness the divine public work, and to shut others' mouths with truth and action. For God's order is strong here, that "in the mouth of two or three witnesses all things consist," Deut. 19:15. Behold, one must truly believe such people, for they witness the work of God, namely your birth, and prove that it comes from your parents. In addition, no one takes care of you except your parents; no one fights or works for you except them alone. And so God's work is done so publicly that no one confronts it, not even a devil or a man, but everyone knows and confesses as surely as he confesses that you are alive.

020 Behold, this is called believing not men, but God: for God's work is shown unto thee. And summa, where the work of God is shown and testified to thee, and is not invented of men, and is not contradicted either of devils or of men, thou believest God, and not of men: for it is the work of God,

It is the same with our dear scholars, who also say that one should not have symbols next to the Bible, because one should not

"believe in people".

D.R.

which he presents so publicly that even the devil cannot oppose it.

(21) But that some children are sometimes betrayed and sent away, and do not know their parents for certain all their lives, is not the cause of these things; for we are speaking here of common divine public order. Such children, however, are conceived dishonestly, secretly, and against God's order: therefore it is no wonder that it happens differently with them: and as they are conceived secretly, so they may not know their secret parents either. It is darkness, darkness may remain, what the devil does; but God's order goes in the light.

22. If you ask me why I believe that the man and the woman are my parents, I say first: I am sure that I am God's work and man, and I must have father and mother, and I did not jump out of a stone, because God says to man, Gen. 1:28: "Grow and multiply. From this one must conclude that all men come from male and female, that is, have father and mother. Which he also confirms with his commandment when he says to all men Ex 20:12: "You shall honor your father and mother." (Since it is certain that my parents are human beings, and that I did not grow on a tree, force me to believe that it is the man and the woman who are shown to me by human beings, by the saying Deut. 19:15: "In the mouth of two or three witnesses are all things written. With this, God compels me to believe such people.

23. thirdly, the work of God is also that no one in his name takes me as a natural child in all the world, except these two people, or in their name (if they are dead) the friends or pious people, and all this remains unchallenged by devils and men, as another public work of God. For neither the world nor the devil can challenge the public works of God, and even if they support each other, it is nothing. But God's word (because the work is still hidden), he can challenge masterfully.

24 So that I believe that the man is my lord and master, is first of all the reason: God's word speaks Rom. 13, 1: "Let every man be subject to the authorities. From this I take that I must have a sovereign and be a "subject. Secondly, because all the world testifies and says that this is the one, and everyone believes him to be so, and no one contradicts him as a public work of God, I must believe such witnesses. And if someone contradicts, it does not exist; everyone says in the end: he is lying. Thirdly, the public work of God is that no one else takes me as a subject, I live under his protection, protection, justice and peace, as it is.

And let all other authorities sit with me, and do not challenge me therein, neither oppose me where I sit otherwise in the light with justice and divine order; for robbers and murderers may sit secretly and darkly in foreign dominions; but they are truly addressed as those who are not subjects there.

(25) Wait, I will give you one thing. Why then do you not believe that the pope is your lord, but make the end-Christ out of him, when all the world testifies that he is the head of Christendom, and prove it to you by deed, for he sits in the regiment? Answer! You would have almost caught me. But let me tell you: If you can show me these three things about the papacy, which I will show you about the parents and the authorities, then I will consider the papacy to be a work of God, and I will gladly be obedient and believe in the work of God. But if you cannot do that, dear, then let it be a human poem for me, without God's word and work, which, however, is not to be believed. But that it is a man's poem, I will prove mightily.

26 First, God's word tells me that there are parents and authorities, and that I should and must have parents and authorities, as has been said. But there is no word of God that says that there is a pope, and I must have a pope, or be subject to the pope. But since the Scriptures do not speak of the pope or of his rule, there is no pontificate that is a divine work, since the Scriptures bear witness to God's works. Therefore I have said above: People are to be believed, where they do not testify and show their poem or work, but God's word or work. For ante quaestionem, quid 68t, oportet ^ua68tion6lll, est, cksünire. *) Before I am taught who the pope is, I must first be made certain that a pope is by divine right. But if he cannot be, one does not ask who he is.

27 Secondly, although many people testify about him, such testimony is not only in vain, because it cannot make or prove any work of God out of the papacy, but also not completely and totally. For up to now, not only the whole of Christendom against tomorrow,**) but also many subjects of the pope himself, who have been burned over it and are still being strangled daily, have testified against it and contradicted it. So that such a regime has never been accepted and remained unchallenged, or come to a calm stand, as the parents' and authorities' regime, as told above.

28) Thirdly, there is also no work of God: for he does no ministry to his subjects.

This is: "Before one asks what something is, it must first be decided whether it is"

The Greek Oriental Church, which did not recognize the Pope in Rome.

D. R.

He is a persecutor of the gospel and of Christians, but he does not teach or handle them. He teaches his filth and poison, but the doctrine of men; he leaves the gospel under the bench; yes, he persecutes, though it does him no good. He makes sacrifice out of the sacrament, faith out of works, and works out of faith; he spoils marriage, food, time, clothing and place, and perverts, abuses all Christian goods to the detriment of souls: as we have proved enough elsewhere. Because all three pieces are lacking in the ministry, it must be considered a mere human poem, which is not to be believed in at all, and cannot be compared to the parents and authorities in any way.

29 Thus here also: baptism is a work of God, which no man invented, but God commanded and testified in the Gospel. Second, there are people who testify that you were baptized, and no one contradicts or proves the contradiction. Thirdly, the work follows that you are counted among the Christians, that you come to the sacrament and to all Christian rights, and that you use all these things, which would not be done if you were not baptized, and if everyone were not sure of this. All this is also a vain testimony to your baptism, for all the world knows and sees that everyone is baptized because he is a child. Now whoever does not want to believe all this, does as much as if he did not believe God himself, because God himself says, "two witnesses should be believed. And yet never punishes such witnesses, who leaves no false witness unpunished and undisgraced.

(30) I think this is enough proof that no one should doubt his baptism as if he did not know it, and that he sins against God if he does not want to believe. For he is much more certain of his baptism by the testimony of Christians than if he had seen it himself, because the devil could easily mislead him in his mind, so that he would think he was in a dream or a ghost, and had not been baptized correctly, and would still have to hold to the testimony of Christians and put it to rest; which testimony the devil cannot thus make misleading or doubtful.

(To be continued.)

(Submitted.)

from the Methodist Sanctifying Grace.

Worto: You dare, Novatian, to call yourself pure? and even if you were pure in your works, by this single word you would become impure.

Ambrose.

That there are some deluded people among the Methodists who imagine that they are freed from all sins, even from every evil desire, the dear reader will certainly have heard many times, to his heartfelt regret. Trust It is rig, that the apologist gives himself up to equip such poor blind people still in their arrogant, soul-corrupting delusion, by teaching, that man can attain a state of complete sinlessness already here on earth by the grace of the Holy Spirit. Thus he says of the sanctified man: "Although his soul is free from what the Bible calls sin, he still has his weaknesses and inescapable faults, which come from the fall, so that he must at every moment appeal to the atoning blood of Jesus and the merit of his death: forgive me my trespasses as I forgive my debtors.

Now, can the "completely sanctified" among the Methodists rightly say of themselves: We have no sin? No, rather they are telling a big lie. For God's word says 1 John 1:8: If we say that we have no sin, we deceive ourselves, and the truth is not in us. According to this, it is irrefutably certain that the Christian will not yet become completely sinless on earth. For as soon as he says that he has no sin, the thundering word of the holy scripture hits him: "that he deceives himself and that there is no truth in him".

These words also teach us how to regard those Methodists who imagine themselves to be free from sin, namely, as such people: "who deceive themselves and in whom there is no truth. No matter how beautiful such a person may be on the outside, no matter how holy he may shine, and no matter how pious, humble and spiritual he may be: God's word says of him: he has deceived himself. And even if he refers to the clearest feelings and experiences as proof that he is free from sin, he deceives himself by believing his false heart and the lying voice of Satan, which whispers to him from it, more than the word of God. It is also of no help to him if he twists God's word in the most cunning way in order to make it appear as if one could already become sinless on earth: God's word says of him: he deceives himself and the truth is not in him.

Therefore, woe, woe to the wretch who delights in saying: I have no sin. Alas! we do not have tears enough to weep for his delusion, for his eternal ruin. The truth is not in him! He has lost the truth, he has lost Jesus. The blessed light of truth is extinguished in him, but he is filled with the darkness of lies and error; it is night in him. And this darkness is all the more terrible because the imaginary saint does not see it or at least does not want to see it. How terrible may be the disappointment of such a man in death! Because there is no truth in him, because he has lost Jesus through the guilt of his pride, he cannot be saved. Therefore, whoever is in this error, repent before it is too late.

But it is delicious that God's word is so clear and plain. The apologist has been struggling for a long time to prove that man can become free from sin already on earth. But in vain. This saying is so bright, like the dear sun, before it all mists and vapors of the swarm spirit must disappear, that one does not even know where they remain. For even if I would like to prove that we can already become holy and sinless here on earth, I cannot, this saying is too clear and too sharp, for it declares all those to be deceivers and liars who consider themselves sinless here. Therefore, you Methodists, sincerely speaking, the best thing for you would be if you openly confessed: "We have grossly erred in thinking that man can become sinless already on earth. If you did that, you would be the victors, you would be victorious over your error and over the prejudice that prevails against you, as if you were hardened against the truth.

(To be continued.)

The Evangelical Lutheran Christian's Faith, Church and Mission. *)

1. my faith. I am an Evangelical Lutheran Christian; I am so by conviction. In this conviction I have found blessedness, and in it I find again and again the true rest of the soul; for through the Lutheran faith I have Jesus Christ, the Lord, in Word and Sacrament.

This literal faith, which is not based on itself, but on God's deeds in baptism and the Lord's Supper, protects me against the enthusiasm for reason, which only follows such religious things that natural reason can understand, explain and judge. This literal faith also protects me against the emotionalism that would like to base salvation on my inner, changeable emotional world. This faith saves me from a romantic justification of the sinner before God, according to which our justification would not be built first and foremost on Christ for us, but on a Christ in us. The sick Jews in the wilderness were not instructed by the Lord to look at something in them, but at something apart from them, and those who did so found recovery. So also now; for "as Moses lifted up a serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in Him (the One lifted up apart from them) should not perish, but have everlasting life." And this view of what happened and was accomplished outside of me and without me, draws all the grace that comes from Christ into me more and more.

The cross of Christ - the crucified and resurrected Christ, now stands in baptism and

*) Another Alsatian tract.

D. R.

Holy Communion. What the word announces to me is distributed to me in baptism and the Lord's Supper according to the order which the Lord of the Kingdom of Heaven himself has established; for he has not allowed a sacramentless faith to be preached. The enthusiasm for reason as well as the enthusiasm for feelings, however, reduce the sacraments to mere forms or signs, cut-offs, while the Christianity of the Church of God, called evangelical - Lutheran in our case, makes them known to me literally as means of grace.

I received Christ by baptism, otherwise I could not have put Him on (Gal. 3:27). But the one I put on in baptism and keep in faith is the same one who died for me and rose from the dead. If someone is in Christ (is this Christ only a form?), he is a new creature. The old has passed away. Behold, all things (in Christ) have become new. If I believe in this Christ "given" to me; if I accept him; if I do not persistently reject him through hardness of heart and unbelief, then the new creature in me increases - but I decrease. The members that are from below must die; but the members that are from above live. Christ gains more and more form in me, so that I can also proclaim the virtues of Him who called me out of darkness into light, and out of Satan's power into God's blessed power of love; that I, who am baptized by "one Spirit into one body" (1 Cor. 12:13.), am also sanctified in this body as a member of Christ through faith in Jesus.

But in the Lord's Supper, where I not only spiritually enjoy Jesus in word, but also really receive His sacrificial body and blood, my weak faith becomes more and more strengthened and certain that I remain in Him and He in me (John 6:56). On baptism and the Lord's Supper, these two diamond pillars, which the wise Master Builder Himself founded and in His divine act most profoundly established, rests the house built by God, in which my soul, if it perseveres in faith, will live forever.

2. my church. As it is the Lutheran faith that satisfies my soul, so it is also the Lutheran church, which I have recognized as the rose among the thorns. It, as the church of God in pure Word and Sacrament, protects me

first of all from the Roman-Papal church of the addition to God's Word; but also from the reformed churches and sects, where one cuts off from God's Word; there, especially, the rapture of the unchurchly arbitrary addition; here, the rapture of the unchurchly arbitrary cutting off. What is cut off in sectarian Christianity? The words of God, which are spirit and life. Baptism and the Lord's Supper, it is said, are only signs of grace, externally attached, but not effective rebirth out of water and the Spirit.

"true body and blood" of Christ; they do not give a present good, but a future good only they seal and indicate. The fact that the Son of God came into the flesh, and now through his humanity, in which the fullness of the Godhead dwells, still comes to us in the Lord's Supper and enters us as the second Adam, is foolishness to the sectarian churches. Christ works for them only in powers. The true humanity of the Son of God, as the second Adam, has evaporated for them: baptism does not give a whole Christ to put on in the water bath of rebirth, at most forces and germs. This blanket is not suitable for clothing, this fabric is a transparent cobweb. One always seeks rebirth, and yet never has it: for it runs beforehand like a will-o'-the-wisp. Such communities confuse conversion with rebirth; that is why their teachers act as if we, children of men dead in sins (Ephesians 2:5), also had to cooperate in our new creation. Of course, if Adam had cooperated in his first creation; if he had touched his hand to cooperate before they were created, then Adam, "dead in sins," could also cooperate in being created anew and born again. Then the Anabaptists would be right, who reject infant baptism. Our Evangelical Lutheran Church does not know such erroneous ambiguity. So let us walk in the light of the Evangelical Lutheran Church!

In it we stand in the deepest core of Christianity and not in empty "forms". In her the "morning star" shines brightly and clearly without misty obscurity. The full clarity of the Lord is reflected in her catechisms, in her unadulterated and unadulterated songs, in her confessions, from the Augsburg Confession to the pure Eintrachtsformel, and once again in her beautiful church services, whose fragrant crown is the Lord's Supper.

It may become poorer in external goods, but in poverty and servanthood it will make many rich. Through baptism into Christ, universal Christianity is established; but through the Lord's Supper, where it is held as the sacrament of the body and blood of Christ, the true church of God is determined in its appearance, nourished, strengthened, comforted and purified. In baptism, the mother's womb is opened to the Church; through the Lord's Supper, where it is administered according to the divine word, she extends the mother's breast.

For this church, let us fight with spiritual weapons. This is a beautiful great fight. The animal already fights for the body food, for property, for the relatives; the natural man fights for natural reason-ideas, for natural faith and conviction. The Christian fights for truth and its victory, in himself as in others, the beautiful great struggle: he fights for the church.

God, for the sake of their pure Word and Sacrament.

This church is for me first of all an object of faith, because it lives a life hidden with Christ in God, to which its manifest life on earth can never be completely equal or correspond: but it appears in the administration of the means of grace; therefore, where it appears in pure word and sacrament, it may also be the object of our love; he who loves Christ must also love her, for she is the mother of us all.

3. my mission. Therefore, as I love, that is, prefer the Evangelical Lutheran Church as the true manifestation of the Church of God, so I love and do the Evangelical Lutheran mission. Just as it is not indifferent what kind of faith you have, whether Roman, whether Anabaptist, whether Reformed, whether unchurched or mixed, whether Evangelical-Lutheran; just as it is not indifferent which church you belong to, whether Roman, Reformed or Evangelical-Lutheran: just as little is it indifferent which mission I do. Must not hand, foot and tongue be like the heart, like faith? As he believes, so the evangelical-Lutheran Christian speaks and does, be he layman or pastor; and thus he only "disturbs" the secret or open opponents of the Lutheran church and its full confession. *)

Why should we not love the consequences of the truths we recognize? Church mongering, of course, has already proved to be a sin to many: the mongrel spirit of indecision and ambiguity only retreats step by step; it seeks, in the name of a love that goes along without the full truth, to insist all the more on the mixture of Christian works. Whoever now closes his open eye is only too inclined, in the beautiful field of Christian mercy, in inner and outer mission, to deny the confession which we, in accordance with the Evangelical Lutheran Catechism (main parts), nevertheless teach again. Against the union of works, as practiced by some mission houses, sincere Evangelical-Lutheran brothers in faith must testify in the most resolute manner. If the lamp of pure word and sacrament burns on the altar of the heart or church, then the work must also bear witness to it, otherwise mouth and hand and foot are not in agreement with the altar, and one does not walk as a child of light, as the apostle demands. No, from this unevangelical and un-Lutheran mission and work. Purely from this covenant of works. Whoever prefers the Lutheran Church must also want the Lutheran mission as truth, and keep away from every fine or coarse, church-corrupting, seduction.

R.

F. H.

*) Thus he does not "disturb" the work of God, as many accuse the Lutherans, but the work of man.

D. R.

Against the arrogance of the church servants.

The heights in the spiritual and physical sense have often been dangerous for the church and its ministers. St. Paul says a cautionary word in the first respect - ah! that it may find a resonance in the hearts of all, especially gifted, preachers and preachers of Christ - "so that I do not exaggerate my high revelations" (2 Cor. 12, 7.). Oh how many have been led astray in this way later on, taking the gifts not according to the measure of faith (that is, the one the Lord described with His blood), but according to the measure of their heart's conceit! They became proud, puffed up and empty in themselves, pretended high revelations they did not have, and fell from obedience to the word of Jesus and the church into the filthy puddles of heresy and all error and sin. Like clouds that go high but give no rain, they passed by unfruitfully in spite of all gifts, often also sweeping away the congregation to its destruction. How many a deterrent example towards this or that rope has not our time, in a beginning new birth of the Christian life, already to show! And if we descend from this to a lower sphere, where the world asserts itself unabashedly, but still assumes a spiritual hue-how can it be failed to recognize that already from the end of the third century, when the time of the martyrs had scarcely expired, the church was stained with many stains by the most venerable quarrels between clergymen about higher rank and dignities, about bishoprics, archbishoprics, patriarchates, etc.? so that all the strength of the Christian spirit in the individual true prayers and disputants and witnesses belonged to it, in order to stop the deep fall for a time? What is the deep sigh of Christendom for more than a thousand years than that this ungodly self-exaltation took its seat in Rome, in the very congregation that was so justly famous for its independence, its unshakable faithfulness, its flourishing life of faith in the first times; that the presumptuous governor of Christ ascended the dizzy heights and tyrannized the consciences from there more than from a world throne! We can be sure of the

examples in more recent times: Everyone knows and laments how many who should be shepherds, humble followers of Jesus, act as lords over the faith of the congregation instead of being fellow members of their joy in the common faith; Everyone knows that what the Protestant church sighs most loudly about is the fragmented papacy within it, whereby many a village schoolmaster adapts himself to Luther's shoes, many a town and country pastor makes himself a little model of the papal crown, at which he scolds like a reed sparrow.

(From Rudelbach's Kirchenspiegel, p. 246.)

From a correspondence.

Bad Homburg near Frankfurt a. M., March 19, 1850.

How in many parts of Germany a new life has awakened and the old love for the Lutheran church has been reawakened, will not be unknown to you, but also in our region, in Hesse, Nassau, Bade/", where spiritual death had ruled so long and so frighteningly, it is stirring tremendously, especially in my Nassau neighborhood, where it probably looked worst, the believers are multiplying and with them at the same time the resignations from the unrighteous national church are really wonderful! Pastor Brunn is working very beneficially as a separated Lutheran pastor in this country, and if the Lord continues to preach the Word as he has done up to now, the regional church must collapse in a short time, because there will no longer be any truly faithful Christians in it. The situation is similar with the other national churches that have implemented the union or are administered by an unconfessional and therefore anti-confessional bureaucracy. But heavy tribulations and trials will still come upon us before the walls of Zion will be built again, and help us to pray to our High Priest and King that he will give us courage and strength to endure them!

Karl Meyer,

Parish vicar at the Lutheran city church in Homburg.

What are you sad about?

A pious and God-fearing man knew that one of his trusted friends was very distressed because of lack of food. He therefore visited him, and, pretending to be sad, said: "I don't know what we are going to do at last, and where we are going to get water for brewing and other necessities. How so?" replied the afflicted man, "Are you worried about water? Of course, said the first, for I see that they not only carry it up from the Elbe with buckets, but also drive it up with large barrels, which four strong horses have to pull, where will all the water finally come from? The other smiled and answered: I don't know what to think, that you have such strange thoughts; the Elbe has had enough water so far, not only for our city, but for so many other cities, towns and villages, where it flows by, it will also have enough in the future.

Well, said the first, I agree with you, I confess that I have worried unnecessarily; but how will you prove that your worries are better than mine? You worry about how you and yours can continue to feed and survive honestly, and because you notice a decline in your food, you think you have reason to worry and grieve about it. But who has been feeding you for so many years, indeed, who has been feeding your parents and grandparents?

nourished and provided for? Has not God done it? Can he not continue to do so? Or has his source of blessing dried up? See how useless and futile our worries are! It is possible for the Elbe River to dry up, but not for God's blessing and fatherly care for His own to cease. Therefore

What do you trust?

God is still alive.

Don't worry too much, It's going the way God wants it to go. Let it go as it goes, If only it goes to heaven!

I thank you, said the afflicted one, for the good remembrance; I confess that I do injustice to my dear God, if I want to provide myself with my worries. I will endeavor to refrain from useless worries! God help my weakness!

What and who is a Christian?

If you really want to know and define what a Christian is, or from where a man is called a Christian, you must not look at the law of Moses, the rule of the pope, or the life and holiness of all men, even the holiest, but only at the word of Christ, when he says: "My sheep know me, and my sheep hear my voice. (John 10:3, 4.) That thou mayest say, A Christian is not he that leadeth a glorious, stern, earnest carthusian or hermit life: for such also can Jews and Turks, among whom some live much more sternly. And in short, everything that can happen in us and by us does not make a Christian. What then? Only this, that one knows this man, thinks of him, and is sure of what he thinks of him, namely, that he is the good shepherd who lays down his life for his sheep and knows them. Such knowledge is called and is nothing else than faith, which follows from the preaching of the word, which is not our own thoughts or man's origin, but was brought from heaven and revealed by Christ Himself, as He said to Peter, Matth. 16,17: "Flesh and blood did not reveal these things to you" 2c. These two must agree and come together: his word and our faith; for if he did not reveal himself through the word and let his voice be heard, we would know nothing of the Shepherd. So I say, and in no other way does one become a Christian, that one hears this voice alone and does not let any other shepherd be known or formed for him, no matter what it is called or how it glows, but grasps this one image alone with the heart. And so all who are Christ's sheep have without distinction this one color and form, knowing them and resembling one another in this, that they at the same time believe in this shepherd.

They confess the same word, even though they are outwardly distinguished in many ways, and are scattered and thrown among other people in the world without order. From this we have this comfort, that he who thus knows Christ is certainly one of his sheep, and is already known by him and chosen to be a sheep, should not and must not continue to seek or gape how he may become a sheep, nor worry and fret with vain thoughts whether he is provided (chosen) and how he may be assured of blessedness, but shall cheerfully take comfort and be assured, when he hears the voice of this Christ, that he has in him the dear Shepherd, who knows him, that is, takes care of him as his sheep, cares for him, and wills to protect and save him, that he may fear nothing of the devil, hell, and death. (Luther in the church postilion.)

"Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth where scoffers sit." Ps. 1:1.

The scholars have observed that first of all man is tempted to hold counsel with the wicked, i.e. to take pleasure in their wickedness, to talk with them about it, and to think evil things. That is, to take pleasure in their wickedness, to talk with them about it, and to consider evil things; then they cause him to walk with them in the same way, to have fellowship with them, to join hands with them in wickedness, and to participate in it; At last he even sits down with them on the mockers' chair, he becomes so finished and insolent in wickedness that he begins to publicly mock God's word and endeavors to spread and propagate the godless being as an appointed professor of Satan in the high school of atheism. Thus the sanctuary and heaven have their steps by which one ascends, and hell also by which one descends; I mean to say, as the faithful increase in godliness by degrees, so also the unbelievers in wickedness. One would not think it possible, if experience did not bear witness to it, that there are people who make the greatest effort to increase in godlessness in such a way that they want to have all remembrance of God and divine things erased from their hearts, the contradiction of conscience subdued, and their souls assured in unbelief; these are by all rights primates in the school of the devil, and can sit in the chair of scoffers to seduce others. A Christian heart is astonished and amazed that Satan can bring the human soul so far that it does not want to know about God, does not want to hear about Him, does not

want to think about Him, and wants to have the natural light extinguished and become an inhuman and a real devil.

Oh Lord, my God! What wonder is it that you have repented that you have made men! Miracle is that you such hell fires so
you can watch for a long time! Oh, soon save your church from such abominations and devils! Oh, hurry! Oh come, Lord Jesus! Amen.

Scriver.

"But there shall be a bishop blameless."

1 Tim. 2:3.

"Where one is blameless." Tit. 1, 6.

On this Augustine writes: "The apostle does not say, if anyone is without sin, for if he said that, every man would be declared unfit, and none could be ordained to the ministry of preaching; but he says, if anyone is without a crime, as there is murder, adultery, or any defilement with fornication, theft, deceit, theft from the church, and the like. For a crime is a grievous sin, well worthy of expulsion and damnation."

Chrysostom: "The apostle has expressed every kind of virtue with the single word "blameless". Therefore, he who is aware of even a slight fault does absolutely evil who desires something of which he has made himself unworthy by his works; for such a one it is not fitting to govern, but rather to be governed. For he who assumes the government of others should be distinguished by such a great splendor of virtue that he, like the sun, obscures others as little starlights with his radiance; he should have such an immaculate and well-ordered life that all may look upon him and his life as an excellent example."

Gregory: "Those who are still defeated in the struggle with vices should by no means preside as teachers of others."

From the Song of Songs.

The nightingales are beating. Who does not hear them?

In the land it begins to day. And do you not see, In ravines, where the robber
Lived by blood,

The woman of women appears wreathed in light;

The dear bride appears in bright splendor, Entrusted to the Lord, in an eternal green wreath!

Onward, onward, singers, bring the harps!

Take the harps. O longer do not hesitate anymore.

The bride comes gone there, Still shy though,

Hides a quiet trepidation, - But sacred even!

G. Schaller.

(Submitted.)

Church News.

(Delayed.)

At Adrian, Lenawee Co, Mich, a small congregation of German Lutherans sprang up in 1847; some of them were formerly members of my Monroe congregation. They requested me to serve them pastorally from Monroe. In accordance with their wishes, I visited them every four weeks at first, and later, as the congregation grew, every three weeks. About a year later some Lutheran families settled in Hillsdale, Hillsdale Co., Mich.; they also requested me to provide them with Word and Sacrament at times, which was done. In 1848, the congregation in Adrian joined the Missouri, Ohio 2c. Synod as a congregation of unaltered Augsburg Confession. In 1849 they built a beautiful frame church, which was consecrated by me to the service of the Trinity at the beginning of July. Now, however, the need to have their own pastor in their midst became more and more urgent, so I seriously exhorted them to appoint one. And so it finally came about, with God's help, that the congregation, in connection with the small congregation in Hillsdale, at the suggestion of Dr. Sihler, called Pastor Trautmann from Liverpool, Medina Co., Ohio, who also accepted the call, and on the holy feast of Pentecost was inaugurated into his office by me with great joy and participation of the congregation. On the day of the inauguration, several Lutherans also came from Bliesfield, ten miles away from Adrian, who, on behalf of several fellow believers living there, asked the new pastor to also provide them with the preaching of the Word of God, which will also be done.

May the merciful Savior rest his divine blessing on this little community that has become so dear to me, as well as on its pastor. Amen.

Monroe, June 5, 1850.

W. Hattstädt,

Lutheran preacher at Monroe, Mich.

(Submitted.)

Ecclesiastical News from Northern Illinois.

(Delayed.)

Since the Lutheran congregation at Wickliffe, Cook County, Illinois, has asked Pastor Nie. Volkert, who felt compelled in conscience to resign from his office in the congregation at Calumet, Wisconsin, which calls itself Lutheran but is opposed to the Word of God, was duly called to be its pastor, he was installed in his office by Pastor Hoffmann on April 9 of this year. On this occasion, Pastor Selle preached on Jeremiah 3:15: "I will give you shepherds after my own heart, who shall feed you with doctrine and with knowledge and wisdom. Since the brethren of that region had just gathered for a special conference at Pastor Hoffmann's, Pastors Stubnatzy, Kühle, Weyel and Brauer also attended this celebration.

Pastor Volkert is now the seventh member of our synod who serves the church within a radius of 35 miles in that area, and since two other congregations there are still expecting their already called pastors daily, the hope expressed in No. 10 of the 5th volume of the "Lutheran" would be fulfilled by God's exuberant grace through petition and understanding.

The Lord continue to build His holy kingdom there and in all places, and let His holy word resound in all places for the salvation of many dear souls.

On Rogate Sunday, the newly built Lutheran Trinity Church of the unchanged Augsburg Confession in New York was consecrated. Confession was solemnly consecrated in New York. To all the brethren near and far who have lent us a helping hand in this construction, we again express our heartfelt thanks.

Th. Brohm.

Conferenz display.

Notice is hereby given to the members concerned of the St. Louis- Districts Preachers' Conference that the next meeting of this conference will be held at Altenburg, Perry County, Missouri, on the first Friday in August and the following days. The landing is: Witt6nl)6i"-l^au6inA, Oo., Älo.

Changed address:

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Receive

the construction of the German Evangelical Lutheran College in St. Louis:

From the congregations of Mr. Pastor Richmann in Lancaster, Ohio, 85.00. From Mr. Pastor Fick allhier H5.00. From Mr. Farmer Bödecker subsequently sent in by Mr. Past. Schlicpsiek at Waterloo, Ill, 81.00.

E. Noschke, Cassirer.

Get

to the Synodal MissionS Fund:

From Mr. Michael Maibohm 82.00. From members of the Lutheran congregation here U. A. C. 810.35. From the girls of the school in the ImmanuelS church here 82.75. From Mr. Gottfried Bock in Ann Arbor, Mich. 81.38. From the Lutheran congregation in Milwaukee by Mr. Past. Keyl 82.18. From Mr. Leonhard Jordan in Hamilton, Ohio, 82.00. From Dr. Büniger allhier 85.00. From Mr. Hermann Büniger allhier 85.00. F. W. Barthel, Cassirer.

Paid.

The 4th year. Mr. Pastor Sanders (Year 5. previously ref.).

The 5th year. Messrs. Christian Carle, Johann List.

The 6th year. Messrs. Auch, John Beery, ' Conrad Brandes, Gottfr. Beck, C. Blum, H. H. Brün- ning, I. Beiswänger, I. Briebl, A. Bach, Büttner, Bnb-

litz, Dörner, H. EggerS, Eiters, Past. Gerhardt, Garbisch, Georg Hoffmann, Georg Heilbronn, A. Haynel (2 Er.), Mrs. Hcttriegel (25 Cents), Horn, Hilgendorf, Halbert, Jacob Jung, Jäger, Julius Koch, Dietrich Katenkamp, E. KarstenS, Mich. Köhler, Körner, Lücke, Mrs. Martin (50 Cts.), H. D. Meyer, Traug. Meyer, Hermann Meyer, ' Müller, Jacob Nix, Eberh. Ortmann, Friedr. Ochs, Pür- ner, Wigand, Rollmann, Netzlaß, Rappräger, Sperber, Frau Siegel, Stahl, A. H. Siek, Carl Schwab, Stock, Schubert, Schneider, Treude, Thüner, H. Tricbrt, Fr. " Thiemeyer, Tesch, Ludwig Waldschmidt, Gottfr. Wieder- mann, H. Waltzen, Wietler, C. Weigand, Wedel.

The 7th year. Messrs. Christian Foltz, Mich. Maibohm, Sperber, Past. Vogelbach.

Receipt.

For the church building in Harford Co, Md, I received:

From the St. Louis congregation K9-00, from the Baltimore congregation 816.00, which the congregation has also already applied with heartfelt thanks against the donors for the purchase of a square.

A. Hoyer, Past.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unaltered reprint 80.10

The dozen 81.00. A hundred pieces 8'7.00.

Strange letter of a lady, who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children.... 0.05 The dozen 50 E.S. 25 pieces 81.00.

The Constitution of the German Lutheran Synod of Missouri, Ohio, and Other States, Together with an Introduction and Explanatory Notes 0.05

The dozen 50 Cts. 25 pieces 81.00.

First synodal report of the German Lutheran synod of Missouri, Ohio, and other states v.y. 1847 0 .10

Second synodal report of the same synod of 1848 0.10

Third volume of the Lutheran v.1846

-1847. no. 8-26 0.50

(The 1st and 2nd volumes are out of print.) Christliches Concordienbuch, d. i. Symbol.

Books of the Lutheran Church, New York Edition, bound in pressed leather 1.25

Conversations between two Lutherans about Methodism, (in pamphlet form) 2 pieces 0.05

Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces 0.05

Dr. Luther's Home Postil, or Sermons on the Gospels from the Sundays and Feast Days of the Whole Year, New York Edition, bound in calf 2.00

Church hymnal for Lutheran congregations, published by the local Lutheran congregation of U. A. C., bound the piece 0.75
100 pieces"^^"!!! \$ ^gen cash payment.

A B C book, New York edition, the piece... 0.10 By the dozen... 1.00

The pastoral letter of the pastor Grabau at Buffalo (displayed in more detail in No. 17. of the Lutheran Jahrg. 5.) 0.25

Joh. HübnerS Biblische Historien aus dem Alten und Neuen Testamente. Unaltered reprint, New York edition, in detail 0 .25

By the dozen... 2.50

Dr. Martin Luther's Interpretation of the 90th Psalm,- brochirt uncut 0.15

In the dozen... 1.50 Spruchbuch zum kleinen Catechismus Lutheri.

In the discharge of the Synod of Missouri -c. compiled by Rev. Fr. Wyneken, the piece 0.20

By the dozen... 2.25

Printed by Moritz Niedner,

Lkestnut Street, detn eeo Llaio L Levemä, Kv. 16.

Volume 6, St. Louis, Monday, August 6, 1850, No. 25.

Dr. Martin Luther's letter to two pastors, about rebaptism. Anno 1528.

(Continued.)

In the third place, they say, which I have also read, that they are based on this saying: "He who believes and is baptized shall be saved," Ma2c. 16, 16. 16:16, from which they say that no one should be baptized unless he believes first. Here I say that they are being very presumptuous. For if they want to follow such an opinion, they do not have to baptize before, because they know for sure that the person being baptized believes. How and when do they want to know this more and more? Have they now become gods, so that they can see into people's hearts whether they believe or not? If they do not know whether they believe, why do they baptize, because they fight so hard, faith must be before baptism. Do they not do wrong to themselves by baptizing, since they do not know whether there is faith or not? For he who bases baptism on faith, and baptizes on faith, and is not sure whether there is faith or not, does no better than he who baptizes without faith: for unbelief and uncertain faith are the same, and both are contrary to this saying: He that believeth"; which speaks of the certain faith which the person baptized is to have.

32 Yes, you say, he confesses that he believes 2c. Rather, let confess back and forth; the text does not say, "He who confesses," but, "He who believes. You have his confession, but you do not yet know his faith, and cannot do enough for your mind according to this saying, because you know his faith, because "all men are liars," Ps. 116:11, and "God alone knows the hearts," 1 Kings 8:39. Therefore, he who wants to base baptism on the faith of those who are baptized must never baptize anyone, because if you as if you baptize a man a hundred times a day, yet you never know whether he believes. What then do you do with your rebaptizing, because you do against yourself, and baptize, knowing no faith for certain; and yet you teach that faith must certainly be there. So this saying ("he who believes") stands very strongly against their rebaptism, because the saying speaks of certain faith, and they base their rebaptism on uncertain faith, and do not do one letter according to the saying.

(33) In the same way I speak of the baptized, where he bases or receives baptism on his faith, for he is not sure of his faith either. For I compare a man who is baptized again today with a man who lets himself think and be challenged that he did not believe in childhood: well, when the devil comes tomorrow, he challenges his heart and says, "Awe, now I feel true faith; yesterday I truly did not believe. Do you think the devil cannot do this? Yes, get to know him well; he can do more, dear friend.

34. Further, if he would now also begin the third baptism; item, henceforth the fourth, without all cessation (as he has in mind to do), just as he did to me and many others with confession, since we could never confess one sin enough, and always sought one absolution after another, one confessor after another, without all rest and cessation, so that we wanted to base ourselves on our confession, just as now the baptized base themselves on their faith; what would become of it? An eternal baptizing, and no cessation would come of it.

35 Therefore it is nothing. Neither the baptizer nor the baptized can base baptism on faith, and so this saying is much stronger against them than against us. And these are they who will not believe men who are witnesses to them.

Baptism; and here they believe themselves to be baptized as men: just as if they were not men, or as if they were more sure of their faith than the testimony of Christendom is.

Therefore I conclude against them: If they want to do justice to this saying ("he who believes") according to their understanding, they must condemn rebaptism much more than the first. And neither the baptizer nor the baptized can stand with his opinion; for they are both uncertain of the faith, or are ever at the least in danger and contestation. For it happens, indeed it happens, with faith, that often he who thinks he believes, believes nothing at all; and again, he who thinks he believes nothing, but despairs, believes most of all. So this saying ("he who believes") does not force us to know who believes or not, but puts it home to everyone in his conscience that if he wants to be saved, he must believe, and not pretend, as if he wanted to have enough from baptism that he is a Christian. For he does not say, "He who knows that he believes," or, "You know that he believes," but, "He who believes. He that hath, hath it. We must believe, but we cannot know for certain.

(37) Since our baptism has been and is held from the beginning of Christianity to be the baptism of children, and no one can prove with good and certain reason that there was no faith, one should not change it and build

on such uncertain grounds. For what one wants to change or overthrow, which has been used from time immemorial, one should and must constantly prove that it is against God's word. Otherwise, "what is not against us is for us" (says Christ Ma2c. 6, 38. Luc. 9,49.). Just as we have rejected monasteries and masses and the chastity of the clergy;

But so that we have shown the light, certain scriptures, against which they are. For if we had not done so, we would truly have to leave them as they have been until now.

038 For when they say that the children cannot believe, wherewith shall they make it certain? Where is there scripture to prove it, and on which they may base themselves? It seems to them, because the children do not speak, nor have reason; but the conceit is uncertain, and indeed false, and cannot be built upon our conceit.

39 But we have scripture, that children may well believe, though they have neither speech nor understanding. As the Scripture says, Ps. 106:37 38, "as the Jews sacrificed their sons and daughters to idols, and so shed the innocent blood". If it was "innocent blood" (as the text says), then they were certainly pure and holy children, which they could not have been without spirit and faith. Item, the innocent children that Herod had strangled, Matth. 2, V. 16, were also children, not over two years old, but without speech and reason; they are still holy and blessed. And Christ says, Matth. 19,14, "the kingdom of heaven is of the little children"; and St. John in the womb was a child, Luc.1,41. But I mean that he could believe.

(40) Yea, saith thou, with John it was particular; but this is no proof that all baptized children can believe. Answer: Wait and see, I am not yet here to prove the faith of children, but to prove that the reason for your rebaptism is false and uncertain, since he cannot prove that there is no faith in children. For since in Johanne there is faith without speech and reason, your reason does not stand, since you say that children cannot believe. It is not against Scripture for a child to believe, as St. John's example shows. If therefore it is not contrary to Scripture for children to believe, but according to Scripture, then your reason must be contrary to Scripture, that children may not believe. That is what I wanted in the first place.

Who then hath made thee sure that the baptized children believe not, if I prove herewith that they may believe? But if thou art uncertain, why art thou so bold as to make void the first baptism, since thou knowest not, nor canst know, that it is nothing? How? if all infants could not only believe at baptism, but also believe as well as John believed in his mother's womb? For we cannot deny that the same Christ is at baptism and in baptism; indeed, he is the Baptist himself, who came to John there in his mother's womb: so also he speaks at baptism through the priest's mouth as well as he speaks there through his mother's mouth.

(42) Since he is present, speaking and baptizing himself, why should not faith and the Spirit come into the child through his speaking and running, just as it came into John there? He is the same speaker and the same doer, there and here. And before that, because he speaks through Esaiam, Cap. 55, V. 11: "His word shall not return empty". Now bring also a few words, which prove that infants cannot believe in baptism, because I have so much to say that they can believe, and that it is right for them to believe; although we do not know how they believe, or how the faith is done; neither is there any question.

He also tells us to "bring the little children to Him", Matth. 19, 14. "He says, "Take them and kiss them," and says, "The kingdom of heaven be theirs. Although the spirits would gladly object to this and say that Christ does not speak of little children, but of the humble. But it does not sound, because the text clearly says that he was given children, not the humble. And Christ does not say, "Let the humble come to me, but the little children;" and does not rebuke the disciples for bringing the humble, but the little children; nor does he "bless" the humble, but the "little children. Therefore, when he says: "Such is the kingdom of heaven" and Matth. 18, 10: "Their angels see my Father's face", this must also be understood of the same little children. For he also teaches that we also should become such little children. But if such little children were not holy, he would have truly given us an evil image, to which we should "become like"; and should not say: "you must become like the little children"; but rather: you must become different than the little children are. Summa, the swarming spirit cannot make humility out of the children in this text, except according to his conceit, the words are too powerful and clear before his eyes.

44. but some would interpret this text to mean that the children of the Jews were circumcised; therefore they might well be holy and brought to Christ: but our children are Gentiles 2c.

(45) Answer: How if there had also been maidens among the children brought to Christ? who were not circumcised, for they certainly brought all kinds of children to him. And because the babes alone are not expressed there, we cannot exclude the maidens, but must let them be children, both maidens and babes. And that they are called blessed not only because of circumcision, but also because they come to Christ from the

Old Testament into the New Testament, as his word says: "Let the little children come to the Lord. come unto me; for such is the kingdom of God." Such little children (he says), "who come to me is the kingdom of God." For by "bringing and coming to Christ" they will be so blessed that he will hear them, bless them, and give them the kingdom.

Therefore I let whoever wants to swarm. I still hold, as I also wrote in the postill, that the most certain is the baptism of children. For an old man may deceive, and come to Christ as a Judas, and be baptized: but a child cannot deceive, and comes to Christ in baptism, as John came to him, and as the little children were brought to him, that his word and work may pass upon them, and stir them up, and so sanctify them: because his word and work cannot pass in vain; and yet here alone it pertains to the child. If it were lacking, it would have to be lacking and in vain, which is impossible.

47. so it cannot be denied that they were maidens and uncircumcised, since Ps. 106, 37. says that they sacrificed their "daughters to the idols of Canaan", and yet they are called "innocent blood". So Moses 3 Mos. 12, 5. also commanded the maidens "to sacrifice to God, to purify and to redeem"; and it seems that the maidens suffered the circumcision alone, but the maidens nevertheless also joined in it, in virtue of the saying, so God says to Abraham, 1 Mos. 17, 7.: "I will be God to your seed, and the circumcision shall be a covenant between me and you, and your seed after you." Now truly the maidens are also Abraham's seed, and God is their God by such a saying, even though they are not circumcised, as well as the maidens.

48 If they now believe that God accepts both infants and maidens through the covenant of circumcision and is their God, why should He not also accept our children through the covenant of baptism? if He has also promised us that He will be God "not only to the Jews, but also to the Gentiles", Rom. 3:29, especially to Christians and believers? If there the circumcision of the children, both infants and maidens, helps them to become God's people for the sake of Abraham's faith, from whom they came, how much more should the baptism of each one especially help them to become God's people for the sake of Christ's merit, to whom they were brought, and to be blessed by Him. I say all this, that the reason of the Anabaptists is uncertain, and they build on it freely.

(49) Yea, saith thee, he hath not called the children: neither is there an example of it found in the apostles' writings, or in the epistles: Answer: Neither hath he old, nor male, nor female,

nor baptize anyone in particular, we will baptize no one. But he called all the Gentiles to be baptized, excluding none, when he said, Matth. 28, 19: "Go, teach all the Gentiles, and baptize them in my name" 2c. Now the children are also a large part of the Gentiles.

Thus we read in the Acts of the Apostles, Cap. 2, 39., Cap. 16,15. and St. Paul's Epistles, 1 Cor. 1, 16. how they baptized whole houses; but the children are truly also of the houses a good piece, that it seems, as Christ commands them without any distinction, "to teach and baptize all the Gentiles": so they also did, and baptized in the houses everything that was in them. They did not make sure that the spirits of the Gentiles would seek to distinguish between young and old, because otherwise they write so much in all the epistles that "there is no respect nor distinction of persons" among the Christians, Rom. 10,12, because otherwise they would have come across and expressed all these things. For St. John 1 Ep 2,13 also writes to the infants that "they know the Father". And of course infant baptism came from the apostles, as St. Augustine also wrote.

51 For this reason, however, the Anabaptists act dangerously, in that they are not only uncertain of their own things, but also act against such established sayings, and invent distinctions of the person out of their own head, since God did not make them. For even if they think that they will not be sufficiently overcome by this, they must nevertheless, as quarrelsome as they are, at least be afraid of it, and worry that they will do wrong and return to uncertain grounds. But if they are uncertain, it is already decided that they do wrong: for in divine matters one should not play the uncertain, but the certain.

52 For if an Anabaptist hears (who does not want to be stiff-necked but docile) that just as John believed and became holy when Christ came and spoke through his mother's mouth, so the child will also believe when Christ speaks to him in baptism through the mouth of the Baptist, because it is his word, his commandment, and his word cannot go in vain. Nevertheless, the Anabaptist must say: "It would be true! and cannot deny it completely and constantly, nor can he bring up Scripture against it. But if he cannot deny it constantly and with good reason, he cannot receive his rebaptism constantly either: for he must first prove constantly that the children are baptized without faith, if he is to confirm the rebaptism. So I think it is enough to prove that their reason is uncertain and pure presumption.

(53) Now then, I suppose that they may make it certain that the children are without faith in baptism: I would gladly know.

What reason do they have to prove that they should be baptized again for their own sake, if they subsequently believe or profess the faith? For it is not enough that they say, they were baptized without faith, therefore they are to be baptized again; they must give cause. It is an unrighteous baptism, you say. What of it? yet it is a baptism: yea, it is a right baptism in itself, without their receiving unjustly. For the words are spoken, and all that pertains to baptism is done, as fully as if there were faith.

(54) Now if a thing is right in itself, it need not be renewed otherwise, though it be wrongly received: let the wrong be done away, and all things become right, without all renewal. ^.)U8U8 non tvllit 8ulr8tAntiaw, imo eonürmut 8ub8tantiam, i.e. abuse does not change a thing's essence: indeed, without essence there can be no abuse. Now if faith comes more than ten years after baptism, why should it be baptized again, since baptism has happened enough, and everything has become right? For he now believes as baptism demands. Faith is not for the sake of baptism, but baptism for the sake of faith. If then faith comes, baptism has its part, and rebaptism is in vain.

(To be continued.)

Is it possible to make a consolidation of Protestant-Lutheran and Reformed churches? *)

This question has been the subject of much discussion for some time, and has been enthusiastically affirmed by some and seriously denied by others. As the matter stands now and is still being pursued in France or Alsace, for example, it is impossible for any Protestant-Lutheran Christian in Alsace and Lorraine, as has already been the case. Lutheran Christians in Alsace and Lorraine, as well as in other countries, are no longer allowed to remain indifferent; everyone must take sides, and either say yes or no.

Do not say that these are things about which you townspeople and country people do not understand, which are none of your business, and which only learned people should understand. That you may understand the matter, the present writing shall give the proper instruction. That it concerns you, and not the scholars alone, should be obvious to anyone who cares about religion and the church. Only an unbeliever and despiser of the sanctuary can say indifferently: "Do what you want with the church, what do I care? How? Brethren, it is a question of knowing whether our church should remain as we have inherited it from the fathers of faith; whether the jewel of our faith should be preserved untouched? or whether the faith and church customs should change?

and you should

*) This is again one of the Alsatian tracts.

D. R.

say: This is none of my business? You know the saying: "He who says nothing, agrees. Well, if you do not cut anything and let it be done, it may well happen that one fine morning, without your having been asked, it is a done thing. Therefore, dear brethren, take this matter seriously to heart: Test everything, and keep what is good (1 Thess. 5, 21.). Ask, and it shall be given you; and seek, and ye shall find (Matt. 7:7).

I. "Is it time for the Lutheran and Reformed churches to unite?"

The writer of this confesses that he belongs to those who answer this question with a definite no, and his intention is to justify this no in the following and, God willing, to win others for it. But where the "church men" already happen, in church or mission, it is time that this work of babel ceases, by which the work of the Lord is disturbed.

It can be foreseen that such an answer will hurt many a soul that would like to see the whole world as one herd under one shepherd. And for this, one thinks, the unification of the Lutherans and the Reformed would be a laudable beginning. Well, we have such a wish, too, and would consider it a sinful undertaking to be against it. But this is our conviction, that all union is only in the spirit of our Savior if it rests on unity in truth and faith; any other union is a sham and hypocrisy, which sooner or later will miserably come to shame. If a union happens now, it is not on the basis of faith, but on the basis of doubt and unbelief. There is no blessing in such action, and he who fears God does not help to build a church that has undetermined faith. Rather, read about the right union in Eph. 4, 3-6.)

But let us listen to those who want a union and are working on it; they say: "Now is the time to carry on such a work of unification, for we Lutherans and Reformed are actually already united in the faith; the doctrines of distinction which formerly separated the two sister churches have long since been abandoned on both sides; so that, for example, in the doctrine of Holy Communion, the Lutherans have become Reformed and, in the doctrine of the election of grace, the Reformed have become Lutheran. We both stand on the same ground: Christ and his Word. Where there is still a difference, one covers it up with love, and thinks: in such mysterious spiritual things as religion, people will never agree, but each will have his own thoughts. By the way

The dear St. Louis "Messenger of Peace" has wisely made only the 3rd verse his motto. He relies on it and probably not without reason that his readers will overlook the 5th verse belonging to it with its "One faith, one baptism". D. R.

the favorable moment for us Protestants of France: because all conditions in the country are taking a new shape, and also the church laws will not remain untouched, the union should be carried out publicly and legally. We would also have an external advantage from this. The Lutherans as well as the Reformed are, taken individually, so insignificant that they are of no value; united, however, they would be a number and would have weight in the country, for unity makes strength. This new united church would, by the way, have a wide, loving heart (wide conscience?), and everyone who converts to it could remain undisturbed, which he is. Then one would also be rid of the venerable, but troublesome, old creeds at one stroke, and would know no other (??) rule of faith than God's Word."

Is it really true that the doctrines of discernment have been abandoned on our part? is it true that we have become reformed in the doctrine of Holy Communion? is it true that we consider as error what the fathers believed and do not need what was their comfort? God be for it! On the contrary, whoever has eyes and wants to see must recognize that there are many who have faithfully kept the holy inheritance, and that just today many a prodigal son comes back repentant, full of his wanderings, and seeks only comfort in the old faith, and may never forsake the real enjoyment of the body and blood of Christ for a mere sign or a spiritual enjoyment. Admittedly, there are terribly many who have suffered shipwreck in the faith. What should they do? First of all, we should repent; therefore, they too must learn to recognize that in the state of doubt and uncertainty in which they now find themselves, they are not capable of building anything solid - even a church! I further mean that they should begin to examine themselves seriously before they recklessly reject. And if they do not come back to their father's faith? Well, let them go and unite with like-minded people - but do not drag others with them and cause them bitter remorse, when once the eyes of those who have been betrayed open!

See how empty this union system is! While some give as a reason that we are one in faith, others admit that differences in faith cannot be an obstacle, because we never agree in matters of faith. - We all have Christ and his word, you say, therefore let us unite - so have the Catholics, shall we also unite with the Catholics?

It almost seems to me that many people are so fond of the Union because they think that the creeds from the time of the Reformation can then be laid to rest. Oh, first prove that the confessions, from the Augsburg Confession to the Formula of Concord, are contrary to Scripture! - As long as you do not do this (and you will probably leave it undone!), you must not blame us if we think that behind your: "The Scripture alone" there is a jeopardy.

The fact that it is precisely what is scriptural in the "confessions" of our church that is the source of your displeasure.

II However, let us take the matter into calm consideration. How? in what way shall the union be made? "Who is there among you that will build a tower, and will not count the cost, whether he can carry it out? lest all they that see it begin to mock, saying, This man began to build, and cannot carry it out? (Luc. 14, 28-30.) So about:

The Reformed can become Lutheran, come over to us, and faithfully accept our confession and our church system. Of course we would not object to such a union. But the answer is so simple that we know it before it is given, and it is: "That is not what is meant; when we unite with you, we do not want to accept a new faith; the faith does not change like a skirt; we remain what we are. By the way, we Reformed are the majority in the country; we are two thirds, you only one third, and the order is that the minority yields to the majority: you come to us!" Well, we see, if you decide on this council, nothing will come of it; the Protestant Reformed do not want to become Evangelical Lutherans.

2) Is this how the Lutherans are reformed? But there the answer is just as simple: "I don't want to accept another faith; the faith doesn't change like a skirt, the Jahls are not valid in matters of faith, otherwise we would have to become Catholic or Turkish, if the Jahl is there. Our name "Evangelical Lutheran" is too honorable for us to give it up, and with that name we would give up the cause. By the way, I now know what I have; what I would get, I also know. We have seen at the Reformed Synod in Paris what a confessionless church it wants. First come to an agreement among yourselves-then we will see whether we should cultivate fellowship with you. Before hand, it is by no means time."

Well, we see that the Reformed do not want to become Lutheran and the Lutherans do not want to become Reformed. - How then could a further union happen? Like this:

We drop our confessions on both sides and establish a new faith. This is a proposal that makes a lot of sense to some people; and, I don't want to conceal it, these are people who still call themselves Christian and Protestant. They want a church that confesses and says what it believes; they don't want to make a public pen out of the church, where cretin and plethora come together; they want unity in the faith.

Christian Concordia Book, that is: Symbolic Books of the Evangelical Lutheran Church. New York: Printed and published by H. Ludwig & Co. No. 70 Vesey Street. Also available in the expedition of the "Lutheran" for \$1. 25. D.< R.

But now, first of all, it is to be feared that in such a new creed, out of consideration for the spirit of the world and of the times, some evangelical things will be left out of the old creed, and some will be put in, in order to please "those outside"; - if not, then one will just confess again what is already known in our old faith - and there it is truly not worth the trouble to make something new, where the old is good! - And secondly, you who know the world as it is: sincerely speaking, do you think that people will agree on a new creed, which confesses something serious and makes it binding? Maybe so!: *)

"We believe: that there is probably a God in heaven who created the world, although there are people to whom this does not make sense, and who can be left with their opinion; - that Jesus may be called the Son of God, by which name everyone thinks what he will; that the Holy Spirit governs the Church, but yet no one can really know what the Holy Spirit is, and what the Church is, and how it is governed;

"That the priest at the administration of the Lord's Supper may say: "Blessed are the pure in heart"; or: "This very day thou shalt be with me in paradise"; or: "Christ saith, Take, eat; this is my body". (but you may take it as you will, and I will make of it what I will);

"That there could be an eternal life, which would be very comforting when one has to die; but it is not so certain about the matter;

"That the best religion is to live honestly, because that's the best way to get by."

I confess that I do not know any other faith to exhibit, on which all "wide" hearts would agree today.

But, we do not want to joke with serious things. We say: there is no agreement now about a faith that confesses the truth purely, and only those who believe nothing go to a faith that confesses nothing. But he who has a firm foundation of faith does not go to a mixed church, which sins against the word: "Be ready for the responsibility of everyone, who demands the reason of the hope that is in you" (1 Peter 3:15.). Whoever holds fast to the faith, leaves such a common church and joins like-minded brothers and confessing church. - This is how it will come! Then, through the union, instead of making one church out of two, three will have been made out of two: namely, a Lutheran church that believes and confesses; a Reformed church that believes and confesses in its own way; and an Uniate church that is indifferent and therefore tolerates contradictions. This will be the fruit.

Well, you admit it, it doesn't want to be like that either

*) Here follows a confession of faith as issued approximately by the unit-Protestant church of Messrs. Miethsprediger Suhr, Kröll and the like in Cincinnati. D. R.

let it be made. Truly, faith is too serious a matter to be used for hypocrisy only to cover Joseph's damage (the accusation of disunity), or even to sell the Evangelical Lutheran Church, like Joseph, to Egyptians. That would be pathetic if two church communities, in order to bring about a deceptive unity, began to trade and market with each other about what they yielded or imposed on each other!

(4) But there is still a fourth way in which people think they can unite, and it is the one that best appeals to the great masses. This would be a union where people only meet together outwardly, but basically do not try to agree at all on the faith, but rather everyone remains what he is: he who is Lutheran remains Lutheran; he who is reformed remains reformed; he who makes up his own mind in religion remains as before. In a union of the same kind, they all go to the same communion table, and eat and drink, and each thinks what he wants: the Lutheran, he receives the Lord's body and blood; the Reformed, he receives a sign; the one, he brings an offering to God; the other, he receives a grace from God. Each at his own discretion. - Are you not afraid of a church where all this will be so by right? Shall I tell you how it seems to me? It is said that in the adulterous sex, where holy matrimony is often only a speculation, it is sometimes said: "You go your way, and do as you please; I will go my way; only let us be careful that there is no scandal." Is this not a merry house, where by right believers and unbelievers dwell together, and where one becomes beautifully united in approving of each other's error and truth, for the sake of peace? Oh, the false prophets who call peace! Peace! and yet they are not peace. Dear brethren, this is the union that is recommended to you! It seems to be such an innocent and easy thing, when you can come together, shake hands and still remain what you are. - Well, if it were meant honestly, do you think it is worth the trouble to make such a big noise so that everything remains the same? The safest thing to do is to leave the union or, if it happens, to leave it again; for, on the other hand, such a union does not keep what it promises. Thank God, or lament God, we need not wait for the future to see the fruits of such a union. In several German states the test has been made, especially in Prussia, and now that the thing has existed for thirty years, many are so displeased that they are dissolving the fatal union bond again. So much is certain that if the union were to be made there today, it would no longer come about.

would come. Become wise through foreign harm! There in Prussia, it was united in such a way that the Lutherans should remain undisturbed Lutheran, and the Reformed Reformed; but not for long, so the beast showed the hidden ear. Reformed preachers came by right into Lutheran congregations; ambiguous communion liturgy was introduced. Lutherans were persecuted and thousands emigrated to America and Australia. These are the fruits of such union! Investigate in Lower Alsace! There, former Lutherans from the united Rhenish-Bavaria and Baden still come to receive Holy Communion in our churches according to their faith; for these poor people it has become scary in some of their churches because of the new doctrine and the new nature. Many others no longer go to Holy Communion at all.

But when in your own churches it also becomes strange and uncanny to you? when you mourn over new beings, new customs and traditions? when you have become suspicious? How then? Or do you believe that once the union is accomplished, things will remain the same with you? Foolish hope! Then laws and orders of the church will come, as the majority finds good. Then the young pastors will be educated by law in the foreign new spirit. Then you will complain bitterly; but to your sorrowful consolation will come the answer: "The old has been abolished, we are now a new church!"

If a pastor comes to you now, you think: he was born and educated in our church, he should therefore continue to build and work as it was done by the fathers of faith; - it is only a new person, but he must always bring the old teaching. You confidently entrust yourselves and your children to him; you think: he shall also give us the same spiritual nourishment, the same consolation, the same exhortations, which our fathers established and strengthened; he will not be an impostor, a novice, a fashionable man in matters of religion.

Now think to yourselves in the Union: A new pastor is coming into the congregation; do you also have the confidence that he is one with the faith of the Evangelical Lutheran Church? No! The Uniate Church has no Evangelical Lutheran confession and demands none; it is composed of various opposing opinions; instead of the "Yes, yes, no, no" as required by the Lord, it is yes and no by right! Who knows? The new pastor will think quite differently than you with your old books! And how can the pastoral care go on well, how can the teachings and exhortations and consolations bear fruit, where there is no trust?

Do you know what happens then? It becomes strange to you in your own church chair; you must for the sake of conscience, depart from the remade church of mixture, and, while you remain faithful to the old church, watch as others now rule and reign in what was yours!

Then where is the unity to which so much sacrifice is made? Has the separation stopped? No, it has only become worse. People have often lived in peace and friendship for a long time, until it occurred to them to tighten the bonds of friendship and to live together in one room and to eat at one table and sleep in one camp. Only now war broke out among them; they realized that they were not united at heart. This is how it will be in a union that is not one in truth and faith. Instead of unity, discord will come out of it.

Tell me, dear brothers, why should you insist on a union? Are you no longer comfortable with the old faith? Is our old church of testimony so bad that we should build another? Is our name "Evangelical Lutheran" so dishonest that we should be ashamed of it and adopt another? Do we want to give up the certain good we have for the uncertain, which is worth so much less? Should the desire for change penetrate the unchanging sanctuary?

Is it not better to keep what we have, and see to it, and fight for it, that pastors and laymen of our church learn to recognize it again, to believe it, and to "have" it right? Let them at least cry out: "The old is no longer of any use; a new building must be erected, better suited to our enlightened times!" Oh, the little dwarfs who want to do something different from what the men of God, from the Augsburg Confession on, founded, and what has become light and strength and comfort for so many thousands.

Hold fast, brethren, to the jewel of our church; it stands on the One foundation which is laid, which is Christ; and what is built thereon confessedly has grown up from that very foundation; what one wants to take away is not man's doing, but the cornerstone and the cornerstone's being. But what is written will prove to be true: The stone which the builders rejected has become the cornerstone. Whoever falls on this stone (when tearing down the building of faith) will be shattered, but on whom "He" falls, He will crush him. (Matth. 21, 42. 44.)

One more word in conclusion. You may say that you have not only tried to prove that it is not time for a union now, but that it should never happen at all, which would be contrary to Christ's word: "There shall be one flock and one shepherd." But he who proves too much proves nothing. This is the answer: first, the "one flock and one shepherd" has already come about through the union of the Gentiles with the Jews by means of the gospel.

Secondly, what has been said so far is not intended to prove the impossibility of a union - a true union is also our heart's desire - but to prove that the desire for union, as it is now rumbling in Protestant or unevangelical minds, is an unchristian one. We say:

1. no union where our Lutheran confessions are suppressed or used as an empty form!
2. no church that does not say what it believes in all things!
3. no covenant of faith with unbelief!
4. no union, where worldly considerations are valid, where with miserable cleverness is marketed!

Finally, no so-called evangelical alliance, such as is spread by the chapel theology of the Reformed-English sects, not only for the Reformed divided among themselves, but also against the confessional unity of the Evangelical-Lutheran Church (Confederation or Alliance of Indifference in some main parts)! Such directions continue, under new names, the old union building, as can be seen from the activities of the French Union *evangelique* and many undertakings for "inner mission", here and there in Germany and from Basel for Alsace. All of this does not "fulfill", but solves the church faithful to the confession. Be careful!

(Submitted.)

A word against the missionary messenger in Massillon, Stark Co, O.

It requires the right to give a defense against an accusation, which is found in the Mission Messenger No. 7 p. 51. Although I would have gladly put this aside, like many other accusations, because I do not ascribe many things to the editor due to his long acquaintance, - however, because in this article he attacks my ministry, my doctrine and my congregation with mischievous things (and that only from hearsay), I may no longer remain silent.

The Missionary Messenger says: "In the said county (Coshocton Co., Ohio) a preacher calling himself Lutheran recently settled, who at the very outset set about to destroy the constitutions of the congregations, written by a very venerable old Lutheran preacher, but favorable to Union, and to draft a new constitution. He presented a constitution drafted by him to the congregations 2c."

I do not want to talk about the preacher (it was not a preacher, but only a farmer), who carved this constitution in his own way, nor about the constitution, a miserable creature, which fortunately only has the appearance of a preacher.

of the congregation, because I do not have to account for both; but that the missionary messenger is lying when he writes that I have presented a constitution drafted by myself, I cannot conceal, and my church council will issue a testimony to the contrary at the end. Further, the missionary messenger says: "In which (the constitution), among other extremes in the opposition to the reformers, the following article is found: Only he can belong to this congregation who believes that in the Lord's Supper we receive in the bread the natural body (naturally in contrast to the transfigured one) as it hung on the cross, and in the wine the natural blood (again in contrast to the transfigured blood) as it flowed in Christ's veins"; and he (namely, the missionary messenger) calls this, of course, according to his conception set forth by him in the bracketed words, an enjoyment in a material and in a capernatural way.

The dear reader will allow me to quote the article mentioned verbatim, as it reads in my Constitution, which a parishioner requested me to read:

"§ 7. Holy Communion.

Holy Communion should be celebrated at least every quarter of the year after confession. Cedar, who wants to go to the table of the Lord, must register with the confessor before confession and undergo the loving admonition to go in a dignified manner, as well as the necessary instruction of this holy act according to § 25 of the unchanged Augsburg Confession.

"Members of the Reformed Church can only receive Holy Communion with us if they at least declare before the Church Council their admission to the Lutheran congregation and accept the doctrine of Holy Communion as it is confessed by the Lutheran Church according to the Word of God. The doctrine is: That it is the right, natural body of Jesus Christ, which hung on the cross, and the right natural blood, which flowed from Christ's side, which is received orally with bread and wine, but in an inscrutable and supernatural way. That Christ is present in this unsearchable way in the Lord's Supper, and is partaken of by the unworthy as well as by the

worthy. Whoever does not believe this, but regards this holy sacrament only as a meaning or memorial, or as a mere spiritual enjoyment of Jesus Christ reigning only in heaven, is regarded by the Lutheran Church as unbelieving in the word of Jesus, and, because the enjoyment of Holy Communion is also a confession of a congregation (belongs to the confession), is kept from the Lord's Supper." - —

This, then, is the "extreme" according to which I admittedly act strictly and therefore love the Union. and their neighbor, the Reformed Church, and also have to see how the Unirtgesinnten flee this new way, as they call it, and leave me alone with the stupid Lutherans!

However, every Lutheran Christian must call this procedure honest, even if the missionary messenger & Co. scold dishonesty and unkindness. But why is he so dishonest and does not say that the bracketed remark "naturally in contrast to the transfigured body", and again "in contrast to the transfigured blood", is his work, as such a remark is the duty of an editor? because if such had been done, I would not be suspected as a false teacher.

But because he has already accused me at my, the Michigan Synod, as an actual sectarian because of the expression "natural body" and has titled me as such, who covers his ignorance with Old Lutheranism; and mentions of the Old Lutheran screamers, on whose point of view Cronenwett and I stand as non-theologians (for which he also screams out the members of the Missouri Synod), I must nevertheless give an account of the word "natural".

The expression "natural body" is Lutheran church doctrine and is found twice in chapter 7 of the Formula of Concord, as well as article 1 of the Saxon articles of visitation. I now stand, according to the word, on the standpoint of Lutheran church doctrine, which has been valid for almost 300 years among all orthodox teachers. I belong to a synod which, according to its new constitution, demands loose recognition of all symbolic books of the Evangelical Lutheran Church, and therefore does not accept any preacher who serves unchurched congregations as such. Finally, I not only heartily profess the entire symbolic books of the Lutheran Church, but have been committed to the entire symbolic books of the Lutheran Church at my introduction to my two main congregations. Now, however, the missionary messenger says in his letter against me to the synod: "You have drafted a constitution which, if it is accepted, can cause nothing but a Lutheran sect, of which there are many today; if you allow yourself to be committed again to the Concordia formula, then I can no longer agree with you, for I am firmly convinced that the Union will also prevail in America. In your position you stand like a sect which differs only in a few things from the old Lutheran sect." I am surprised how the missionary messenger can judge in this way, since he has not yet read a word of the new constitution of the Synod! But he has heard of the unreserved commitment to the symbolic books of the Lutheran church, and how he is so disposed to them, he has sufficiently proven in his sheet No. 3; but if he can sell the Concordia book for the sake of money and profit, then in his opinion

There will also be errors in it. He is, however, not only a friend of this book, but also of those who are attached to the book, but are averse to the present false union; for he wants, as he is wont to say, to become all things to all people. He wants to become all things to all people, among the Old Lutherans (as he proved with Pastor Löhe in Bavaria), among the Unitarian-minded, he has only retained the name "Lutheran"; among the Reformed, like them, even among the Catholics, he is a Romanist! So he progresses with the times and is, for what he thinks he is, a scientific man, who knows the current point of view.

2 The expression "natural body" is also justified according to the evidence of ancient church teachers (see Formula of Concord, Cap. 7 and others) and various more recent, even Uniate catechisms, of which I will mention only a few.

Albert Geißler in his catechism asks: "What is enjoyed at Holy Communion? Answer: Bread, wine; body and blood of Jesus Christ. The body that is partaken of is the same one who was born of the Virgin Mary, died on the cross, rose from the dead and ascended to heaven, and who now sits at the right hand of the Father; this body can be made visible and invisible, with which the Lord Jesus is not only in heaven, but everywhere with his own. The blood of Jesus Christ in the Lord's Supper is the same that He shed in His suffering and death, of which not a drop has seen decomposition."

Even Rud. Stier, this champion of the Union, writes: "We firmly believe that the Lord Himself wonderfully feeds and waters us with the body that was broken on the cross and the blood that was shed from the same body, for thus the Lord spoke in His testament: 'this is' -! and we abide by it."

Spener asks: "What is this body of Christ? Answer: The true, essential body of Christ, which he took from the Virgin Mary, lived in it, died in it, rose from the dead in it, and still has in himself, for it is the one he gave for us.

"But what kind of blood is it? Answer: The essential blood of Christ, which he had and shed for us, therefore a holy sacrificial blood, which is God's own. (About the latter expression "God's blood" the missionary messenger dares to mockingly say: "God has no blood.")

Thus many more testimonies could be cited, which confess with Luther, according to the clear word of Christ: "That the bread of the Lord in the Lord's Supper is his right natural body, which the ungodly receives just as well as all the saints." And likewise one could also use the word "material" without being one who enjoys Christ in a capernaïtic way, as Hunnius § 696 does, if one only believes again with Luther according to God's word, "that the Lord's bread in the Lord's Supper" 2c.

3. finally, I am above the ecclesiastical expression "natural body" of sectarianism.

What then shall I confess according to the words of Paul, who heard from the mouth of Jesus, "This is my body, which is broken for you"? 1 Cor. 11. The body therefore, if I go backwards, the body which is present in the other incomprehensible spiritual way, since it takes no space (Concordia 7.) is none other than the one who ascended to the right hand of God, and this is the one who rose from the grave, and from the grave none other than the one who will one day show even to the swarming spirits, who do not know what kind of spirit or Christ they are supposed to imagine in the Lord's Supper, his nail marks, which he suffered on the cross. But there, on the cross, hung the Son of Man, born of Mary, who died, saying: This is my body, which is given for you.

Or shall I believe that another Christ suffered for me? another said: this is my body? another ascended to heaven? another will return for judgment? another is present at the Lord's Supper, blessing and distributing? I teach and take in the Lord's Supper Christ present under bread and wine, who once died as Savior for us sinners and who with his now transfigured body, which he once gave (thus again the natural one), presently says: "Take, this is my body" 2c. And although blind reason cannot rhyme this (for natural body and supernatural enjoyment do not want to rhyme as much as "to be conceived in the body without the help of a man, John 1," or "God became man"), nevertheless faith says: "Thus says the Son of God, the faithful and true witness, and God from heaven calls to me, yes, you shall hear him."

That is what I believe, and I am happy to put up with it when the Mission Messenger says: "A person or a congregation that believes this cannot be in good sense" - for one must also give some credit to the lack of sense. I only worry that the editor of the Mission Messenger would finally go too far and confess with Dr. Kurtz: "If Luther, yes, if Paul and Peter would come back, they would have to learn from us.

If, by the way, the missionary messenger considers me an actual sectarian, I put up with it, because I belong to the sect that has been contradicted for 300 years, because it has separated from the realm of lies. But where does the new sect, the evangelical church federation, come from? what does it want? where is it hurrying to? time will teach that it leads from confessionlessness to a life of well-being in unbelief, because this love also

tolerates everything in a wicked way (only no decisiveness).

This now as a short defense against brazen untruths. By the way, I am far from resenting the person, because if one were to question the missionary messenger: are you talking about yourself? or did others tell you?" then he would have to confess that he had given himself up to be the stooge of false brothers who care about nothing more than to eradicate the Lutheran doctrine. Let the missionary messenger continue to stick to his missionary work and not take care of other congregations until the church ordains him as a church visitor; but if he should feel like polemicizing again, he must be afraid that he will be uncovered in a place where he neither suspects nor desires it. He dares least of all to the Lutheran doctrine and church, to which he has belonged since childhood. He should remember: "God's word is Luther's doctrine and never perishes," even if the enemies boast: "with the Lutheran church it is Matthew's last.

Ms. Besel,

German Lutheran pastor at New Bedford.

We, the undersigned, hereby testify in accordance with the truth that Reverend Friedrich Besel

1. has never submitted a Constitution to the municipality for adoption;
2. and has never taught about Holy Communion in the way that Pastor Steiner accuses him in the Mission Messenger.

New Bedford, July 13, 1850.

The church council of the German Lutheran Zions-Gemeine in Bedford:

Jakob Rinehart.

David Schlegel. George Levensgood.

"Witness before the Lord that they do not "wrangle in words, which is of no avail but to pervert them that hear."

(2 Tim. 2:14.)

I have a good conscience, Luther writes, if only I have taught nothing evil. Even the highest and most pious fathers in the church have spoken improperly, and not infrequently even in the highest articles of faith; it is in vain to argue about expressions and words when it is known that the doctrine itself is pure and pure. But the quarrelsome debaters of words, whose whole conscientiousness and care is more concerned with what words they speak, while they are little concerned with the matter itself, indeed teach nothing but wrong, these always find something in other people's books to blaspheme about. They coward gnats and swallow cameos; the splinter of an improper little word they make a crime in other people's writings, while they worship the beams of ungodly opinions in their own as something quite divine itself. Let these alone want to be valid, and let them feast on their own as much as they like, ours may disgust them, but they may not take offense at it either.

(From a preface by Luther to the Latin edition of his Church Postil of 1528. See: Unschuld. Nachr. of 1730, p. 186.)

Return!

To our brethren whom "the evil enemy" draws away from Lutheran faith, from Lutheran church and mission.
Mel. In all my deeds.

O return, return, beloved, dear brothers, To your mother return! Why will you leave her and wander strange roads? Why do you want to flee from high happiness?

Is she not the one, the holy, the pure, whom the Lord has chosen? Whom He has adorned with rich, golden pieces, Who lacks not one good thing...!

His word in eternal clarity, the whole full truth, He has entrusted to her;
The highest love donation,
The holy sacraments, purely administer the faithful bride!

She believes and confesses; what burns in her heart. That is what her chaste mouth speaks. She makes known the whole, full truth to Christians, Jews, and pagans with childlike joy!

And we, the newborn
Through her service, chosen for heaven's blessed rest, We, who feed and water her, with full salvation bestowed. We turn our backs on her?!

Alas, because they are so full of plagues, So miserably shattered. Torn and robbed;
That's why she's so despised, so not respected at all, that's why people shake their heads at her!

One wants to see with eyes figures, which puff up in outward splendor, But their adornment is inside, Bon outside she constantly wears, like her Lord, the crown of thorns!

O return, return again, lost ones, dear brothers, To your mother return! Recognize her beauty, let her earnest tones Call you to perfect happiness!

You are not satisfied, until you have decided completely For God's sanctuary, For fine pure doctrine, For his full glory, For all his fame!

O come as poor sinners,
As penitent children, To the faithful mother here! She will gladly forgive us: Let us but live for her - She remembers our guilt no more!

F. Weyermüller.

(Submitted.)

From the Song of Songs.

2.

I am a rose in Saron, I am a flower in the valley. How quiet it is in Saron! So silent in the lonely valley! My heart weeps among the thorns. The dew drizzles on my head. - What is that shining in front? - Who has stolen my veil!

Go gently, dear harlot, The path is narrow and steep. The ray on your forehead, That is from Zion's salvation!
The glow on your cheeks Is eternal morning light.
Now one sees your braces, And - ah! your face!

G. Schaller.

To the message.

Since the mass of instruction at Concordia College near St. Louis is too great for the two present teachers, Professor Walther and Rector Gönner, to take on alone, the establishment of a third teaching position, namely a professorship of philosophy, has become urgently necessary. This has now been decided in the hope that the faithful God will provide the necessary means with a gentle hand. The electoral college of our synod has decided by means of a vote to propose Pastor Biewend in Fort Wayne as a candidate for this office. However, since Pastor Biewend has held the second teaching position at the Fort Wayne Seminary on an interim basis until now, this position must also be filled at the same time. The electoral college has now decided to present Pastor Crämer as a candidate for the professorship at the seminary in Fort Wayne.

All congregations of our Synod who wish to make use of their right (see second Synodal Report, page 16) to present other persons as candidates for these teaching positions or to protest against the candidates presented, are hereby requested to have their submissions in this regard sent to me under the address of "Mr. A. B. Tschilpe, St. Louis" by October 2 of this year. Submissions received after this date will not be considered.

Hermann Fick, current Secr. d. Wahlc.

Warning.

Our correspondents are hereby warned, when they send us pamphlets, newspapers and the like, to note something on them for us or to insert a billet to us. Either the post office will be cheated of the letter postage, certainly against the will of the scribes, or we must, as has already happened, pay the postage for the entire volume of printed matter as for a letter packet.

Editorial.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unaltered reprint	40.10	
The dozen 4'1.00. A hundred pieces	47.00.	
Strange letter of a lady who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children -	0.05	
The dozen 50 Cts. 25 pieces	41-00.	
The Constitution of the German Lutheran Synod of Missouri, Ohio, and Other States, Together with an Introduction and Explanatory Notes	0.05	
The dozen 50 Cts. 25 pieces	41.00.	
First Synodal Report of the German Lutheran Church.		
Synod of Missouri, Ohio, & other states v. 1.1847	0.10	
		"Second synodal report of the same synod v. J. 1848 0.10
Third volume of the Lutheran v.1846		
-1847. no. 8-26	0.50	
(The 1st and 2nd volumes are out of print).		
Christian Concordia Book, d. i. Symbol. Books of the Lutheran Church, New York edition, bound in pressed leather	1.25	
Conversations between two Lutherans about Methodism, (in pamphlet form) 2 pieces	0.05	
Dr. M. Luther's Tractate von der wahren Kirche (from No. 9. of the Lutheran specially reprinted), 2 pieces	0.05	
Dr. Luther's Home Postil, or Sermons on the Gospels on the Sundays and Feast Days of the Whole Year, New York Edition, bound in calfskin	2.00	
Church hymnal for Lutheran congregations, published by the local Lutheran congregation of U. A. C., bound the piece	0.75	
1 dozen	48.00 /Baarrabluna	
100 piece	462.50 Z-vaa .zaymng-	
A B C book, New York edition, the piece...	0.10	
The pastoral letter of Pastor Grabau at Buffalo (displayed in more detail in No. 17. of the Lutheran Jahrg. 5.)		By the dozen... 1.00
Joh. Hühner's Biblical Histories from the Old and New Testaments. Unaltered reprint, New York edition, in detail 0		0.25
		.25
		By the dozen... 2.50
Dr. Martin Luther's Interpretation of the 90th Psalm, brochirt ""trimmed	0.15	
In the dozen...	1.50 Spruchbuch zum kleinen Catechismus Lutheri.	
Commissioned by the Missouri Synod 2c. compiled by Rev. Fr. Wyneken, the piece	0.20	
		By the dozen... 2.25

Printed by Moritz Niedner,

O'Nestnut Street, betveev Llsin L ScevQÜ, Xo. 16.

Volume 6, St. Louis, Monday, August 19, 1850, No. 26.

Dr. Martin Luther's letter to two pastors, about rebaptism. Anno 1528.

(Continued.)

(55) Just as if a maid took a husband with displeasure and without a marital heart toward him, she is certainly not his faithful wife before God. Now, after two years, she would love him in marriage: should one also arrange a new betrothal, a new trust, and a new marriage, and say that she had become his wife without marital fidelity, so that the previous betrothal and marriage would be nothing? Of course, they would say you were a fool, because everything would be bad here, because she would get along and keep the man she had taken wrongly.

(56) If an old man should be baptized wrongly, and should believe for more than a year, thinkest thou that he should be baptized again? He has received the right baptism wrongly. So I hear that his wrong should make baptism wrong, and that human abuse and wickedness should be stronger than God's good and indestructible order.

God made a covenant with the people of Israel on Mount Sinai, Ex 34:10. Some did not accept the covenant rightly and without faith. If then they came to believe, dear one, should the covenant also have been wrong, and God would have to come to Mount Sinai anew for each one and deny the covenant again?

58. Item, God has His Ten Commandments preached, but because some grasp them with their ears alone, yet unjustly, they are not Ten Commandments, nor do they do anything, and God would henceforth have to give other new Ten Commandments instead of the previous ones, and it would not be enough for people to repent and keep the previous Ten Commandments. It would seem strange to me that God's word, so

The rock that remains eternally must be changed and become a new one as often as men change and become new ones, so that it remains constant and eternal, so that those who do not now cling to it or fall from it have a certain constant rock to return to and hold on to.

(59) If subjects obeyed their lord, thinking they would kill him, and for three days they repented, and gave themselves up rightly in obedience from the heart: Dear, would it be necessary here also to owe again and differently? No, because they are now paying the debt that they did wrongly.

60 If they want to go out there, we will have enough to baptize every hour. For I will take the saying, "He that believeth" before me, and if I find a Christian fallen or without faith, I will say, This man is without faith, therefore his baptism must be nothing; and I will baptize him again. If he then falls again, I will say again, Behold, he is without faith, therefore his former baptism is nothing; he must also be baptized the third time. And from then on, as often as he falls or doubts whether he believes, I will say: He does not believe, therefore his baptism is nothing; in short, he must allow himself to be baptized until he can never fall or be without faith, so that he may do the saying ("he who believes") enough. Tell me, what Christian wants to be baptized more and more sufficiently, or to have his baptism come to a certain end?

(61) Now if baptism be right and sufficient, whether the Christian fall from the faith a thousand times a year, or sin; and if it be sufficient that he amend himself, and become a believer, and need not be baptized so often again: why should not the first baptism also be sufficient and right, if the Christian afterwards become right and a believer; if there be no difference between baptism without faith, whether it be before or after without faith, it is without faith. If it is without faith, it must be changed.

according to the saying ("he who believes"); as the Anabaptists fool.

(62) Therefore I say, if the Anabaptists could prove their thing, that children are without faith (as they are not), they would have won nothing more by it, but that the right baptism, which is instituted by God, is not right, but is received in abuse. But he who proves no more than abuse proves no more than that abuse is to be changed, and not the essence of the thing. For abuse does not change the essence of a thing. Gold does not become straw if a thief steals and misuses it; silver does not become paper if a usurer gains it falsely.

Because the Anabaptists alone denounce the abuse of baptism, they act against God, nature, and reason by changing and altering baptism along with the abuse, just as all heretics do with the gospel: because they hear it falsely, and thus in abuse, they go and change it, and make a new gospel out of it. *) So, wherever you turn the Anabaptists, they do wrong, blaspheme and desecrate God's order, call it unrighteous baptism, for the sake of men's wrong or abuse; even though they cannot prove such wrong and abuse of men.

64 But there is a devil of works among them, who pretends faith, and yet means the work, and leads poor men by the name and appearance of faith to trust in works. Just as it happened to us under the papacy, when we were driven to the sacrament as to the work of obedience, and no one went to feed the faith; but when we were led to the sacrament, we were led to the work of obedience.

This is what the sects are doing even now. They see how horribly the doctrine of faith and justification by grace is misused. What do they do now? They use their doctrine of their own readiness, feeling and perfect sanctification to fence the way to heaven a little more than the good God.

D. R.

had received the sacrament, it was all done and the work accomplished.

(65) These Anabaptists also do this work so that people will trust in it: if they are baptized in this way, it is right and proper; they do not ask about faith in truth, without boasting about it only for appearance's sake. For as said above, if they should be sure of faith beforehand, they must never baptize a man. And if they did not trust in the work or earnestly seek faith, they must not baptize themselves again, since in the first baptism the same word of God, once spoken, still remains and stands, so that they can believe in it afterwards if they want, and the water poured over them, so that they can also grasp it afterwards in faith if they want. For though they speak the words again a hundred times, yet they are the same words that were spoken in the first baptism, and have not their power from being spoken many times or anew, but that they are commanded to be spoken once.

For this is the devil's true masterpiece, that he compels Christians from the righteousness of faith to the righteousness of works; just as he compelled the Galatians and Corinthians, who (as St. Paul writes Gal. 5:7) believed so finely and walked rightly in Christ, also to works. So now, when he saw that the Germans through the gospel finely knew Christ and believed rightly, so that they were also righteous before God, he leads them to and snatches them from such righteousness as if it were nothing, and leads them into the Anabaptist as into a better righteousness; so that they deny the former righteousness as the unrighteous one, and fall into a false righteousness.

67 What can I say? We Germans are true Galatians, and remain Galatians. For he that is rebaptized revokes his former faith and righteousness, and makes them sins and damnable: which is abominable, but as St. Paul says, that the Galatians fell away from Christ, even made Christ a minister of sin, "when they were circumcised," Gal. 5:2.

68 But Satan does all this for our sakes, that he may make our doctrine suspect, as we may not have a righteous spirit nor doctrine, because we have not been baptized aright. But by the fruit you can know the tree, Matth. 7, 17, 18. For we do not yet, neither in the papacy nor in all the red/evangelical churches, see such men, who act and interpret the Scriptures so powerfully, as are on our side, by the grace of God; which is not one of the least gifts of the Spirit, 1 Cor. 12, 10.

(69) So we see among them the true fruits of the devil, namely, that some run away from wife and child, from house and court, for the sake of rebaptism, and do not want to have any authority. But St. Paul teaches: "He who does not provide for his own has denied the faith and is worse than a pagan", 1 Tim. 5, 8, and 1 Cor. 7, 13. He also does not want a "believing spouse to divorce the unbelieving". And Christ also wants marriage to be undivorced, unless there is cause for fornication, Matth. 19, 9. Our spirit allows, yes, it calls for all kinds of estates to remain and to be held in honor, and to practice faith in peace through love, from which no rebellion nor cheap complaint about our doctrine can come: although the papists blame us for all our misfortunes with their lies. But this has its judge, even their own conscience here and there.

70 This also means that they also claim that baptism is nothing because the priests or baptizers did not believe. For although St. Peter baptizes someone, still no one could know whether St. Peter believed or doubted at that hour, for no one can see his heart. Summa, such a thing also moved the Donatists in former times, that they separated themselves and baptized again, since they saw how some preachers and baptizers were unholy, and began to base baptism on human holiness, which Christ bases on his word and commandment.

(71) Yes, it is also against our enthusiasts, the enemies of the sacraments. For even though they claim that truth and Scripture compel them, they are lying: but this is what pushes them (as they also point out in many places): whether any knave may bring Christ into the bread; just as if the whole world were sure and certain that they themselves are believers and vain saints, and would not be such great knaves before God as those are whom they so unjustly judge and call knaves, and forget "the beam in their eye," Matth. 7:3.

We consider that if John was not ashamed to hear the word of God from Caiaphas and praised it as a prophecy, John 11:49, and if Moses and the people of Israel accepted the prophecy of the godless Balaam and considered it to be the word of God, Numbers 24:17, item. St. Paul accepts the pagan poets Aratum and Epimenides, and praises their sayings (as God's word), Ap. Hist. 17, 28, Tit. 1, 12, and Christ wants to hear the godless Pharisees on Moses' chair as the godless teachers, Matth. 23, 2, so we should not be disgusted, but

let God judge their evil life and still accept their divine word. For if they are evil, they themselves are evil. But if they teach right, they teach us right.

73] The godly magi also did this, Matth. 2, 4. 5. 9, they heard God's word from the Scriptures of Michaels through the mouth of Herod, the terrible king, who heard it from the godless chief priests and scribes. Nor did they go up

They went to Bethlehem and found Christ, and nothing prevented them from hearing the word of God everywhere, except through Herodem, the murderer of Christ.

74 We must confess, however, that the saints have the Scriptures and God's word in other articles, and whoever hears it from them and believes, will be saved, even though they are unholy heretics and blasphemers of Christ. It is not a small grace that God gives his word also through wicked men and ungodly men; indeed, it is more dangerous when it is given through holy men than when it is given through unholy men, because the unintelligent fall on it, and are more attached to the holiness of men than to the word of God. Thus, greater honor is done to men than to God and His word. Which danger is not where Judas, Caiphas and Herod preach. Although no one is excused for his evil life, whether God can use it.

(75) Now if an ungodly man can have and teach the right word of God, he can also give much more right baptism and sacrament: for it is greater to teach the word of God than to baptize, as St. Paul boasts in 1 Cor. 1:17. And as it is said, he who will not hold before baptism, knowing that the Baptist believes, must never hold again of no baptism. For if I ask, Have you been rebaptized? Yes. How do you know that you have been baptized? If thou wilt answer that thy Baptist believed, I ask, How knowest thou? hast thou seen his heart? So you stand like butter on the sun.

76) Now the foundation of our baptism is the strongest and most certain, that God has made a covenant with all the world, to be the God of the Gentiles in all the world; as the gospel says that Christ commanded "to preach the gospel in all the world," as the prophets also proclaimed in many ways. And as a sign of this covenant, he instituted, commanded and commanded baptism among all the Gentiles, as Matthew 28:19 says, "Go ye into all the world, and teach all the Gentiles, baptizing them in the name of the Father," and so on. Just as He made a covenant with Abraham and his seed to be their God, and gave circumcision as a sign of the covenant, Gen. 17:7, 11.

(77) Here is our certain ground and reason, namely, that we are baptized, not because I am sure of faith, but because God has commanded and wills it. For though I am never sure of faith, yet I am sure of the commandment that GOD has given baptism, because he has made it public before all the world.

Here I cannot fail: for God's commandment cannot fail. But He has not said, commanded, or commanded anyone about my faith.

78 It is true that one should believe for baptism, but one should not be baptized on faith. It is a very different thing to have faith, and to rely on faith, and so to be baptized on it. He who is baptized on faith is not only uncertain, but also an idolatrous Christian in denial, for he trusts and builds on his own, that is, on a gift that God has given him, and not on God's word alone; just as another trusts and builds on his strength, wealth, power, wisdom, holiness, which are also gifts given to him by God.

79 But whoever is baptized according to God's word and commandment, even if there were no faith, the baptism would still be right and certain, for it is done as God commanded. It is of no use to the unbelieving baptized because of his unbelief, but that does not make it unjust, uncertain, or nothing. If all this should be unjust or nothing, which is not useful to the unbeliever, then nothing would remain right or good. For the gospel is also commanded to be preached to all the world: the unbeliever hears it, and is of no use to him; shall it not therefore be a gospel, or an unjust gospel? God Himself is of no use to the wicked; should he not therefore be God?

80 Now if an old man should be baptized and say: Lord, I will be baptized. Then you ask: Do you also believe, as Philip asked the eunuch, Acts 8:37, and we ask those who are baptized every day? He will not come to me and say, "Yes, I will move mountains with my faith," but rather, "Yes, Lord, I believe, but I do not build on such faith; it may be too weak or uncertain for me; I want to be baptized on God's commandment, which He wants me to do, on such a commandment I dare; in time my faith may become as strong as it can be. If I am baptized on his commandment, I know that I am baptized. If I were baptized on my faith, I should probably be found unbaptized tomorrow, if I lost my faith, or if I were challenged as if I had not believed correctly. Not to me! He fights God and

His commandment, which I was baptized into, is certain enough for me. My faith and I are under the same law. If I believe, baptism is useful to me; if I do not believe, it is not useful to me. But baptism is not therefore unjust or uncertain, nor does it stand on *euenturo*, that is, on Ebentheur, but on the certain word and commandment of God.

81 So shall he also say of his infant baptism, I thank GOD, and rejoice that I am baptized an infant; for there I have baptized.

than what God has commanded: I have now believed or not, I am nevertheless baptized by God's command. Baptism is right and certain; God grant that my faith may be certain or uncertain this very day; I may think that I still believe and become certain. Nothing is lacking in baptism; faith is always lacking, for we have enough to learn in faith throughout our lives, and it can fall, so that one says, "Behold, there was faith," and "there was faith," and "there was faith."

is no longer there. But of baptism it cannot be said, Behold, there was baptism, and now is baptism no more. No, it still stands: for God's commandment still stands; and what is done according to his commandment also stands and will also remain.

So far we have proved strongly enough, in my opinion, that the Anabaptists do wrong, that they destroy the first baptism, if they were sure that the children would be baptized without faith; but they cannot be sure of that either. Again, that the children believe, we cannot prove with any saying, which says so brightly and clearly with such or such words: You shall baptize the children, for they also believe. Whoever presses us to prove such letters, we must give way to and win, we find them nowhere described. But pious, sensible Christians do not desire such things; the quarrelsome, stiff-necked mobs do, so that they may be seen wisely. Again, they will not bring any letter that says: You shall

old people, and not a child. But that it is right to baptize children, and that they also believe, we are convinced for many strong reasons.

First, since such baptism of children comes from the apostles, and since it was granted by the apostles in their time, we cannot prevent it and must leave it as it is, because no one has yet been able to prove that children do not believe in baptism, or that such baptism is unjust. For even if I were uncertain that they believed, I would still have to let them be baptized for the sake of my conscience, since it is much better that baptism should be administered to the children than that I should abstain from it. For if baptism were right and useful, and blessed the children (as we believe), and I did it, I would be guilty of all the children who were lost without baptism: that would be cruel and terrible. But if it were unjust, that is, useless, and did not help the children, then nothing else would be sinned against, except that God's word would be spoken in vain, and His sign given in vain; but I would not be guilty of any lost souls, but of the vain use of God's word and sign.

84 But this God would easily forgive me, because I would do it ignorantly, and would have to do it out of fear, as if I had not invented it, but had thus come upon myself from the beginning, and could not prove with any Scripture that it was wrong, and would not like to do it where I was told: and it would be almost the same as if I had done it.

God's word, which I must preach by His command, preached in vain among the unbelievers; or, as He says Matt. 7:6, "casting pearls before swine, and the sanctuary before dogs"; what could I do about it? Here I would rather sin by preaching in vain than by preaching nothing at all: for by preaching in vain I am guilty of no souls; but by not preaching I would be guilty of many souls; yea, it would be too much in one.

85 I say this, even if the faith of the children were uncertain, so that one might Not to abate certain baptism for uncertain faith, because we have not invented it, but have received it from the time of the apostles: for we ought not to overthrow or change anything that we cannot overthrow or change with the Holy Scriptures. GOD is whimsical in his works; what he will not have, of it he sufficiently testifies in the holy scriptures. What he does not testify there, let it go as his work. We are excused: He will not deceive us. It would be a wicked thing if we knew or believed that the baptism of infants was unfit, and yet baptized them as the people of Valdensa do, for in so doing they mocked God and his word.

(Conclusion follows.)

(Submitted by A. Sch.)

Something about the two songs: "Wachet auf, ruft uns die Stimme" 2c. and: "Wie schön leuchtet der Morgenstern" 2c.

The author of these two incomparable songs, whose jubilant tone always fills the heart with holy enthusiasm, no matter how often one may read or hear them sung, is Dr. Phil. Nicolai, born on August 10, 1556 at Mengerlinghausen in the county of Waldeck. He was first pastor at Unna in the Mark and died as pastor at St. Catharinen in Hamburg. The two songs together with their melodies are found as an appendix to a book published by him in 1599, which bears the title: "Freudenspiegel des ewigen Lebens." Even if we did not know anything more about the origin of these songs, their wonderful power would lead us to the conclusion that they must have been written under the very special influence of divine grace and the living consolation of God, out of the very special inspiration of the Holy Spirit. And so it is. They are songs of joy, and yet they are written at the time of the greatest sorrow and suffering, under the heaviest visitations of God. In a time when everything wept, the pious singer took his harp and struck the joyful notes of eternal life to lift his and other hearts above the sorrow of earth into heavenly joy. In 1598, the plague raged in Unna, where at that time Nicolai

as it was in the whole of Westphalia. In the preface of the above-mentioned book, the author himself gives information about the time and circumstances under which it was written by him. "In such lamentation and misery," he says, "when it was rumbling here in Unna in all the streets, and often several days in a row about twenty, now four, seven, eight or twenty-nine, and up to thirty dead were buried not far from my home in the churchyard under the earth, I had to beat myself always with thoughts of death, and was not even courageous, as the king Hezekiah, when he said: Now I must see the LORD no more, even the LORD in the land of the living; my time is past, and cleared away from me as a shepherd's hut, and plucked up my life as a weaver, Isa. 38 - The pestilence with its storm and raging assailed the city like an unforgiving downpour and thunderstorm, soon leaving no house undamaged, finally also broke into my dwelling, and the people mostly went with a despondent mind and a frightened heart as frozen and half dead, so that one might have moved here, which Moses writes (5 Mos. 28.) with the following words: "The Lord will give you a trembling heart, and faint eyes and a withered soul, so that your life will be suspended for you. Night and day thou shalt fear, and shalt not be sure of thy life; in the morning thou shalt say, Alas, that I might live to see the evening, for fear of thy heart, which shall terrify thee, and for that which thou shalt see with thine eyes. - In Lübeck, Hamburg, Lüneburg, Hildesheim, Göttingen, likewise in Lower Hesse and in the county of Waldeck, my dear fatherland, in Corbach, Wildungen and Mengerlinghausen there was also no lack. And what one had in such places from time to time from known friends, he heard nothing of it, but of their illnesses and fatal parting from this life. So much so that many sad newspapers and sad tidings came to my ears about some of my sisters, blood friends and brothers-in-law, strangled and swept away by the plague, which only increased my grief and gave so much more reason to turn away all my date, heart and thoughts from the world. There was nothing sweeter, nothing dearer and more pleasant, than the contemplation of the noble, high article of eternal life, acquired through Christ's blood. I let this article flow in my heart day and night and searched the Scriptures to see what they had to say about it. I also read the old teacher St. Augustine's lovely little tracts, in which he bites open this high secret as a little nut and extracts the wondrously sweet kernel. Thereafter, I put my meditations from day to day into the pen, found myself, praise God, very well, confident in my heart, cheerful in spirit and well satisfied, gave my scwfttr to the name and title of a mirror of joy, and nourished myself for the same.

I would like to leave behind me a joyful mirror (since God would claim me from this world) as a testimony of my peaceful, happy and Christian farewell, or else, since He saved me healthy, to serve other needy Christians (to whom He would also send the plague to the house) out of Christian, guilty love, and to attend them with present comfort. - Now the gracious, pious God has mercifully preserved me in the midst of the dying for the cruel plague and has wonderfully preserved my life above all my thoughts and hopes, so that I can say to him with the prophet David: How great is thy goodness, which thou hast hid from them that fear thee! O Lord, thou hast brought my soul out of hell; thou hast kept me alive when they were gone into hell. Praise the Lord, ye saints; give thanks, and glorify his glory. For his wrath endureth for a moment, and he delighteth to live. Weeping lasts through the evening, but joy in the morning; you have turned my lamentation into a dance, you have taken off my sackcloth and girded me with joy." This preface gives a foretaste of what the spiritual and faith-filled author has delivered in this book, and although it is to be regretted that it has become so rare, the two songs included in it have become the property of the entire church, which can rightly count them among its treasures. Albert Knapp, a well-known spiritual poet of our century, calls the song: *Wachet auf, ruft 2c.* very aptly "the image of the Strasbourg Cathedral"; for just as the latter, in its heavenly, mighty construction, remains an unattainable monument to the divine enthusiasm of prehistoric times; So this song is not only in its sublime poetry and its solemn sounds an inimitable work of art of prehistoric times, but it also expresses such a longing for faith, such a joyfulness of eternal life and such an exuberant consolation from the contemplation of the future glory that one feels lifted up with the author far above all earthly things and, as it were, transported to heaven.

The basic ideas, which the song expresses, are taken from that parable of the five wise virgins, therefore the author has also entitled it: *Of the voice at midnight and of the wise virgins who meet their heavenly bridegroom.* The first verse contains the call of the watchmen of Zion, who hold up to the church of the Lord the promise of his glorious future and remind it to be ready to cast off all sleep of security and to go to meet him in prayer, repentance, faith and living hope. Their call is made all the more urgent by the fact that they present the Lord

as one who is already coming: Arise! The bride is coming, arise, take up the lamps, hallelujah! Prepare yourselves for the wedding, you must go to meet him. In the second verse now describes how the believing Zion, the bride of Christ, strengthened in faith by the encouraging call of the guardians, prepares herself with joyful longing to meet her friend, who is coming again mightily and gloriously from heaven. She does not fear that the sight of his glory will bring her ruin and torment, for she knows him as the one who is strong in grace, mighty in truth, whose fullness of grace covers and destroys all her sin, and who faithfully and mightily fulfills his promise to all who believe him. Christ, her light and star, is recognized by her ever more brightly and clearly; she rejoices inexpressibly to see the Son of God and of Man in His glory and to be adored by Him with eternal clarity. She breaks out into a joyful welcome: Now come, you precious crown, Lord Jesus, Son of God! Hosanna! We all follow to the joyful hall and partake of the Lord's Supper. (Revelation: John 19:7, 9) The third verse opens the view into the unnameable joy of eternal life, and from the powerful impression that this description makes on the heart, one can conclude what a powerful foretaste of the life to come the dear author may have felt while working out this song. The images under which this joy is depicted are all taken from Scripture: the Gloria, or Glory to God in the highest, in which the angels unite with the blessed, the harps and cymbals, the heavenly Jerusalem, whose twelve gates are twelve pearls, each gate of a pearl. (Revelation Jn. 21:21.) However beautiful and lovely these images are, they cannot reach what is unattainable for all human language and imagination; for what no eye has seen, no ear has heard, and has not entered the heart of man, God has prepared for those who love Him, 1 Cor. 2:9. The ancient word Jo! io! - which must be spoken and sung with two syllables, and which was the word called out to the triumphant Roman emperors - and the old church *in dulci júbilo*, i.e. in sweet delight, which frequently occurs in the festive hymns of the ancient church, makes a joyful conclusion and is, as it were, the echo of the triumphant rejoicing which the delighted spirit hears resounding in heaven.

As far as the melody of this song is concerned, it probably originates from the author himself, since it appeared in the "Freudenspiegel" at the same time as the original of the song, and both the circumstance that Nicolai was a good tonal expert, as well as the intimate congruence of the text and the melody, in which the sublimity and holy enthusiasm of the song are so unsurpassably reflected, justify the assumption that both, namely text and melody, must have flowed from one soul.

It is all the more regrettable, however, that the rhythmic structure of this magnificent melody in the

The unfortunate fate that has affected all our beautiful church melodies since the beginning of the last century and probably even earlier. The unfortunate fate that has affected all of our beautiful church melodies since the beginning of the last century, and probably even earlier, namely the removal of all differences in the duration of the notes, so that, for example, one sang only half notes, where, according to the original rhythm, half notes alternated with whole notes, quarter notes and eighth notes in sometimes slower, sometimes faster motion - this unfortunate fate naturally also affected the melody: Wachet auf 2c. Now, the melody itself is already so powerful and moving that it cannot deny itself even when its feet are bound and paralyzed for the lively, joyful walk, or even better, for the joyful dance of David (2 Sam. 6,14.) have been bound and paralyzed, and her longing to hasten toward the Lord has been forced into the strange contrast of a laboriously dragging walk against nature; but how differently she would be able to show her strength, majesty and vital freshness if she were sung again according to her original rhythm. In the Evangelisches Monatsblatt für Westphalen of February 1845, it says of this melody: "Its rhythmic structure has become unrecognizable in the course of time, and now lacks the majestic breadth and splendor with which the very beginning announces itself in its original form, and through which later the exclamations:

Wohlauf, der Brä'ut'gam kömmt, Stand up, die Lampen nehmen, Hallelujah!

Make yourselves ready for the wedding, in the second part distinguish themselves, where then the faster and nevertheless solemn progress of the following gains a peculiar animation." This is followed in the said sheet by a print of the melody with its original rhythm from the original in the Soest City Library.

(To be continued.)

Khristian August Hausens, **Stadtprediger in Dresden, Gutachten über die Heidenbekehr, gezogen aus**
dessen Rcligionsprüfung 2c.

Anno 1723, ediret "C. Pag.

337 — 397.

Of the Christians' duties to convert the pagans.

The first question is whether Christians should see to it that the remaining Gentiles are also converted to Christianity. The following idea leaves us in no doubt about this. In the Old Testament, the Lord God commanded that if a man saw his neighbor's ox or donkey go astray, he should bring it back to his master. Exodus 23:4, which also contains the command that we should go astray much more.

The other people, such as the pagans, should be helped rightly. In the New Testament our Savior says to Peter: If you are converted one day, strengthen your brothers, Luc. 22, 32. Paul admonishes all Christians: Dear brothers, if a man is led astray by a fault, help him again with a gentle spirit, you who are spiritual, Gal. 6, 1. Jacobus lets himself be heard: Dear brethren, if anyone among you should err from the truth, and someone should convert him, let him know that he who has converted the sinner from the error of his way has saved a soul from death, and will cover the multitude of sins, Jac. 5:19, 20. Yes, we are also instructed to do this in our Lord's Prayer, in which our Savior tells us to pray that God's name be sanctified, God's kingdom come, and God's will be done, Matth. 6:9, 10. In this way we are also reminded to do our part and contribute, just as when we ask for daily bread, we understand before ourselves that we must also do the work that is necessary. But how can God's name be more sanctified, His kingdom's future promoted and extended, His will accomplished, than if we strive to make God's name known among the Gentiles as well, and strive to establish the spiritual kingdom of grace among them, and to accomplish the divine will according to the gracious revelation that has taken place? In this the believers of all times have preceded us with their praiseworthy example. Abraham taught the ways of the Lord to his house, in which there were undoubtedly many pagan servants from the Cananites, Gen. 18, 19. Jacob said to his people: Put away from among you the strange gods that are among you, and purify yourselves, and change your garments, Gen. 35, 2. Joseph instructed the princes of Egypt after his manner, and taught the elders wisdom (namely the heavenly), Ps. 105, 22. David says: I will teach the transgressors thy ways, that sinners may turn unto thee, Ps. 51, 15. Who can doubt that since Solomon was not only on friendly terms with the Tyrian king, but also sent ships to Ophir, that is, to the pagan lands, he would have brought the knowledge of the true God to the pagans at the same time? Sirach reports of Josiah: that he had great grace to convert the people and to put away the abominations of idolatry, Sir. 49, 3. In the New Testament, the Samaritan woman, when she recognized Christ as the Messiah, also brought her fellow

citizens to Him, Joh. 4, 28 - 30. After our Saviour had sent His Commanded disciples to go out into all the world and teach all the Gentiles, Matth. 28,19.20. Ma2c. 16, 15.16. Act. 1,8. they also did this diligently, Rom. 10, 18. Col. 1, 23. Act. Cap. 17. *), which were followed by the holy church fathers of the first centuries, whose beautiful writings against pagan idolatry and other abominations are to be thanked for the fact that at the time of *Constantine Magni* paganism fell to such an extent that Christian truth was accepted in its place almost in the whole world and filled it with its light. What shall we say of the praiseworthy Emperor *Carolo M.*? by whose diligence Christianity was brought into our Germany and into the Nordic empires, after which example were also found in subsequent times, both praiseworthy rulers and faithful teachers, who showed praiseworthy diligence in this harvest, as is known throughout all secular history, to what extent the subsequent pagan conversions were gradually continued. All this indicates that true Christians should also now cooperate so that the fullness of the Gentiles may come in more and more.

That all and any evangelical preachers should be expected to leave their congregations and wander among the Gentiles cannot rightly be said. For even at the time of the apostles not all teachers went to foreign lands, but Paul commanded his Tito to appoint elders here and there in the churches of the island of Crete, who had their appointed duties in the churches entrusted to them, Titus 1:5. 1, 5. The apostles' ministry, which was extraordinarily important, does not imply that all must follow them; for if God wanted that, He would also still impart the apostolic gifts, especially those of foreign languages, to His church. Teachers and preachers now depend in their ministry on the congregation and the authorities; where there are authorities who have no *commerce in the* lands above sea, both they and their preachers are excused if they cannot promote Gentile conversion because of "lack of opportunity. Such things also require means; no one can fly without feathers. However, all pious hearts wish that, as among all, so also among evangelical potentates, means would be thought of to help the poor heathens in their blindness. Much good would be accomplished if great lords, instead of spending so much on unnecessary things, such as merrymaking and unnecessary government, used a part of their income to establish such *Seininaria*, in which young people, who are suitable for it, would be instructed in the foreign languages of the nations. Yes, if one also let them finely metho

The readers of this sheet are kindly requested to open the Bible passages listed and to go through them carefully.

The first *step is to* instruct them how they might be sent to preach the gospel to the unbelievers. If the great lords in the middle of Germany had no opportunity to send their children by ship to such countries, they could leave them to the states that send their ships there for the sake of Hantels. Whether this will remain a mere pious wish, especially in these times, we Protestants as a whole can nevertheless contribute something to the conversion of the heathen, if we pray "diligently" from our litany: Bring back all those who are misled and deceived; tread Satan under our feet; give Your Spirit and power to speak. Hear us, dear Lord God! God will not let such prayer be in vain, but will wisely raise up good people who could make the conversion of the Gentiles their business, and make willing hearts for the rich to direct their good fortune to it, and even bring about other means, which are still hidden from us at present, to spread His kingdom further among the Gentiles and to glorify His glory.

From this we see how right and proper it is to strive for God's kingdom to be extended more and more, and also to be promoted to those who have not yet had a share in it. This requires not only the gratitude we owe to God for the benefit of His revealed knowledge, but also love for our fellow human beings. There our dear Savior says of the Pharisees: "They wander over land and water to make a fellow Jew, and when he has been made, they make of him a child of hell twice as much as they themselves are, Matt. 23:15. Alas! this is still experienced today! Many seek to make Gentiles with their evil lives and examples, but that they should care for their salvation before the Gentiles and others, that remains. In order to gain goods and chattels, to take possession of countries, most of them let themselves get angry enough: but almost no one wants to care about gaining a soul. But how do you think you can justify this? Oh, let everyone consider how he can do God a more pleasant favor than by bringing others to him. If we do not find an opportunity to bring some from among the Gentiles, let us make the least effort to convert the Gentiles who are among us, that is, those who present themselves as Gentiles in Christianity. "Let each one of us so place himself that he may please his neighbor for good, for correction," Rom. 15:2. To this end "not only teachers and preachers, but also all men" are bound. For just as everyone is obligated not to cause anyone trouble, so it is also incumbent upon everyone to be concerned about the betterment of others. To this end, it is necessary that we not only "urge and exhort one another to love and good deeds," but that we also "encourage one another.

We should not only "continue to do good works as long as it is called today", Ebr. 10, 24. 25. but also, "let us be good examples of good works", Paul admonishes, Titus 2, 7. The testimony of life is much more powerful than the testimony of tongues. If we allow this to be found in us, we will make ourselves pleasing to God. For if it is a great joy in the sight of God and His holy angels when a sinner is converted, Luc. 15:10, how should they not be "much more delighted if we not only convert ourselves sixth, but also many others. An old teacher, Caesarius, says, "This is a blessed soul blessed by God, whose humility keeps another's hope low, whose patience appeases another's wrath, whose obedience punishes another's slothfulness, and whose zeal makes up for another's negligence. How glorious it will sound when we stand before Christ's judgment seat and say: "Lord, here I am and the children you have given me. Isa. 8, 18.

Uncalled Speakers.

A knight of the German Order, Bernhard Schwarz, once died in Marburg. When he was buried, a hopeful journeyman appeared, who had often let himself be heard with his unwashed speeches, and thus made great claims to be taken for a German or at least Marburg Cicero, had, according to the custom of the time, a staff with a boy around it in his hand, posed like a royal marshal, finally began and said: "What shall I say? Reverend, noble-born, strict and manly, also well-worthy, high scholars and so on, what shall I say? What should I say? But that was the end of his art for the time being, and he fell silent. The old honest chief forester Jost Burchard Rau of Holzhausen called out to him with a serious face: "Say, the world is full of fools and I am the first. Thereupon the Landkommenthur and the whole reverend local chapter began to laugh loudly, and the funeral oration came to an end. This great speaker never wanted to be heard again.

Also known is Doctor Luther's exclamation to an uncalled preacher, who began his sermon thus: "I am a good shepherd - I am a good shepherd - I am a good shepherd-" but could not continue. "You are not a good shepherd, but a silly sheep," the reformer shouted to him, "get down from the pulpit."

Some people need a similar call, even if they don't get stuck.

(Submitted.)
From the Song of Songs.
3.

O! we are I designed!
How the sun burned me!
Your hair, so unshaved, is mournfully turned away from you.
Black am I, we Moab's tents, Like Kedar's huts browned.
The kedar is always in the field,
Wept by the dew of heaven. So I lie always in strife, In ceaseless woe.
The flashing weapons to the side
I always see you.
What a sight I am!
Where did my beauty go!
You are the blackest of women, unattractive is your gain.
And yet! like Solomon's halls, adorned with gold from within, -
You are the most beautiful of all, who is ever seen!

G. Schaller.

Synod.

The great majority of the members of our Synod have cast their votes in favor of holding this year's postponed meeting in St. Louis, Missouri, from October 2 to the 12th of the same year; in announcing this result I am at the same time informing the brethren that the cholera epidemic has ceased to rage here for some time, and that therefore there is no obstacle to holding our meetings on the date now set. Those arriving want to inquire about the respective apartments of the pastors of the local congregation at the porcelain shop of Mr. L. Pechmann, Main St. No. 35.

C. F. W. Walther, d. Z. Präs.

Receive

the construction of the German Evangelical Lutheran College ill St. Louis:

From the St. Iohannis congregation of unaltered Augsb. Confession at Neudettelsau, Union Co., O., K33.50. From St. James Parish at Wittenberg, Franklin Co., Ohio, P10.00.

Of the following named members of the congregation of the Rev. Sauer in Jackson Co, Ind, viz:

Heinrich Schöppmann^1	.00
Friedrich Siefert	1.00
Wilhelm Duwe	1.00
Heinrich Schneider	1.00
Gerhard Nölker	0.60
Heinrich Bühner	0.50
Heinrich Mascher	0.50
Heinrich Aufdemberg	0.50
Unnamed	0.00

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From the members of the St. Paul parish to Chicago, that is:

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Heinrich Battermann	1.00
Christoph Kölling	1.00
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